رأفة الباری رأفة الباری رأفة الباری رأفة الباری رأفة الباری

Ra'fatul Bari

(Sharah Sahih Al-Bukhari)

رأفة الباری

شرح

صحیح البخاری

Vol-I

Dr. Rafiq Ahmad

Ra'fatul Bari
Commentary Sahih al-Bukhari
(Vol-1)

Chapter No.: 1

Preface to second edition

All praises to Allah Subhanahu Wa Ta'ala for His Mercy and munificence which made it possible for this worthless creature to compile some fundamentals about the sayings of the greatest man ever in the history of mankind, Hadhrat Muhammad (Sallallahu Alaihi Wasallam). May Allah shower His countless Durood and Salaam upon His beloved Prophet (Sallallahu Alaihi Wasallam) and accept this humble work and make it a means of Magfirat for me.

The feedback and response I received for the first edition and also the popularity this book earned in a very short span of time encouraged us to go for the second edition so soon. There were also some spelling mistakes and lacunae in proof reading in the first edition, which we have tried to rectify in this edition.

I must thank to Mr. Syed Sajid Sahib of Adam Publishers, New Delhi for publishing this book and also his endeavour to make it available in countries like USA, UK, South Africa and other parts of the globe.

I am thankful to my dear Sameem Husain for untiring pains he took to proofread this edition. I must not fail to thank Mr. Nisar Ahmad also for his help.

May Allah constantly elevate the rank of my spiritual mentor and guide Maseeh-ul-Ummat Mawlana Maseeh-Ullah Khan Sahib Jalalabadi (RA), the special Khalifah of great reformer (Mujaddid) of recent times, Hadhrat Hakeem-ul-Ummat Mawlana Ashraf Ali Thavi (RA). Whatever this worthless creature has, is only due to his guidance and Dua.

Dr. Rafiq Ahmad,

Associate Professor/
Head & Neck Surgeon,
ENT Department.Govt.
Medical College, Srinagar,
Kashmir, India.

Director:
Institute of Islamic Research,
Darul Uloom Ilahiyah.
Soura, Srinagar,Kashmir. India.

Kitabul Wahy - Chapter 1 (Hadith 1 - 6)

Chapter No.: 2
باسمه تعالى

كتاب الوحي

Kitâbul Wahy

كيف كان بدء الوحي إلى رسول الله وقول الله جل ذكره (إنا أوحينا إليك كما اوحينا إلى نوح والنبيين من بعده)

Chapter 1. How did revelation (وحي) begin upon Rasulullah (Sallallâhu Alaihi Wasallam), and the statement of Allâh (in the Qur'an): "We have sent thee the inspiration, as We have sent it to Noah and Messengers after him." (4:163)

Imâm Bukhari's unique way of commencing his great Book

The status of Imâm Bukhari as an author is so great that most of the learned scholars have admitted that it is beyond comprehension. He is unique in his style and does not seem to follow anyone's footsteps so far as compilation of Sahih al Bukhari is concerned. Usually the authors of Islâmic books commence their books with praises of Allâh (Hamd) and Durood Sharief on Rasulullah (Sallallâhu Alaihi Wasallam), but Imâm Bukhari commenced his book with Bismillah.

A famous Hadith says;

كل امر ذي بال لم يبدأ باسم الله فهو أبتر

"Any important work which is not started with Bismillah-ir-Rahman-ir-Rahim remains incomplete."

Why Imâm Bukhari commenced his book with the Chapter on Wahy (Revelation)

The chapter which Imâm Bukhari chose as the first chapter of his book again bespeaks of his greatness and depth of vision. Every author of Hadith books (Muhaddith) has commenced his book with the chapter as per as his liking. Imâm Muslim has chosen the chapter of Sanad (chain of authentication) as the first

chapter of Muslim Sharief indicating thereby the significance of Sanad, because the basis of distinction between truthfulness and falsehood in Sunnah depends upon the Sanad.

Similarly, Imâm Tirmidhi and Imâm Abu Dawood commenced their books with the chapter on Tahârah and the Masâ'il of Wudhu thereby impressing the fact that the most important deed is Salâh and for that Wudhu is a must and the first question that will be asked in the grave will be about Wudhu. Ibn Mâjah has commenced his book with the chapter on Ittiba-i-Sunnah (following of Sunnah) indicating thereby the significance of sticking to Sunnah and refraining from Bid'at (innovation). Imâm Mâlik has commenced his book with the chapter on timing of Salâh indicating that, since Salâh is the most important deed it should be offered in time.

Imâm Bukhari's selection

In contrast to all other Muhadditheen, Imâm Bukhari chose the chapter in accordance with his excellence in knowledge. He conveyed a very significant message by saying that the basis of Deen is dependant on Wahy (Revelation) and that the Wahy is the most reliable thing. For understanding Deen and for developing firm faith and belief in it one has to understand the significance of Wahy. The whole building of Deen is erected on the basis of Wahy.

Allâmah Anwar Shah Kashmiri says, "By commencing with the chapter of Wahy, Imâm Bukhari wants to convey that the connection of bondsman with Allâh Ta'âlâ gets established with the help of Wahy only".

Scholars of Hadith have been discussing for long as to why Imâm Bukari used the title for this chapter in the words of كيف كان بدء الوحي "How did the Wahy begin". Allâmah Kashmiri says that by choosing these words Imâm Bukhari wants to convey how the course of Wahy restarted which had stopped after the period of Hadhrat Eisâ (AS), what is known as the period of 'Fatrah'. As per him, it is for this reason, the wordبدء ‘Bad'a' is used.

Mawlânâ Syed Fakhr-ud-Din writes: "Imâm Bukhari intends to convey that the whole basis of Deen is based upon the Wahy, because Deen is not the name of imaginations of people, but it constitutes the commandments of Allâh. Without Wahy we cannot know what are the commandments and prohibitions of Allâh Ta'âlâ. Obviously, any common man's statement or some philosopher's opinion cannot be the criteria, because anybody's statement or opinion, whether that be of

an individual or majority, is after all the creation of human mind, whose scope is limited. To make human mind criteria for understanding the pleasures and displeasures of Allâh is totally wrong. Man wanders in his attainment of knowledge, his eyes can see wrong, he cannot appreciate many fine things, his taste changes and his hearing gets altered." (Eedha-ul-Bukhari-Urdu commentary of Sahih Bukhari)

The intellect of man has its own limitations, it is based on limited knowledge and often gets fogged by the superstitions and bias. Furthermore, it is so varied in different individuals that it is almost impossible to label someone's intellect as-absolute or superior. The Greek philosophers, so called intellectuals, believed that the intellect was enough to understand the Reality, while as the fact is that the climax of their mental journey ended at one another's refutation. One of them said that the universe has a beginning and the other said no, it has no beginning. One said that the sky is present/existing and other said no, it is only the limit of eyesight that makes us feel it is sky. Most of their statements have been proved wrong by the modern science.

Another faculty for acquiring knowledge is spiritual one, also called mystic experience but this is also usually overshadowed by the lust of Nafs and the cunningness of Shaitân.

Therefore, man needs for guidance something which is absolutely reliable and definite and that can only be found nowhere but in Wahy. Allâh Ta'âlâ says:

لاَ يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

"No falsehood can approach it from before or behind. It is sent down by one full of wisdom, worthy of all praise". (41:42)

This Wahy comes from all-Powerful and all-Knowing Allâh Ta'âlâ, Who is full of wisdom. It was possible that something would happen to it on its way down from Allâh Ta'âlâ to Rasulullah (Sallallâhu Alaihi Wasallam), but one should know that it is well guarded on all sides. No one can get better of it by attacking from before or behind it, openly or secretly, or in any way whatsoever. Allâh Ta'âlâ further says:

رَسُولٍ كَرِيمٍ () ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ () مُطَاعٍ ثَمَّ أَمِينٍ إِنَّهُ لَقَوْلُ

"Verily, this is the word of a most honourable messenger endued with power, held in honour by the Lord of the Throne, with authority there (and) faithful to his trust." (81:19-21)

Another possibility would have been that the messenger (i.e., Jibra'eel AS) would have not been trustworthy. In the above verses this doubt has also been cleared by Allâh Ta'âlâ, saying that the bearer of Allâh's Message is not the evil's spirit. Not only was the bearer of the Revelation-Jibra'eel, an honourable messenger, incapable of deceit, but he had in the angelic kingdom, rank and authority before Allâh's Throne, and he had full capability to convey an authoritative Divine Message. He, like the holy Prophet was faithful to his trust, and therefore there could be no question of the Message being delivered in any other way than exactly according to the Divine Will and Purpose.

About the one who received the Wahy

Allâh Ta'âlâ says:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَارْتَابَ الْمُبْطِلُونَ

"And thou wast not (able) to recite a Book before this (book came), nor art thou (Able) to transcribe it with thy right hand; in that case would the talkers of vanities have doubted". (29:48)

The holy Prophet was not a learned man. Before the Qur'an was revealed to him, he never claimed to announce a message from Allâh. He was not in a habit of preaching eloquent truths from the Book (i.e., Qur'ân), before he received revelation, nor was he able to write or transcribe with his own hand. If he had those worldly gifts, there would have been some plausibility in the charge of the speakers of vanities that he spoke not from inspiration but from other people's books, or that he composed the beautiful verses of the Qur'an himself and committed them to memory in order to recite them to people. The circumstances in which the Qur'an was revealed bears their own testimony to its truthfulness as from Allâh. Allâh Ta'âlâ says:

وَالنَّجْمِ إِذَا هَوَى () مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى () وَمَا يَنْطِقُ عَنِ الْهَوَى () إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى () عَلَّمَهُ شَدِيدُ الْقُوَى () ذُو مِرَّةٍ فَاسْتَوَى () وَهُوَ بِالْأُفُقِ الْأَعْلَى () ثُمَّ دَنَا فَتَدَلَّى () فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى () فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى () مَا كَذَبَ الْفُؤَادُ مَا رَأَى

"By the star when it goes down you companion is neither astray nor being misled nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him. He was taught by One Mighty in Power, endued with wisdom. For he appeared (in stately form) while he was in the highest part of the horizon, then he approached and came closer and was at a distance of but two bow-lengths or (even) nearer, so did (Allah) convey the inspiration to His servant (conveyed) what

He (mean) to convey. The (Prophet's) (mind and) heart in no way falsified that which he say". (53:1-11)

In these verses Allâh Ta'âlâ testifies that Prophet Muhammad (Sallallâhu Alaihi Wasallam) to whom the revelation was sent, has neither gone astray through defect of intelligence or carelessness, nor is being misled by evil spirits. He does not speak out of whim or impulse or from a selfish desire to impress his own personality. None of these charges are true. On the contrary, he has received direct inspiration from Allâh.

About the revealed thing i.e., Wahy

Allâh Ta'âlâ says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We have without doubt sent down the message and We will assuredly guard it (from corruption)" (15:9)

The purity of the text of the Qur'an through fourteen centuries is a foretaste of the eternal care with which Allâh's Truth is guarded through all ages. All corruptions, inventions and accretions passed away, but Allâh's Holy Truth never suffered any eclipse even though the whole world mocked at it and were bent on destroying it. This miraculous nature will Qur'ân will always survive in all ages to come. Allâh Ta'âlâ further says:

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ () إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ

"The revelation of this Book is from Allâh, The Exalted in Power, full in Wisdom. Verily, it is We, Who have revealed the Book to thee in truth, so serve Allâh, offering Him sincere devotion. (39:1-2)

In connection with this revelation two attributes of Allâh Ta'âlâ are mentioned: (1) He is all-Powerful and can carry out His Will in spite of all opposition; and (2) He is full of Knowledge and Wisdom. The first attribute answers those who question how Allâh can send revelation to a man; the second explains that the true wisdom consists in carrying out Allâh's Will as revealed to us.

In nutshell, Imâm Bukhari chose to begin his great book with the chapter on Wahy, conveying thereby the message that for seeking the guidance and for knowing the Reality one necessarily has to follow the Wahy and that this Wahy is the greatest

source of guidance and that it is very well guarded. It encompasses all the principles and necessities of guidance. (For details refer "Need for Divine Guidance" by Dr. Rafiq Ahmad)

Reason for selecting the following verse in Tarjamatul Bâb

إنا اوحينا إليك كما اوحينا إلى نوح والنبيين من بعده

"We have sent thee the inspiration, as We have sent it to Nuh and Messengers after him". (4:163)

By quoting this verse with the title of this chapter Imâm Bukhari conveys the message that the Wahy has been the source of guidance all through the history of mankind and that Prophet Muhammad (Sallallâhu Alaihi Wasallam) was not the first one to come with something strange in the form of Wahy. All the former Prophets like Nuh (AS) and other have guided the people of their times with the help of Wahy.

Second Message in this verse is that the Qur'an is the last revelation. It is mentioned that the Revelation was sent before Prophet Muhammad (Sallallâhu Alaihi Wasallam) but it is not mentioned that it will also be sent after him. Thereby, Imâm Bukhari intends to emphasize his selection of the chapter on Wahy as the first chapter of his great book, further impressing his point that it is Wahy and only Wahy which can be the source of assured and dependable guidance.

Comments of Hadhrat Sheikh-ul-Hind

Hadhrat Sheikh-ul-Hind said that the Prophets have been sent to this world as spiritual guides. When someone needing guidance is guided, he is first made habitual with little things which are mostly related to the survival of the body so that it (the body) can become able to bear the brunt to be placed on it. Same is the way of guidance of the world. As per, Hadhrat Sheikh-ul-Hind, world is like an elder person (Shakhs-i-Akbar). The period of the world from the time of Hadhrat Aadam (AS) to that of Hadhrat Nuh (AS) is the period of its childhood. There were Divine instructions during the time of Hadhrat Aadam (AS), Hadhrat Sheeth (AS) and Hadhrat Idrees (AS), but they were quite few and were mostly about Takweeniyât (creation bringing) and the reconstruction of the world. For example seeds were sent to Hadhrat Aadam (AS) from the Jannah and he was taught the

principles of agriculture, construction of the houses, tailoring etc., and only two Rak'ats of Salâh was obligatory in that period.

Period of youth

The period of childhood of the world ends with Hadhrat Nuh (AS). After this the second period was that of the youth for, which is called the period of Takleef. During the period of youth the responsibilities increase and to accomplish them the rules, regulations and warning of punishments is required and secondly for the reformation, prolonged time is needed. For this purpose Hadhrat Nuh (AS) was given a very long life so that he could try to change the bestial character of the people with that of angelic one. But the people did not listen to Hadhrat Nuh (AS) and they were finally punished and the punishment was in the form of gigantic flood.

Now here in this verse, the simile has been drawn between Hadhrat Nuh (AS) and Hadhrat Muhammad (Sallallâhu Alaihi Wasallam) to relate that there is not much gap between the period of Hadhrat Nuh (AS) and Hadhrat Muhammad (Sallallâhu Alaihi Wasallam) and both are men with Shari'ah. So, what the result of refuting Hadhrat Nuh (AS) was, same can be the result of refuting Hadhrat Muhammad (Sallallâhu Alaihi Wasallam). Hadhrat Nuh (AS) preached the principles of honour and dignity, he was insulted, he invited the people towards the oneness and unity of Allâh, he was stoned, he raised the voice of truth, and clothes were forced into his mouth to shut him up. If same things are repeated by you O people of Makkah with Hadhrat Muhammad (Sallallâhu Alaihi Wasallam), then Allâh has the power to do what He did with the people before you.

Second aspect of resemblance between the revelation of Hadhrat Nuh (AS) and Hadhrat Muhammad (Sallallâhu Alaihi Wasallam) was that it was not like that of Hadhrat Aadam (AS) and Hadhrat Sheeth (AS), as their revelation was mostly related to Takweeniyât and this revelation was mostly Tashree' i.e., containing the explained rules of Shari'ah. Since it was the period of youth of the world, so the sense of responsibilities was stressed more and the warning of punishment was given for any lapses.

This period of youth was from the time of Hadhrat Nuh (AS) to that of Hadhrat Ibrahim (AS) and reached its full maturity at the time of Hadhrat Muhammad (Sallallâhu Alaihi Wasallam). At the age of full maturity the knowledge becomes solid and the experience quite vast, that is why during the time of Hadhrat Ibrahim (AS) the springs of knowledge sprouted and in no other time were so many

philosophers born as were during that time. As such the knowledge kept on progressing and the spirituality continued its journey towards perfection, to which it reached finally at the time of prophet Muhammad (Sallallâhu Alaihi Wasallam). He was given the special form of revelation (Wahy) and that too with continuity i.e., for 23 years and it is the ultimate form of knowledge and spirituality which is bestowed upon only to such a person who possesses all the qualities of humanity with perfection. World, ever since then, has witnessed the great impact of this Last Revelation towards the mankind and will continue to see its wonders and blessings until the last day.

Hadith No. 1

نا سفيان قال حدثنا يحيى بن سعيدحدثنا الحميدي عبد الله بن الزبير قال حدث
الأنصاري قال أخبرني محمد بن إبراهيم التيمي أنه سمع علقمة بن وقاص الليثي
يقول سمعت عمر بن الخطاب رضي الله عنه على المنبر قال سمعت رسول الله يقول
ىإنما الأعمال بالنيات وإنما لكل امرىء ما نوى فمن كانت هجرته إلى دنيا يصيبها أو إل
امرأة ينكحها فهجرته إلى ما هاجر إليه

Narrated by Hadhrat Umar bin Al-Khattab (RA)

Hadhrat Umar Bin Al-Khattab (RA) narrates that I heard Allâh's Apostle (Sallallâhu Alaihi Wasallam) saying:

"The reward of deeds depends upon the intentions and every person will get the reward according to what he intended. So whoever emigrated for worldly benefits or to marry a woman, his emigration was what he emigrated for". (Agreed Upon)

Relation between the title of the chapter (Tarjamtul Bâb) and the Hadith

Imâm Bukhari has named the title of this chapter (Bâb) as "How did the Wahy start?"كيف كان بدء الوحي but the first Hadith he mentions under this heading is about the Niyyat (intention). Ulema have given various explanations for this, some say by doing so Imâm Bukhari (RA) wants to convey the sincerity of his intention, and thus, asks others also to do so. Ibn Hajar rejects this view by saying that if this had been the case, then he would have got this Hadith before this chapter, that is, at the start of the book. Some people try to correlate Wahy with Hijrah, as the second part of the Hadith is about the Hijrah (Migration). First Hijrah of Rasulullah

(Sallallâhu Alaihi Wasallam) was from his home to cave Hira and this was the start of the Wahy, and second Hijrah was from Makkah to Madinah and this was the time of the manifestation of the Wahy.

Allâmah Kashmiri gives different explanation for this, he says that deeds are related to the Wahy on one side and to the intention on the other side. The Wahy makes a person bound to act upon the commands and prohibitions of Shari'ah and with this intention he performs the deeds.

Allâmah Shabir Usmâni (RA) writes that by getting this Hadith at the start of the book Imâm Bukhari wants to draw the attention towards the utmost sincerity Prophet Muhammad (Sallallâhu Alaihi Wasallam) had in his intention with which he stood up in the period of absolute ignorance, idol worshipping and infidelity and changed the face of the history with his firm resolve and purity of intention, thus it was quite proper to get this Hadith at the beginning.

Râvi (Narrator of Hadith)-Umar ibn al-Khattab

Umar ibn Al-Khattab (RA) who belonged to Adwi Qarshi clan, is popularly known by the title ‘Farooq' which he earned because of very keen and strong skill in differentiating between truth and falsehood (Haq and Bâtil). He was forty first man to embrace Islâm as per one narration and thirty fourth as per another. Prior to his embracing Islâm, Muslims because of fear used to worship secretly and once he embraced Islâm he asked Muslims to worship openly. Allâh Ta'âlâ revealed the following verse of the Holy Qur'ân when he embraced Islâm:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

"O Prophet, Sufficient unto thee is Allâh and unto those who follow thee among the believers". (8:64)

He became second Khalifah of Muslims after the demise of Hadhrat Abu Bakr Siddiq (RA) in 13th year of Hijrah and was the first to be called as ‘Ameer-ul-Mu'mineen' أمير المؤمنين . Muslim empire expanded far and wide during his Khilâfat which lasted for ten and a half years. His justice was so famous that ‘Adl-i-Farooqi' عدل فاروقي, (justice of Umar Farooq) is now used as a proverb. The whole world could not produce an example of that degree of justice till date after his demise. There are five hundred and seventy five Ahâdith in Sahih Bukhari and Sahih Muslim which have been quoted from him. He died at the age of sixty three

years. May Allâh be pleased with him and elevate his rank more and more. Other narrators of this Hadith are also authentic.

Status of Hadith

It is Sahih (authentic) Marfu Muttasil Hadith as all the narrators are authentic. Its chain is continuous right upto Rasulullah (Sallallâhu Alaihi Wasallam). It is said that this Hadith has been quoted through as many as seven hundred chains but it is still called Gareeb (غريب) as only one narrator i.e., Hadhrat Umar (RA) narrates it from the first generation of narrators i.e., Sahâbah al-Kirâm.

Comments

Sahih Bukhari is regarded as the most authentic book on earth after Qur'ân Al-Karim. Imâm Bukhari started his great book with this Hadith. This Hadith states that the deeds will not be rewarded as per their external appearances but as per the intentions. If a good deed is done with bad intention, it will not fetch any reward. Intention is the act of Qalb where hypocrisy or 'Riya' does not find a way, whereas the deeds can get infected with hypocrisy. Imâm Abu Dawood said that he wrote fifty thousand Ahâdith of Rasulullah (Sallallâhu Alaihi Wasallam), from them he selected four Ahâdith which he thought were sufficient for one's Deen viz.,

إنما أعمال بالنيات

1. "Deeds are as per intentions"

من حسن الإسلام المرء تركه ما لا يعني

2. "It is part of the excellence of a person's Islâm that he should discard that which is of no benefit to him either in this world or in the Hereafter."

لا يحب أحدكم حتى يحب لأخيه ما يحب لنفسه

3. "Nobody (truly) believes till he loves for his brother what he loves for himself"

ألحلال بين والحرام بين

4. "Halâl is evident and Harâm is evident."

According to Abu Dawood's this selection, the first Hadith "Deeds are as per Intention" forms the one fourth of Islâm because the fact that deeds can only get better reward when these are based on sincerity and are carried out for the pleasure of Allâh and His Messenger (Sallallâhu Alaihi Wasallam) alone. Second Hadith i.e., shunning away the useless and wasteful things forms another one fourth of Islâm. Kindness and well wishing for others as is taught in third Hadith forms another part of Islâm. Fourth Hadith of Halâl and Harâm forms another one fourth of Islâm which teaches piety (تقــوى). These four principles of Islâm are indeed worth to be written with golden ink.

Niyyat means intention of Qalb. It is not necessary to say it loudly with tongue, if someone says it with tongue and his Qalb is ignorant about it, this type of Niyyat has no value. Having intention in Qalb and saying it with tongue also is better than having intention of Qalb alone. Deeds are dependent upon Niyyat for acceptance by Allâh Ta'âlâ.

Deeds are of two kinds viz.,

1. To act upon the command of Shari'ah.

2. To refrain from something as per the command of Shari'ah.

Both types of these deeds have no value without Niyyat. For example, somebody performs ablution for Salâh without Niyyat, as per Imâm Abu Haniefah his Salâh will be valid (though less in Thawâb) and as per other Imâms his Salâh will not be valid. Similarly, if someone refrains from back-biting (Geebat, غيبــت) without Niyyat, it will not fetch him much reward and if he does so due to fear of Allâh Ta'âlâ and punishment in Aakhirah, it will fetch him a lot of reward.

A person gets reward for his deeds proportionate to his Niyyat. For example, somebody gives some money to his relative thinking that he is poor, he will get a reward for it. And if he intends to help him not only because of his poverty but also because of being his relative, he will get double reward for this same deed. Similarly, a person who goes to mosque, can get number of rewards for this one deed only because of different intentions which could be as follows:

Mosque is the house of Allâh Ta'âlâ, so to be there is like being the guest of Allâh Ta'âlâ.

To wait for the congregational Salâh. In a Hadith it is said that one who waits for congregational Salâh is as good as if he is in Salâh.

To sit in mosque so that one can save his eyes, ears and tongue from sins.

To stay in mosque with the intention of Aeti'kaf (اعتكاف) for that particular period.

With the intention of sending Durood on Rasulullah (Sallallâhu Alaihi Wasallam).

To sit in mosque with the intention that angels make Dua the one who is engaged in Zikr or Tilawat, and does not indulge in worldly talks as long as he is there.

To come into contact other Muslim brothers.

To enquire about the health of other Muslim brothers.

To help a needy Muslim, if found in the mosque.

These are few intentions with which a person can go to a mosque. Anyone intending all these, will get number of rewards for this single deed and who makes only one intention, will have only one. On the other hand if someone goes to a mosque with this intention that people will consider him a pious man, such a person will likely not get anything in the Aakhirah.

Why non believers will remain in hell for ever?

Some people wonder as to why non-believers (Kuffâr) will remain in hell for ever when they lived in the world say for sixty or hundred odd years only and did wrong in that little period only. In other words they did wrong deeds only for a little period but are getting everlasting punishment.

The reason for their everlasting punishment is their Niyyat or intention and not their deeds only, that is, if they would have lived in this world for ever their intention was to remain as non-believers for ever. So it is for this Niyyat or intention that they will be given everlasting punishment. On the contrary, Muslims will be given everlasting reward in the form of Jannah, again because of their Niyyat i.e., had they been given a chance to live for ever in this world, they would have lived as believers for ever.

For this reason it is said that intention of a believer is better than his deeds. As quoted by Sheikh Abdul Haq Muhaddith Dehlvi, Ulema have given different reasons for it viz.,

Niyyat without a deed is in itself also a deed. In a Hadith it is stated that when a Mumin makes a Niyyat of some good deed, one Thawâb is written for him for his Niyyat only even if he does not execute that deed later on. In another Hadith it is stated that if someone sleeps with this Niyyat that he will get up for Tahajjud prayers and then if he does not get up because of deep sleep, he will still be given Thawâb of Tahajjud.

Seat of Niyyat is Qalb and Qalb is the seat of Ma'ârifat of Allâh Ta'âlâ. So, the deeds of Qalb will naturally be superior to the deeds of other parts of the body. Sahal bin Abdullah Tastari says that Allâh Ta'âlâ has not created any thing which is more beloved to Him than the Qalb of a Mumin. Therefore, it is very bad of a person who uses this Qalb, which Allâh Ta'âlâ has created for His Ma'ârifat, for other cheap mundane things.

Niyyat is better than deeds because Niyyat is everlasting and deeds are not everlasting. People will remain in Hell or Heaven for ever because of Niyyat only.

There is no chance for Riya (Hypocrisy) in Niyyat whereas deeds usually get spoiled because of Riya. It has been reported in some traditions that when angels take the deeds up into the skies, Allâh Ta'âlâ asks them to throw them away. The angels ask Allâh Ta'âlâ, ‘O Allâh, these are good words and good deeds of your bondsmen'. Allâh Ta'âlâ replies, ‘he had not sought my pleasure with them'. On the contrary, Allâh Ta'âlâ commands the angels to write some good deeds in the deed books of certain bondsman, the angels ask with surprise that he has not done these deeds, Allâh Ta'âlâ replies that he had made a Niyyat for it.

Niyyat can be related to many deeds and deeds cannot be related to many intentions.

It is clear that one will get reward if one makes a Niyyat of a good deed even if he does not perform it. Does this rule apply for a bad deeds also? That is, if a person intends to do a bad deed but will not perform it, will he get punishment for this bad intention, which he has not put into action? The Qur'ân says:

سًا إِلاَّ وُسلاعَهَلُكَلّفُ اللهُ نَفْ

"On no soul does Allâh place a burden greater than it can bear" (2:286)

Hadith of Rasulullah (Sallallâhu Alaihi Wasallam) explaining this issue

A Hadith also says that bad thoughts which arise in the hearts of the people of this Ummah are forgiven by Allâh Ta'âlâ and these are not to be accounted unless put into practical shape. If a bad intention develops in somebody's heart and then he refrains from putting that into practice because of the fear of Allâh Ta'âlâ, he is likely to get Thawâb for that. As per Ibn Hajar, refraining from bad act contributes to Thawâb only if one refrains from it because of fear of Allâh Ta'âlâ and makes a Niyyat of it, but without Niyyat there will be no Thawâb.

Five kinds of thoughts which come in one's mind about a sin

Hâjis(هاجس) : That bad thought which comes in one's mind involuntarily is called Hâjis.

Khatir (خاطر) : That thought of a sin which one gets voluntarily is called Khatir.

Hadith-i-Nafs (حديث نفس) : To have hesitation about a sin whether one should do it or not is called Hads-i-Nafs.

Hum (هم) : After this hesitation if one inclines towards one decision (doing it or not doing it), then it is called Hum.

Azam (عظم) : To make firm resolution of doing a deed, is called Azam.

In Shari'ah first three kinds i.e., Hâjis, Khâtir and Hadith-i-Nafs are forgiven, there will be no punishment for them. It is amongst the special features of Ummah of Prophet Muhammad (Sallallâhu Alaihi Wasallam). About the 4th kind i.e., Hum, if one decides about a virtue then he will get reward and if one decides about a sin, he will get no punishment. For 5th kind i.e., Azam, learned doctors of Shari'ah believe that on this there will be punishment

Second part of the Hadith illustrates first part by three examples, first-the Hijrah performed for the sake of Allâh Ta'âlâ, second-the Hijrah performed for worldly gains, and third-the Hijrah performed for marrying a women.

Hijrah (Migration) (هجرة)

Hijrah in Shari'ah means to leave one's home and homeland for the sake of Allâh Ta'âlâ and His Messenger (Sallallâhu Alaihi Wasallam) i.e., to leave one's homeland with the intention that one can live as a true Muslim in a Darul-Islâm and can save his Imân (faith) if it is not possible in his native land. Sahâbah-al-Kirâm performed Hijrah on two occasions. On the first occasion they migrated from Makkah to Habsha and on the second to Madinah when Makkans committed all sorts of atrocities against them and made it very difficult for them to live there as Muslims.

Hijrah is regarded as a great worship in Islâm and a great means to gain Allâh's pleasure. But only those gain Allâh's pleasure whose intention by Hijrah is only His pleasure. In this Hadith, Rasulullah (Sallallâhu Alaihi Wasallam) teaches us that even if Hijrah is a great act of worship, if someone does it for worldly gains, he will get no reward for it in Aakhirah.

What is Dunya (world)?

There are different opinions about it viz.,

ا از خدا غافل شدنی ست دنیچ

Anything that makes one ignorant about Allâh Ta'âlâ is called ‘Dunya'.

The word ‘Dunya' literally means ‘near'. So the world is called ‘Dunya' because it is either near to destruction or near to Aakhirah. It is derived from ‘Dana-Yadnu'.

In lexical terms, Dunya is antonym of Aakhirah which means that the two cannot go together.

Some say that whatever is present before Aakhirah is ‘Dunya'.

Others say that in this Hadith, Dunya means lusts of baser self or ‘Nafs'.

Why particularisation of women

After mentioning about ‘Dunya' in general, Rasulullah (Sallallâhu Alaihi Wasallam) highlighted women specifically. There are two reasons for the same. One reason is that this Hadith was stated by him (Sallallâhu Alaihi Wasallam) in response to a particular incident, commonly known as incident of ‘Muhâjir Ummi-Qais'. A person from Makkah wrote a letter to a women namely Ummi-Qais who

lived in Madinah that he wanted to marry her. She wrote him back that if he performs Hijrah to Madinah, then only she would marry him. That person performed Hijrah for this lady and married her and got popular by the name of ‘Muhâjir Ummi-Qais'. When Rasulullah (Sallallâhu Alaihi Wasallam) heard about it, he stated this Hadith.

Second reason for particularisation of women is that out of worldly things there is a very difficult test for a man in the form of woman. A pious woman is said to be a great blessing for a man as per traditions but the impious one really makes life hell. Akbar Ilaha-abâdi says:

فوج سے ی سلطان ک یاکبر دبے نہ تھے کس

نوج سے یگم کی ہو گئے بیکن شہ یل

Two queries:

How Imân of Abu Talha (RA) embraced Islâm

Abu Talha (RA) wanted to marry Ummi Sulaim before accepting of Imân. Umme-Sulaim replied that she would marry him only if he embraces Islâm. Abu Talha (RA) embraced Islâm and married her. Here a doubt may raise about the Islâm of Abu Talha (RA), but the fact is that Abu Talha (RA) had already decided to embrace Islâm and he didn't do it only to marry Ummi Sulaim.

2. Why did not Imâm Bukhari mention second part of this Hadith

It is well known that the following words are also part of this Hadith, viz.,

الله ورسوله یالله ورسوله فهجرته إل یمن كانت هجرته إل

"One whose migration is for the sake of Allâh and His Messenger, so his migration is for the sake of Allâh and His Messenger."

Ulema have given different explanations for this viz.,

Imâm Bukhari had not received this Hadith with these words. But this explanation is not valid as he has mentioned these words at another place.

Humaidi, the first narrator (Râvi) of this Hadith has not quoted this Hadith with these words to Imâm Bukhari, this is also not right.

Some people say that by doing so Imâm Bukhari wants to convey that if you do a good deed, do it with good intention and the least you can do is that you should refrain from bad intention as the first part of this Hadith is about migration for the sake of Allâh Ta'âlâ and the second part is for the sake of mundane purposes.

Others say that he has done so due to humility as it would have given an impression that he is claiming of sincerity of his intention.

Hadith No. 2

حدثنا عبد الله بن يوسف قال اخبرنا مالك عن هشام بن عروة عن ابيه عن عائشة ام المؤمنين رضي الله عنها ان الحرث بن هشام رضي الله عنه سال رسول الله فقال يا يأتيني مثل صلصلة الجرس رسول الله كيف يأتيك الوحي فقال رسول الله احيانا وهو اشده علي فيفصم عني وقد وعيت عنه ما قال واحيانا يتمثل لي الملك رجلا فيكلمني فأعي ما يقول قالت عائشة رضي الله عنها ولقد رايته ينزل عليه الوحي في اليوم الشديد البرد فيفصم عنه وإن جبينه ليتفصد عرقا

Al-Harith bin Hisham asked Allâh's Apostle "O Allâh's Apostle! How is the Divine Inspiration revealed to you?" Allâh's Apostle replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: verily I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over).

Narrators of the Hadith

The title Ummul-Muminneen (أم المؤمنين) is used for the wives of Rasulullah (Sallallâhu Alaihi Wasallam) out of reverence and also because they are forbidden for the Ummah (from marrying) forever like a mother.

Second 'Râvi', Hârith bin Hisham, is the brother of Abu Jahal and is amongst the distinguished Sahâbah. He asked this question out of curiosity as the Wahy is quite an unusual thing, this question was not out of any doubt.

Relation of the Hadith with the title of the chapter (Bâb)

This Hadith clearly shows what a great thing the Wahy is, as Hadhrat Aisha (RA) states:

"Verily I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)".

Wahy cannot be self cooked. Rasulullah (Sallallâhu Alaihi Wasallam) tolerated this great weight of Wahy for 23 long years, while Hadhrat Aadam (AS) received the Wahy just ten times, Hadhrat Noah (AS) fifty times, Hadhrat Ibrahim (AS) forty eight times and Hadhrat Eisâ (AS) ten times. (Fadhlul Bâri).

Meaning of Wahy

The Arabic word "Wahy" has many literal meanings viz., to write, to send, what is to be sent, to inculcate, to subjugate, to put some good or bad word in heart, order, intuition or inspiration.

Al-Qur'ân itself uses the word "Wahy" in these meanings. Allâh says in the Qur'ân:

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

"So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allâh's praises in the morning and in the evening" (19:11)

Here the word is used:

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا

"And thy Lord taught the Bee to build its cells in hills". (16:68)

نَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِأَوْحَيْ

"So We sent this inspiration to the mother of Moses: "Suckle (thy child)." (28:7)

These two verses show that Al-Qur'ân has not used the word "Wahy" exclusively for Prophets but also for creatures like bee and non-prophets like mother of Hadhrat Musâ (AS).

Technical meaning of Wahy in Shari'ah

"Words of Allâh revealed to a prophet from among His prophets." (Uloom ul-Qur'ân, Umdat-ul-Qâri)

Allâh Ta'âlâ first created this universe and then created man with the faculties of senses and the intelligence, yet it was impossible for the man to know the Absolute Infinite Reality with the help of these limited faculties. So Allâh Ta'âlâ came to man's rescue by sending His Guidance in the form of "Wahy" through prophets.

To understand the exact nature of "Wahy" is just impossible, it was exclusively experienced by prophets of Allâh alone. Nobody else can even imagine the exact nature of "Wahy".

Kinds of "Wahy"

One classification is on the basis of recitation viz.,

1. Wahy-Matloo (وحي متلو): That Wahy from Allâh which is recited regularly. This term is used for Al-Qur'ân i.e., Wahy-Matloo is that in which both words and meaning are from Allâh.

2. Wahy Gair-Matloo (وحي غير متلو): That Wahy from Allâh to Rasulullah (Sallallâhu Alaihi Wasallam) which is not in Al-Qur'ân and is not recited like Al-Qur'ân. In this the meaning is from Allâh and words are from Rasulullah (Sallallâhu Alaihi Wasallam).

Other classification is based on the way of receiving 'Wahy' by Rasulullah (Sallallâhu Alaihi Wasallam).

1. Direct speech from Allâh

In this type of 'Wahy' Allâh Ta'âlâ speaks directly to Rasulullah (Sallallâhu Alaihi Wasallam), there is no intermediary like Angels etc. This speech of Allâh is not like human speech. This is very difficult for us to understand its real nature. This is considered to be the best form of the Wahy. This type of speech of Allâh was heard by Rasulullah (Sallallâhu Alaihi Wasallam) during his ascent to the heavens, what is called as Me'raj, as is mentioned in the Qur'ân:

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى

"So did (Allah) convey the inspiration to His servant (conveyed) what He (meant) to convey." (53:10)

Allâh Ta'âlâ also talked to Hadhrat Musâ (AS) directly.

وَكَلَّمَ اللهُ مُوسَى تَكْلِيمًا

"And to Moses Allâh spoke direct."(4:164)

2. Wahy' through Angels

In this type of Wahy the revelation is sent to a Prophet through an angel. Either the Prophet listens only the voice of the angel, or angel comes in the shape of human being as Hadhrat Jibra'eel (AS) used to come in the guise of Hadhrat Dhahya Kalbi (RA), a handsome companion of Rasulullah (Sallallâhu Alaihi Wasallam), or rarely the angel would come in his real form to the prophet.

3. Wahy through inspiration or dreams

In this type of Wahy Allâh Ta'âlâ inspires directly in the heart of prophet something which the prophet realises that it is hundred percent Wahy. This can happen while awake or in dream. The dream of a prophet is also a Wahy as Al-Qur'ân mentions about the dreams of Hadhrat Yousuf (AS) and Hadhrat Ibrahim (AS):

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

"Behold, Joseph said: To his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me." (12:4)

Methods of ‘Wahy' on Rasulullah (Sallallâhu Alaihi Wasallam)

Hadhrat Aisha (RA) narrates that one day a Sahâbi, Hadhrat Hârith bin Hisham (RA) asked Rasulullah (Sallallâhu Alaihi Wasallam), how Wahy comes to him, Rasulullah (Sallallâhu Alaihi Wasallam) replied: "Sometimes it comes like ringing of a bell and this type of Wahy is toughest for me, and when this process ends, I remember whatever has been said. And sometime an angel comes to me in the form of a man". (Sahih Bukhari)

Salsalat-ul-Jaras (صلصـــلة الجـــرس)

It literally means the ringing of a bell. Rasulullah (Sallallâhu Alaihi Wasallam) compared this with the ringing of a bell. It was not because of the fact that it exactly resembled the ringing of bell, then, why was this comparison made? Great Ulema have given different explanations viz.,

i) To know the exact nature of ‘Wahy' is impossible for any body, its actual nature was only experienced by Rasulullah (Sallallâhu Alaihi Wasallam). There were no words to explain its exact nature, that is why Rasulullah (Sallallâhu Alaihi Wasallam) explained it with most appropriate words from the sensual world and he (Sallallâhu Alaihi Wasallam) found it appropriate to compare it with the ringing of a bell.

ii) Some Ulema believe that it was the sound of the wings of the angels that produced the sound like that of a ringing bell. (Uloom -Ul-Qur'ân)

iii) Imâm-ul-Asr Hadhrat Allâmah Anwar Shah Kashmiri (RA) while quoting Ibn Arabi (RA) says that it was compared to the ringing of a bell, not because its sound resembled with it, but because it resembled the ringing bell in continuity and secondly as it is difficult to localise the direction of the sound of a ringing bell, so was it difficult to localise the direction of ‘Wahy'. Since, it is the word of Allâh, Who has no single direction, so is His word without any particular direction. (Faidhul Bâri)

Rasulullah (Sallallâhu Alaihi Wasallam) said that this type of Wahy was toughest for him and it was relatively easy for him when the angel used to come with ‘Wahy' in the form of a man. Hadhrat Aisha (RA) narrates: "I have witnessed descent of Wahy on Rasulullah (Sallallâhu Alaihi Wasallam) during very cold days of winter, after the completion of Wahy I used to see lot of sweating on the blessed forehead of Rasulullah (Sallallâhu Alaihi Wasallam)." (Sahih Bukhari)

In other tradition it is mentioned that Rasulullah (Sallallâhu Alaihi Wasallam) used to turn pale, ashen grey in colour during descent of Wahy.

It is reported that once Rasulullah (Sallallâhu Alaihi Wasallam), placed his blessed head on the thigh of Hadhrat Zayd bin Thâbit (RA) and descent of ‘Wahy' started during that very time, Hadhrat Zayd (RA) felt so much weight on his thigh that he thought it was going to crack.

Hadhrat Umar (RA) says that when ‘Wahy" used to come to Rasulullah (Sallallâhu Alaihi Wasallam), there used to be sounds like those of buzzing of bees around his blessed face. This should not be confused with the earlier Hadith where ‘Wahy' has been compared with ringing of a bell, later (ringing of a bell) was experienced by Rasulullah (Sallallâhu Alaihi Wasallam) and former i.e., buzzing of bees was experienced by the listeners around, hence no confusion.

Descend of angel in human appearance

In the Hadith of Hadhrat Aisha (RA) mentioned above, the second form of ‘Wahy' that has been mentioned is coming of an Angel in the form of a human being. Hadhrat Jibra'eel (AS) used to come usually in the guise of Hadhrat Dhahya Kalbi (RA), most handsome amongst the companions of Rasulullah (Sallallâhu Alaihi Wasallam). In the famous Hadith of Hadhrat Umar (RA), Hadhrat Jibra'eel (AS) came in the form of a stranger whom no Sahâbi knew. Rasulullah (Sallallâhu Alaihi Wasallam) says that it was the easiest form of ‘Wahy' for him.

Descend of angel in his actual form

It is reported that Hadhrat Jibra'eel (AS) came in his actual form only three times with the Wahy to Rasulullah (Sallallâhu Alaihi Wasallam). He has six hundred wings and his one wing is enough to spread between whole earth and the heavens.

True dreams

Dreams of prophets are also Wahy. Rasulullah (Sallallâhu Alaihi Wasallam) used to receive this form of Wahy even before Prophet-hood. Hadhrat Aisha (RA) says: "Wahy got started to Rasulullah (Sallallâhu Alaihi Wasallam) in the form of dreams, whatever he used to see in dream, would come true next day like broad day light."

Direct speech from Allâh

This type of direct speech from Allâh was heard by Rasulullah (Sallallâhu Alaihi Wasallam) during his ascent (Me'raj) to the heavens. In other tradition, it is

mentioned that Allâh Ta'âlâ spoke to Rasulullah (Sallallâhu Alaihi Wasallam) once in a dream also.

Angel's inspiration into the Qalb

In one tradition it is reported that Rasulullah (Sallallâhu Alaihi Wasallam) said:

"Jibra'eel (AS) once inspired (something) in my Qalb".

In this form of Wahy, the angel does not come in front but just puts some word in Qalb without being seen. This is a form of intuition or ‘Ilham'. Intuition or ‘Ilham' of prophets is 100 percent Wahy as compared to intuition or ‘Ilham' of other pious people which always has a possibility of falsehood or misinterpretation. It is for this reason that to follow ‘Ilham' of prophets is obligatory while as to follow ‘Ilham' of others is not.

Hadith No. 3

حدثنا يحيى بن بكير قال حدثنا الليث عن عقيل عن ابن شهاب عن عروة بن
الزبير عن عائشة أم المؤمنين أنها قالت اول ما بدئ به رسول الله من الوحي الرؤيا
الصالحة في النوم فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح ثم حبب إليه الخلاء
ء فيتحنث فيه وهو التعبد الليالي ذوت العدد قبل ان ينزع كان يخلو بغار حرا
إلى اهله ويتزود لذلك ثم يرجع إلى خديجة فيتزود لمثلها حتى جاءه الحق وهو في غار
حراء فجاءه الملك فقال اقرأ قال ما أنا بقارئ قال فأخذني فغطني حتى بلغ مني الجهد
فغطني الثانية حتى بلغ مني ثم أرسلني فقال اقرأ قلت ما أنا بقارئ، فأخذني
الجهد ثم ارسلني فقال اقرأ فقلت ما انا بقارئ فاخذني فغطني الثالثة ثم ارسلني
فقال اقرأ باسم ربك الذي خلق خلق الإنسان من علق اقرأ وربك الأكرم فرجع بها
رسول الله يرجف فؤاده فدخل على خديجة بنت خويلد رضي الله عنها فقال زملوني
لوه حتى ذهب عنه الروع فقال لخديجة واخبرها الخبر لقد خشيت على ملوني فزم
نفسي فقالت خديجة كلا والله ما يخزيك الله أبدا إنك لتصل الرحم وتحمل الكل
وتكسب المعدوم وتقري الضيف وتعين على نوائب الحق فانطلقت به خديجة حتى
ان امرأ تنصر فيأتت به ورقة بن نوفل بن اسد بن عبد العزى ابن عم خديجة وك
الجاهلية وكان يكتب الكتاب العبراني فيكتب من الإنجيل بالعبرانية ما شاء الله
أن يكتب وكان شيخا كبيرا قد عمي فقالت له خديجة يا ابن عم اسمع من ابن أخيك
فقال له ورقة يا ابن أخي ماذا ترى فأخبره رسول الله خبر ما راى فقال له ورقة هذا
زل الله على موسى يا ليتني فيها جذعا ليتني أكون حيا إذ يخرجك الناموس الذي ن
قومك فقال رسول الله أو مخرجي هم قال نعم لم يأت رجل قط بمثل ما جئت به إلا عودي
وإن يدركني يومك أنصرك نصرا مؤزرا ثم لم ينشب ورقة ان توفي وفتر الوحي قال

بر بن عبد الله الانصاري قال وهو بن شهاب واخبرني ابو سلمة ابن عبد الرحمن أن جا
يحدث عن فترة الوحي فقال في حديثه بينا انا امشي إذ سمعت صوتا من السماء
فرفعت بصري فإذا الملك الذي جاءني بحراء جالس على كرسي بين السماء والأرض
فرعبت منه فرجعت فقلت زملوني فأنزل الله تعالى يا ايها المدثر قم فانذر إلى
ز فاهجر فحمي الوحي وتتابع تابعه عبد الله بن يوسف وأبو صالح وتابعه هلال بن رداد عن الزهري وقال يونس ومعمر بوادره

Narrated by Hadhrat Aisha (RA)

Narrated Aisha (the mother of the faithful believers). The commencement of the Divine Inspiration to Allâh's Apostle was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allâh alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadijah to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read." The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3) Then Allâh's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadijah bint Khuwailid and said, "Cover me! Cover me!" She covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadijah replied, "Never! By Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadijah then accompanied him to her cousin Waraqah bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islâmic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allâh wished him to write. He was an old man and had lost his eyesight. Khadijah said to Waraqah, "Listen to the story of your nephew, O my

cousin!" Waraqah asked, "O my nephew! What have you seen?" Allâh's Apostle described whatever he had seen. Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allâh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allâh's Apostle asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqah died and the Divine Inspiration was also paused for a while. Jâbir bin 'Abdullah Al-Ansâri describes the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allâh revealed the following Holy Verses (of Qur'an):

'O you (i.e. Muhammad)! wrapped up in garments! Arise and warn (the people against Allâh's Punishment),...' up to 'and desert the idols.' (74.1-5)

After this the revelation started coming strongly, frequently and regularly."

Comments

The comments on this Hadith have been taken from the lesson on Bukhari Sharief by Hadhrat Mawlânâ Masihullah Khan Sahib Jalâlabadi (RA)

Status of the Hadith

The narrator of this Hadith is Hadhrat Aisha (RA) and it is well known that she was not present at the time when Wahy started, but this does not affect the status of this Hadith as it is quite possible that she must have heard it from Rasulullah (Sallallâhu Alaihi Wasallam), so this Hadith would be Marfu-Hukmi.

Dream of a Nabi is also Wahy

For achieving excellence in a certain field, we need to understand few basic points viz.,

Achieving excellence is inherent in man.

For achieving par excellence two things are needed, viz., a) To fulfill the prerequisites. b) To get the hurdles removed.

To provide the congenial atmosphere and related necessities.

To develop the relation with the thing from which benefit is to be obtained.

Gradual and steady progress towards the goal.

Allâh Ta'âlâ had destined to post Rasulullah (Sallallâhu Alaihi Wasallam) at the highest possible point of excellence-that is prophethood (نبـــوة) and that too the seal of prophethood (ختــم نبـــوة). There can be no excellence greater than this. Man is constituted of two parts, one is the body which is materialistic in nature and other is the soul which is non materialistic in nature. So, there are two types of excellences, one is bodily excellence of materialistic nature and the other is spiritual in nature. It is quite clear that the spiritual excellence is far superior than the materialistic excellence and the prophethood is the best spiritual excellence. It is the topmost point where mankind can reach and that was destined for Rasulullah (Sallallâhu Alaihi Wasallam).

The Wahy is all spiritual and non materialistic in nature and to reach this point of spirituality one needs to pass through some intermediary stages. For this one has to come out from the materialistic world and come nearer to the spiritual world and then from this the gradual sequential process of progress is necessary so that one would develop the relation with the spiritual world. It is for this purpose that initially the process of good dreams was started for Rasulullah (Sallallâhu Alaihi Wasallam) which came true like bright daylight. The contact with the world ceases while sleeping and it is during this state of sleep that Rasulullah (Sallallâhu Alaihi Wasallam) was initially made familiar with the spiritual world and gradually prepared to bear the weight of the Wahy.

Question: Wahy comes after Prophethood, how did it start before Prophethood in the form of good dreams

Answer: The prophethood was existing in the essence of Rasulullah (Sallallâhu Alaihi Wasallam) from eternity (Sallallâhu Alaihi Wasallam). It is narrated in one Hadith:

كنـــت نبيـــا و ادم بيـــن المـــاء و الطيـــن

"I was Nabi when Aadam was still in-between water and clay".

According to this Hadith, the prophethood of Rasulullah was hidden before its formal announcement, so the Wahy was also sent in the hidden form of good dreams. After the announcement of prophethood, Wahy was also sent in a manifested form. It is mentioned in a Hadith that good dreams constitute 46th part of the prophethood.

The Wahy came to Rasulullah (Sallallâhu Alaihi Wasallam) for 23 years and the duration of the period of good dreams(رويـــاء الصـــالحة) before prophethood was 6 months. Six months constitute the 46th part of 23 years.

Good dreams came true like dawn

The good dreams were compared with broad day light because these were not like usual dreams which are generally due to erroneous thoughts but these were the true dreams which used to come true next day like the broad day light. Secondly, the reason for using the word ‘dawn' is to convey the message that as the dawn comes after the night and shatters the darkness, so was the job of the Wahy to shatter the darkness of ignorance from the world. Thirdly, when one watches the light of dawn, one feels solace and happiness, likewise Rasulullah (Sallallâhu Alaihi Wasallam) used to find solace after receiving the Wahy.

What is the world of dreams

There are three Aalams (worlds عالم) viz.,

Aalam-i-Amr (عالم لمر)

Aalam-i-Mithâl (عـــالم مثـــال)

Aalam-i- Dunya (عـــالم دنيـــا)

Aalam-i-Amr

Aalam-i-Amar is the world of incorporeal beings (مجردات). The things of this world do not possess any kind of shape or quantity, but consist of mere essence (حقيقـــة ضعة), this is also called the Aalam-i-Haqiqat (عـــالم حقيقـــة). The other name of this Aalam is Aalam-i-Gaib (عـــالم غيـــب), because the things of this Aalam remain hidden from the eyes.

Aalam-i-Mithal

This is the second Aalam after the Aalam-i-Amar. Here also the things are not materialistic in nature but are quantitative in nature i.e., they have length and breadth, like the images in the mirror. This Aalam is midway between the other two Aalams like the world of dreams, it is also called the Aalam-i-Barzakh (عالم برزخ). One can have an idea about this Aalam through the experience of dreams.

Aalam-i-Dunya

This is the world which is materialistic in nature, hence visible, it is also called the Aalam-i-Shahood (عـــالم شـــهود). The shapes and meanings of things in the last two mentioned worlds are different, for example, if milk is seen in dream, it means knowledge.

The existence of the things first take place in the Aalam-i-Mithâl and then in this world. It is for this reason that Rasulullah (Sallallâhu Alaihi Wasallam) was first shown the things of Aalam-i-Gaib in dreams, which used to come true like broad day light the next day. This created an urge in him to concentrate more and more towards the Aalam-i-Gaib and also to remain away from the impurities of this materialistic world. Thus, he was ascended higher and higher on the spiritual ladder till the day came when he reached the point of par-excellence and the angel Jibra'eel (AS) came with the manifested Wahy.

Seclusion in the cave of Hira (حراء)

We have seen that initially Rasulullah (Sallallâhu Alaihi Wasallam) was made inclined towards the spiritual world through dreams as during sleep the attachments with the material world ceases. Secondly, seclusion was made very dear to him for the very same reason that one can concentrate more on spiritual world and the materialistic worldly distraction is minimum in seclusion. So, this

concentration towards the spiritual world was firstly introduced through dreams while in sleep and secondly it was further reinforced in seclusion while being awake.

Why cave Hira was selected for seclusion

Ulema have given different reasons for this, viz.,

Grand father of Rasulullah (Sallallâhu Alaihi Wasallam) had used cave Hira for seclusion, so there was family background for it.

Previous Prophets had also used this cave for seclusion, so, their was spiritual linkage as well.

Third reason could be that from cave Hira Khânah Ka'bah is directly seen. To mention, it is in itself an act of worship to only seeing Khânah Ka'bah.

Fourth reason was that cave Hira is neither too far away nor too near from Makkah al-Mukarramah, it is just 3 kilometres from Makkah Al-Mukarramah. It was not easy for others to go there from Makkah and disturb Rasulullah (Sallallâhu Alaihi Wasallam) there, but at the same time it was not very far off as well. People of Makkah knew the whereabouts of Rasulullah (Sallallâhu Alaihi Wasallam) and they also knew that nobody else is coming to cave Hira to see him there, which they could have exploited later on against him by saying that whatever he is saying, he has learnt it from someone or that they could say that since he had gone to some far off place, it is possible that he might have learnt it there, so both these things were taken care of by the Divine guidance.

Significance of seclusion

Seclusion has many spiritual benefits, viz.,

It helps in enlightening and cleaning the Qalb, thus making it possible to function like a mirror and become the place for Divine enlightenment and inspiration. It has been the way of Prophets and is important for attaining the spiritual excellence.

Does seclusion mean shunning away the world (i.e., Rahbâniyat)

The answer is "No"-this means that the Prophetic seclusion is altogether different from Rabâniyat. This issue is clearly evident from this Hadith as Rasulullah (Sallallâhu Alaihi Wasallam) did not leave his family or society permanently, nor did he forget his rights and duties towards his family and the society. He (Sallallâhu Alaihi Wasallam) first made all the necessary arrangements for his family, informed them about his whereabouts, opted to remain in seclusion at a near place where he could be easily approached by his family in case of any dire need and further he visited his family after short intervals of time. He (Sallallâhu Alaihi Wasallam) took necessary food stuffs along with him unlike those ignorant so called Sufis who say that they do not need food etc. as it is against Tawakkul. This Hadith teaches the method, purpose and the etiquettes of seclusion.

Seclusion is for beginner only

Seclusion is important for the beginner only as Rasulullah (Sallallâhu Alaihi Wasallam) used to remain in seclusion in the beginning only and not in his later life. The beginner does not have the control over his baser self and gets easily influenced by the worldly distractions. After gaining control over the baser self and consistency and steadfastness in the spirituality one has to remain active in the society fulfilling all the obligations towards mankind.

Type of worship in cave Hira before prophethood

Here the question arises as to what type of worship Rasulullah (Sallallâhu Alaihi Wasallam) used to do in cave Hira before Prophethood? The learned scholars of Islâm have given various answers to this question, viz.,

Rasulullah (Sallallâhu Alaihi Wasallam) used to recite the names of Allâh.

Though the Wahy had not started but Allâh had inspired the way of worship in the heart of Rasulullah (Sallallâhu Alaihi Wasallam).

He (Sallallâhu Alaihi Wasallam) was worshipping as per the Shari'ah of Ibrahim (AS) (Tyseerul Qâri)

The truth descended upon him

It means that Angel Jibra'eel (AS) came to Rasulullah (Sallallâhu Alaihi Wasallam) with the Wahy. It happened on the seventeenth day of the month of Ramadhan.

The angel asked him to read

The Angel came and asked him to read. The Prophet replied, "I do not know how to read". Did the Angel present some document to the Prophet which he asked him to read? It is mentioned in some narration that the Angel presented a written thing which was written on a piece of Dheeba (tissue brocade, silk).

The second explanation given by the Ulema is that by saying "read" the Angel asked Rasulullah (Sallallâhu Alaihi Wasallam) to repeat the same words which he (the Angel) would say and it did not mean to read from any document.

Rasulullah (Sallallâhu Alaihi Wasallam) said: ما انا بقارئ "I do not know how to read."

Hadhrat Shaikh-ul-Hind (RA) says that Jibra'eel (AS) had come to inform Rasulullah (Sallallâhu Alaihi Wasallam) the purpose of his life, but at that very moment he (Sallallâhu Alaihi Wasallam) was greatly under the influence of the sense of bondsmanship (شان عبودية), it is well known that more stronger the sense of bondsmanship, more and more one feels the sense of humility. At this very moment Rasulullah (Sallallâhu Alaihi Wasallam) was feeling extreme humility because of the bondsmanship, so out of that humility he said that he does not know how to read. He was not aware of his qualities and status at that time. At this stage to get one out of the state of humility and to make him concentrate on a higher point, it is needed to get the attention diverted from all other things and make him to concentrate on one particular point. This can be achieved initially by putting mental pressure, as was done by Jibra'eel (AS) by coming suddenly and straightway asking Rasulullah (Sallallâhu Alaihi Wasallam) to read, but this was not enough to get the attention of Rasulullah (Sallallâhu Alaihi Wasallam) diverted from his position of bondsmanship, he continued with his statement that he did not know how to read.

The angel holds and presses Rasulullah (Sallallâhu Alaihi Wasallam) forcefully

Rasulullah (Sallallâhu Alaihi Wasallam) said "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read, I replied, 'I do not know how to read"

Jibra'eel (AS), by the Divine command, wanted to inspire the spiritual power into the heart of Rasulullah (Sallallâhu Alaihi Wasallam). There are various ways to do so, viz.,

1. In'akâsi ((انعكاسي-Reflective

In this method the Sheikh, (man with the spiritual power) sits in the company of his students and this way they feel the effects of his spirituality in their hearts. These effects last as long as the students are in the company of their Sheikh and vanish as soon as the students leave his Majlis. It is like one sitting with a person who has used scent, would feel the fragrance as long as one sits with that person.

2. Ilqâ'ee (إلقائي)-Inspirational

In this method the Sheikh enlightens the heart of his student by his own hearts enlightenment,. Afterwards it is the job of the student to preserve that enlightenment. It is like a person who lights his candle with the candle of other person and to keep that candle glowing is the job of that person.

3. Islâhi (إصلاحي)-Reformative

In this method the Sheikh reserves good amount of the enlightenment of his heart (Qalb) for his student but releases it for him gradually stepwise. First of all his morals would be corrected and then he will be taken ahead in stepwise fashion. The effects of this method are more lasting than the first two methods. It is like a big reservoir from where the water flows through small canals. The small bits of grass etc. will not obstruct the flow of water through these small canals but if some big object comes in the way, it would definitely stop the water flow. Similarly, small sins will not effect this type of benefit to the student from his Sheikh but the bigger sins would definitely do that.

4. Itihâdi (إتحادي)-To superimpose

In this method the Sheikh brings his soul near to the soul of the student and adds his spiritual excellences to the soul of his student. This is the strongest method of imparting spirituality to other person. It was this method which was used by Jibra'eel (AS) here. The idea was to make the spiritual status of Rasulullah (Sallallâhu Alaihi Wasallam), which he already possessed, manifest. Here Jibra'eel (AS) was just like a mirror for Rasulullah (Sallallâhu Alaihi Wasallam). He (Sallallâhu Alaihi Wasallam) saw his image and power in the mirror of Jibra'eel (AS). First Jibra'eel (AS) approached him and diverted his attention towards the higher spiritual stage by asking him to read. Then Jibra'eel (AS) physically embraced him and pressed very forcefully in order to strengthen his spiritual power. After doing this once Jibra'eel (AS) asked him to read, Rasulullah (Sallallâhu Alaihi Wasallam) again repeated the earlier answer that he did not know how to read. Then Jibra'eel (AS) again caught him and pressed very forcefully and then again asked him to read and Rasulullah (Sallallâhu Alaihi Wasallam) again repeated the earlier answer that he did not know how to read. Thereupon Jibra'eel (AS) caught Rasulullah (Sallallâhu Alaihi Wasallam) for the third time and pressed him again, and then released him and said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ () خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ

"Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous". (96:1-2)

At this point Rasulullah (Sallallâhu Alaihi Wasallam) realised that he had the requisite strength needed to bear the weight of the Wahy, which the heavens and the earth had refused to accept. After pressing three times Rasulullah (Sallallâhu Alaihi Wasallam) realised his potential and Jibra'eel (AS) told him to read in the name of the Rabb (Lord) who brought up Rasulullah (Sallallâhu Alaihi Wasallam), provided him all nourishment and other providence. "When Allâh has done these things for you, O Muhammad (Sallallâhu Alaihi Wasallam), why can't He make you read and provide all that you need for this great job. Allâh is One Who created man from a worthless thing-a clot. He is the One Who gave tongue to a non living thing like pen, see how He made this piece of matter (pen) a great means of spreading knowledge. When He can do this why can't He bestow you with the best of knowledge. So, read with His name". Hearing these verses Rasulullah (Sallallâhu Alaihi Wasallam) started reciting these verses.

We have seen that the Wahy started with the word(إقراء) "Read". Rasulullah (Sallallâhu Alaihi Wasallam) was worshipping and meditating in the Cave Hira for quite some time, but Allâh Ta'âlâ sent Jibra'eel (AS) with the Wahy and asked Rasulullah (Sallallâhu Alaihi Wasallam) to read. From this one can easily understand the importance of learning in Islâm that it has been started with the word Iqra.

Two things needed for acceptance of worship

Ikhlâs (خلاص)

Knowledge of Shari'ah

For any worship to be accepted by Allâh, two things are necessary, one is extreme sincerity but we have to know that only sincerity is not enough, one has to have the knowledge of Shari'ah. We need to understand that none of us can be more sincere than Rasulullah (Sallallâhu Alaihi Wasallam), but he also is being told by Allâh Ta'âlâ to learn Shari'ah. Only the worship which is as per Shari'ah is acceptable to Allâh. The ignorant and the self-styled Sufis should learn from this a lesson that worship without proper knowledge is not reliable. So acquiring the proper knowledge of Shari'ah is mandatory on every Muslim.

First five verses of the Qur'ân

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

'Read in the name of your Lord, who has created (all that exists).

Wahy has been started with the word (إقراء) "Read", we have seen the importance of learning in Islâm. When Rasulullah (Sallallâhu Alaihi Wasallam) was asked by the angel to read, he, out of humility, said that he did not know how to read. Afterwards the angel told him to read in the name of that Being Who was his Creator and Nourisher. Here first the word (إسم) "Ism-name" is mentioned and then two attributes of Allâh i.e., Rabb (رب) and Khâliq (خالق).

Reason for using the word (إسم) "Ism-name"

There is a tremendous gap between the Creator (خالق) and the creation (خلوق). It is impossible for the created one to comprehend the Creator directly. The Creator is eternal (Qadeem (قديم and the creation is occurring (Hâdith (حادث. The creation could get the Ma'ârifat (Knowledge) of the Creator through either His attributes (صفات) or through His names (سلماء). Since His attributes are also eternal (Qadeem), so again it was not possible to comprehend them directly. So names of the attributes (سلماء) were made the link between the Creator and the creation. These names possess the effects of the attributes and thus are of great importance in the path of attaining the spiritual knowledge.

Why the attributes Rabb and Khâliq have been mentioned here first

By mentioning the attribute Rabb (Cherisher and Sustainer) Rasulullah (Sallallâhu Alaihi Wasallam) was told that as Allâh has provided him all his nourishment and other providence, "O Muhammad (Sallallâhu Alaihi Wasallam), why can't He make you read and provide all that you need for this great job". Secondly by mentioning the attribute of Khâliq (Creator), the attention of Rasulullah (Sallallâhu Alaihi Wasallam) was drawn towards the fact that Allâh, by way of being Khâliq, can create things from the state of nothingness, so, why can't He make him (Sallallâhu Alaihi Wasallam) read despite of him being illiterate.

Has created man from a clot (خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ)

After mentioning the attributes of Rabb and Khâliq, the attention of Rasulullah (Sallallâhu Alaihi Wasallam) is being drawn towards the origin of man. See, how We have created the best creation i.e., man from a dirty drop of water and through what stages he has to go before attaining the final shape and status.

Read! And your Lord is most Generous (اقْرَأْ وَرَبُّكَ الأَكْرَمُ)

Before the revelation of these verses we have seen that Rasulullah (Sallallâhu Alaihi Wasallam) was overwhelmingly under the influence of sense of bondsmanship (شان عبوديه) i.e., humility. By means of these verses, his attention is diverted from this humility towards the Exaltedness of Allâh (شان قدرة). When Allâh can create a perfect human being from a clot, why can't He provide him (Sallallâhu Alaihi Wasallam) all things needed for this great job of Prophethood.

After this, Rasulullah (Sallallâhu Alaihi Wasallam) is being told to start recitation while keeping in view the Generosity of Allâh Ta'âlâ, Who is not only his Rabb and Khâliq but Who is also very very Generous.

In this narration, Imâm Bukhari has mentioned only three verses of Surah Iqra, when it is well known with authenticity that five verses were revealed first time by Jibra'eel (AS) in Cave Hira. Imâm Bukhari himself has mentioned these five verses at other place in Sahih Bukhari and Imâm Muslim has also mentioned these in Sahih Muslim.

Then Allâh's apostle returned with the inspiration and severe heart beating (فرجع بها رسول الله يرجف فؤاده)

Receiving the Wahy first time was greatly unusual and strange event for Rasulullah (Sallallâhu Alaihi Wasallam), he returned home with this inspiration while his heart was palpating fast. He went to Khadijah bint Khuwailid (RA) and said:

زملوني زملوني

"Cover me! Cover me!"

Rasulullah (Sallallâhu Alaihi Wasallam) went to his wife Hadhrat Khadijah (RA) and narrated the whole incident to her and asked her to cover him and she covered him with a blanket.

لقد خشيت على نفسي

"I fear that something may happen to me."

These are the words he (Sallallâhu Alaihi Wasallam) told Hadhrat Khadijah (AS).

Now the question here is as to why did he (Sallallâhu Alaihi Wasallam) fear something like that to his life after this experience? Learned scholars have given different explanations to this question, viz.,

Rasulullah (Sallallâhu Alaihi Wasallam) experienced great pressure, both physical as well as spiritual, when Jibra'eel (AS) pressed him hard. There was super-imposition of angelic spirituality over the human nature, this really is a matter of great stress and strain for a human being.

Past tense has been used in this sentence, so, it would mean that Rasulullah (Sallallâhu Alaihi Wasallam) got this apprehension about his life when Jibra'eel (AS) pressed him very hard. At such an occasion one feels as if his body is giving way.

The effect of this Divine word was such that Rasulullah (Sallallâhu Alaihi Wasallam) got this feeling.

Rasulullah (Sallallâhu Alaihi Wasallam) understood the seriousness and greatness of this job and also foresaw the difficulties that were essential for such a great job.

The sense of responsibility also begets some fear and it is directly proportional to the greatness of the responsibility, greater the responsibility, greater is the feeling of fear.

To be struck with fear at such an occasion is human, it is only the Essence of Allâh Ta'âlâ which does not get influenced by anything. Rasulullah (Sallallâhu Alaihi Wasallam) was very much a human, Musâ (AS) was also struck with this fear out of human nature when he was told to grab his stick that had changed into a snake.

Rasulullah (Sallallâhu Alaihi Wasallam) wanted to get the sympathy of his wife Khadijah (AS).

Khadijah (RA) replied:

كـلا والله مـا يخزيـك الله أبـدا إنـك لتصـل الـرحم وتحمـل الكـل وتكسـب المعـدوم وتقـري الضـيف وتعيـن علـى نوائـب الحـق

"Never! By Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Such a great answer bespeaks volumes about the greatness of the wisdom, maturity and the vision, this great lady i.e., Hadhrat Khadijah al-Kubra (RA) possessed. See, how she consoles Rasulullah (Sallallâhu Alaihi Wasallam). In Islâm ladies are very much respected and they have always played a great role in all spheres of life. The great conviction of Hadhrat Khadijah (RA) is depicted in these words which she uttered about the righteousness of Rasulullah (Sallallâhu Alaihi Wasallam) and also the firm faith she had in Allâh Ta'âlâ and as such she became the first lady to accept the truthfulness of Wahy and Rasulullah (Sallallâhu Alaihi Wasallam), thus was the first to become a Muslim.

كـلا والله مـا يخزيـك الله أبـدا إنـك لتصـل الـرحم

"Never! By Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin".

With great conviction and authenticity Hadhrat Khadijah (RA) told Rasulullah (Sallallâhu Alaihi Wasallam) that Allâh will never disgrace him as she fully knew the piety, truthfulness and extreme sincerity of Rasulullah (Sallallâhu Alaihi Wasallam). She was convinced that one who does good to those on earth, receives the same treatment from the One Who is in the heavens, i,e., Allâh Ta'âlâ. She told Rasulullah (Sallallâhu Alaihi Wasallam) that as he was showing kindness to his relatives, Allâh will also show His kindness to him. It is said that near-ones are like scorpions (الأقــارب كالعقــارب). One often faces problems from near-ones, even on trivial things they often get angry and start using bad remarks. Sometimes there are financial matters, sometimes marital, sometimes about inheritance and sometimes family pride is the cause for animosity. So, to show persistent patience along with goodwill and kindness in response to all the harms one receives from one's relatives is really a great piece of morality. It is certain that anyone possessing such great morals will not be left alone and unrewarded by the All-knowing and All-powerful-Allâh Ta'âlâ.

Help the poor and destitute (وتحمــل الكــل وتكسـب المعــدوم)

Hadhrat Khadijah (RA) then mentioned another great moral character of Rasulullah (Sallallâhu Alaihi Wasallam). Rasulullah (Sallallâhu Alaihi Wasallam) used to help needy and destitute. He (Sallallâhu Alaihi Wasallam) would lift the load of weak people who were unable to lift it. He (Sallallâhu Alaihi Wasallam) would take care of those who had no care-takers. He (Sallallâhu Alaihi Wasallam) would feed the starving ones. By mentioning such qualities of Rasulullah (Sallallâhu Alaihi Wasallam), Hadhrat Khadijah (RA) wanted to convey that when Rasulullah (Sallallâhu Alaihi Wasallam) was taking so much pains about the people, who are like the family of Allâh (الخلــق عيــال الله) how was it possible that Allâh would leave him alone.

Serve your guests generously (وتقــري الضــيف)

This is another great moral character one can have, that is to honour the guests and serve them generously. Rasulullah (Sallallâhu Alaihi Wasallam) not only used to help the poor and needy but also would take great pains to make his guests

comfortable. It has always been the habit of noble people and this character of man is very much liked by Allâh.

Lessons from this speech of Hadhrat Khadijah (RA) as per Mullah Ali Qâri (R)

Good characters beget peace and safety.

Praising some one at some occasions is permissible.

Praiseworthy words can be used for consolation.

This speaks of Hadhrat Khadijah's (RA) great thinking and deep insight.

Poverty of Rasulullah (Sallallâhu Alaihi Wasallam) was voluntary.

These great moral characters were inherent in Rasulullah (Sallallâhu Alaihi Wasallam) even before prophethood as he was sent for the purpose to take these good morals to the highest standard.

Waraqah bin Naufal bin Asad bin Abdul Aziz

He was an old man who had turned blind and was the cousin of Hadhrat Khadijah (RA). His genealogy and that of Rasulullah (Sallallâhu Alaihi Wasallam) was also meeting at some higher point in higher hierarchy. He had accepted Christianity and was a great scholar of Injeel. He was also a great scholar of Ibrani and Arabic languages. He was able to write Injeel in Ibrani. It is not known with certainty as to what was the original language of Injeel, some say it was written in Suryani (Syrian language) and others say it was in Ibrani language. These days only translations of injeel are available. These translations are not of real injeel but of some sayings written by companions of Hadhrat Eisâ (AS), yet others say that these were written after the period of companions (Hawariyeen) of Eisâ (AS). The Church continued to do additions and alterations to it ever since then. Mawlânâ Rahmatullah Kairanwi proved this thing, with the help of a copy of Bible (which was printed in England) in a historical debate with priest Funderheld at Agra, India. Mawlânâ Rahmatullah Kairanwi has written about it in detail in his book Id'hâr-ul Haq.

In earlier times, to write Divine books was a routine but learning a Divine book by heart is the distinction with Al-Qur'an only.

When your people will turn you out

Waraqah wished to be alive until the time when Makkans will drive Rasulullah (Sallallâhu Alaihi Wasallam) out of Makkah. By, saying so, Waraqah became the first man to testify the truthfulness of the prophethood of Rasulullah (Sallallâhu Alaihi Wasallam) but he is not counted amongst the Sahâbah (companions of Rasulullah (Sallallâhu Alaihi Wasallam). The first believe (Mumin) from amongst the men is believed to be Abu Baker (RA) and first lady to embrace Islâm is Hadhrat Khadijah (RA). Sheikh-i-Akbar (R) gives the explanation as to why Waraqah is not counted amongst Sahâbah. He says that there is difference between Nubuwat and Risâlat. Waraqah only testified the Nubuwhat of Rasulullah (Sallallâhu Alaihi Wasallam), as by that time Rasulullah (Sallallâhu Alaihi Wasallam) had not got Risâlat which he got after the period of Fatrat when the Surah Muddathir was revealed. Waraqah died during the period of Fatrat and could not see Rasulullah (Sallallâhu Alaihi Wasallam) when he started inviting peopled to Islâm.

Hadhrat Khadijah (RA) took Rasulullah (Sallallâhu Alaihi Wasallam) to him after he narrated the incident of Cave Hira to her. Waraqah asked Rasulullah (Sallallâhu Alaihi Wasallam) about the incident and he narrated it to him. Waraqah told him that it was same the Namoos which had come to Musâ .

Namoos (ناموس)

وسى هــذا النــاموس الــذي نــزل الله علــى

Namoos means the one who knows the secrets like the word. Jasoos (spy) is used for one who knows the secrets but the difference is that Namoos is used for one who knows the righteous secrets and Jasoos for one who knows the evil secrets. Here Namoos means Jibra'eel (AS) as he came with the Wahy to the prophets as we know that Wahy is the secret of Allâh which He sends to His prophets.

Why Waraqah being a Nasrani mentioned Musâ (AS) instead of Eisâ (AS)

Waraqah told Rasulullah (Sallallâhu Alaihi Wasallam) that this was same Namoos who used to come to Musâ. Here Ulema have discussed as to why did Waraqah mentioned Musâ (AS) and not Eisâ (AS). Various reasons stated are:

Musâ (AS) faced lot of difficulties from his people, so by mentioning Musâ, Rasulullah (Sallallâhu Alaihi Wasallam) was given a hint that he also might face such difficulties.

The prophethood of Musâ (AS) was more famous than that of Eisâ (AS) as Musâ (AS) was accepted by both Christians as well as Jews unlike Eisâ (AS) who was accepted by Christians alone.

The Shari'ah of Musâ (AS) was more similar to that of Shari'ah of Rasulullah (Sallallâhu Alaihi Wasallam).

Will they drive me out

Why did Rasulullah feel surprised when Waraqah told him that his people would force him to leave his home-place? For Rasulullah (Sallallâhu Alaihi Wasallam) it was difficult to imagine that his own people could do such a thing with him at any point of time, because he was so far loved and respected by his people. They considered him as the most trustworthy and he belonged to a respectable family in the whole Arab. He used to help all needy, weak and poor people.

Waraqah told Rasulullah (Sallallâhu Alaihi Wasallam) that every prophet whosoever came with the message of Allâh, was opposed and teased by his people.

Divine inspiration paused for a while

After this incident of first arrival of Wahy, the Divine Inspiration was also paused for a while. This period is known as the period of Fatrah. As per the authentic reports this period is said to have lasted three years. (Musnand Ahmad)

Learned scholars say that this pause was:

To develop the capability for tolerating this heavy burden of Wahy in Rasulullah (Sallallâhu Alaihi Wasallam).

To give Rasulullah (Sallallâhu Alaihi Wasallam) time to think over the revealed verses.

To increase curiosity for the inspiration, as one forgets the discomforts which are associated with a thing which one craves for. Rasulullah (Sallallâhu Alaihi Wasallam) was craving for the Wahy during this period of pause. His thirst for this

was so intense that at times he would go on mountain top thought to fall down from there, but a voice from the skies, saying," O Muhammad! you are definitely the prophet of Allâh, stopped him. This voice that was from Jibra'eel (AS) would give him solace. Angel Jibra'eel (AS) didn't come to him during this period with the Wahy, but it is narrated that angel Israfeel (AS) was posted by Allâh Ta'âlâ with him during this period.

Finally the period of Fatrah ended

Finally the restlessness caused by this prolonged pause came to an end.

Jâbir bin 'Abdullah Al-Ansâri (RA) narrated about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allâh revealed the following Holy Verses (of Qur'ân):

مْ فَأَنْذِرْ() وَرَبَّكَ فَكَبِّرْ () وَثِيَابَكَ فَطَهِّرْ () وَالرُّجْزَ فَاهْجُرْيَا أَيُّهَا الْمُدَّثِّرُ () قُ

'O you (i.e. Muhammad)! wrapped up in garments! Arise and warn (the people against Allâh's Punishment),...' up to 'and desert the idols.' (74.1-5)

After this the revelation started coming strongly, frequently and regularly. The same is mentioned in the Qur'an in Surah Tawkeer. It was the second time when Rasulullah (Sallallâhu Alaihi Wasallam) saw angel Jibra'eel (AS) in his real form. The third time when Rasulullah (Sallallâhu Alaihi Wasallam) saw angel Jibra'eel (AS) in his real form was during the famous incident of Me'raj (Ascent).

When Rasulullah (Sallallâhu Alaihi Wasallam) was under the cover of the garments, the inspiration came to him, now it was Surah Muddathir of the Qur'an which was revealed, calling him 'O you (i.e. Muhammad)! wrapped up in garments. With this Surah, Rasulullah (Sallallâhu Alaihi Wasallam) got the Risâlat, as now he was asked to invite people to Islâm. When first verses of Surah Iqra were revealed, that time he got the Nubuwat and when Surah Muddathir was revealed, he got the Risâlat.

Now Rasulullah (Sallallâhu Alaihi Wasallam) is being told to leave the blanket and come out and guide the people to the right path. Now is the time to preach and warn the people about the chastisement they are likely to get if they don't shun

away infidelity and shirk. Rasulullah (Sallallâhu Alaihi Wasallam) is being told to educate the people about the Oneness of their Lord and His Greatness. He is so Great that there is no chance for Him to have any partner, He alone is worthy of worship. At the beginning of the Nubuwat of Rasulullah (Sallallâhu Alaihi Wasallam), the world was full of kufr and shirk, so here only the attribute of Rasulullah (Sallallâhu Alaihi Wasallam) of being the ‘Warner' is mentioned and not the attribute of being ‘Bashir'. Avoiding sins is more important than performance of good deeds, as the former begets the wrath of Allâh and latter begets Thawâb. To save oneself from the wrath of Allâh is more important than getting Thawâb.

For understanding the Greatness of Allâh and the importance of Unity of Allâh, one needs to have clean body and soul. If the mind is filled with the filth of kufr and shirk, and body and clothes are stained with the external filth, such a person cannot think of understanding the purity of Islâm.

It was during the darkness of infidelity that light of inspiration dawned on Rasulullah (Sallallâhu Alaihi Wasallam) in dreams and finally one day the sun of the prophethood rose and the darkness started fading away. As the sun goes on rising, its heat goes on increasing. Similarly, the heat of the light of inspiration went on increasing without any pause.

Hadith No. 4

أبي عائشة قال حدثنا موسى بن إسماعيل قال حدثنا أبو عوانة قال حدثنا موسى بن
حدثنا سعيد بن جبير عن ابن عباس في قوله تعالى (لا تحرك به لسانك لتعجل
به) قال كان رسول الله يعالج من التنزيل شدة وكان مما يحرك شفتيه فقال ابن
عباس فانا احركهما لكم كما كان رسول الله يحركهما وقال سعيد انا احركهما كما رايت
رك شفتيه فانزل الله تعالى (لا تحرك به لسانك لتعجل بن عباس يحركهما فح
(به إن علينا جمعه وقرانه) قال جمعه له في صدرك وتقرأه (فإذا قرأناه فاتبع قرانه
قال فاستمع له وانصت (ثم إن علينا بيانه) ثم إن علينا ان تقرأه فكان رسول الله
قرأه النبي كما قرأه بعد ذلك إذا أتاه جبريل استمع فإذا انطلق جبريل

Narrated by Hadhrat Syed bin Jubair (RA)

Ibn 'Abbas in the explanation of the statement of Allâh. "Move not your tongue concerning (the Quran) to make haste therewith." (75.16) said "Allâh's Apostle used to bear the revelation with great trouble and used to move his lips (quickly)

with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allâh's Apostle used to move his." Sayd moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allâh revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'an)' (75.16-17) which means that Allâh will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The Statement of Allâh: 'And 'when we have recited it to you (O Muhammad through Jibra'eel) then you follow its (Qur'an) recital' (75.18) means 'listen to it and be silent. Then it is for Us (Allah) to make it clear to you' (75.19) means 'Then it is (for Allâh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allâh's Apostle used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."

Comments

Hadhrat Syed bin Jubair (RA) asked Hadhrat Abdullah bin Abbas (RA) about the verse (75.16-19) of the Qur'an. Abdullah bin Abbas (RA) is known as the chief of commentators of the Qur'an. Rasulullah (Sallallâhu Alaihi Wasallam) had offered Dua for him, "O Allâh, give him (Abdullah bin Abbas) the knowledge of the Book i.e., Al-Quran. So, his comments on any verse of the Qur'an are taken as the most authentic. He says that when Jibra'eel (AS) used to come with the Wahy, Rasulullah (Sallallâhu Alaihi Wasallam) would feel lot of stress and strain, one was due to weight of the Wahy and second was the curiosity to learn and recite it with Jibra'eel (AS) and thus memorising it with the apprehension that he might forget it after Jibra'eel (AS) will leave or he might not be able to memorise it fully. This feeling of apprehension was producing lot of discomfort for him. On this Allâh Ta'âlâ, directed Rasulullah (Sallallâhu Alaihi Wasallam) not to be in hurry to memorise it and not to worry about forgetting it. Allâh Ta'âlâ promises him directly and in clear words that it was His word and that He has taken it upon Himself to save it in his (i.e., Rasulullah (Sallallâhu Alaihi Wasallam)) memory and to teach him the meaning of the revealed verses..

Rasulullah (Sallallâhu Alaihi Wasallam) used to exert much to retain Wahy

Yu'âliju means to take lot of pains to obtain something. Rasulullah (Sallallâhu Alaihi Wasallam) had to exert too much whenever Wahy used to come to him (Sallallâhu Alaihi Wasallam). To keep pace with the angelic power of Jibra'eel

(AS) in recitation was itself quite heavy on Rasulullah (Sallallâhu Alaihi Wasallam).

Rasulullah (Sallallâhu Alaihi Wasallam) used to move his lips quickly while reciting the verses of the Qur'an with Jibra'eel (AS) in order to quickly memorise them. Ibn Abbas (RA) told Syed bin Jubair (RA) that he would show him the way Rasulullah (Sallallâhu Alaihi Wasallam) used to move his lips and Ibn Abbas moved his lips. when Syed bin Jubair (RA) narrated this Hadith, he also showed his students the way he saw Ibn Abbas (AS) moving his lips.

Correlation between preceding and succeeding verses of Surah al-Qiyâmah (75:1-19)

عِظَامَهُ () بَلَى قَادِرِينَ عَلَى أَن لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ () وَلاَ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ () أَيَحْسَبُ الإِنْسَانُ أَنْ لَنْ نَجْمَعَ
() يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ () فَإِذَا بَرِقَ الْبَصَرُ () وَخَسَفَ الْقَمَرُ () نُسَوِّيَ بَنَانَهُ () بَلْ يُرِيدُ الإِنْسَانُ لِيَفْجُرَ أَمَامَهُ
وَجُمِعَ الشَّمْسُ وَالْقَمَرُ () يَقُولُ الإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ () كَلاَّ لاَ وَزَرَ () إِلَى رَبِّكَ يَوْمَئِذٍ
لاَ تُحَرِّكْ بِهِ لِسَانَكَ يُنَبَّأُ الإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ () بَلِ الإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ () وَلَوْ أَلْقَى مَعَاذِيرَهُ
لِتَعْجَلَ بِهِ () إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ () فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ () ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ()

"I do call to witness the Resurrection Day; And I do call to witness the self-reproaching spirit; (eschew Evil). Does man think that We cannot assemble his bones? Nay We are able to put together in perfect order the very tips of his fingers. But man wishes to do wrong (even) in the time in front of him.He questions: "When is the Day of Resurrection?" At length when the Sight is dazed. And the moon is buried in darkness. And the sun and moon are joined together That Day will Man say "Where is the refuge?" By no means! No place of safety! Before thy Lord (alone) that Day will be the place of rest.That Day will man be told (all) that he put forward and all that he put back. Nay man will be evidence against himself Even though he were to put up his excuses. Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it: But when We have promulgated it follow thou its recital (as promulgated): Nay more it is for Us to explain it (and make it clear)" (75:1-19)

Before and after these verses, the things about the day of judgement are mentioned but here in these verses Rasulullah (Sallallâhu Alaihi Wasallam) is being told not to move his tongue in haste that apparently seems to be out of place. Ulema have given various explanations about this viz.,

The Qur'an is the word of Almighty Allâh. Its pattern is unique and it is not like the way worldly authors write their books. Allâh is the most Merciful and Benevolent

for the mankind. It was out of this Merciful and Benevolent nature that Allâh Ta'âlâ directed Rasulullah (Sallallâhu Alaihi Wasallam) not to be in haste so as to memorise the Wahy. It is like a kind teacher who admonishes a student during the course of his lesson if he sees that the student is not doing the needful.

Allâh Ta'âlâ sees the requirements of the Bondsman and acts accordingly, He is not bound by things like sequence of sentences etc. It is like a father who while talking to his child, admonishes him in between if he sees him doing something say while eating.

These things explain the view that there is no correlation of these verses with the preceding and succeeding verses, but Ulema have given various explanations to show the correlation of these verses with preceding and succeeding verses.

In the preceding verses Allâh Ta'âlâ says that the man will be asked on the day of judgement what he postponed and what he preponed. It is in itself a sin for a man to postpone a thing to which he was supposed to give priority or prepone a thing which he was supposed to do later.

In the same way Rasulullah (Sallallâhu Alaihi Wasallam) is being told here that when Wahy is being revealed to him, he should quietly to it and to memorise and understand it is to be done afterwards and for that also he is not supposed to worry as Allâh Himself will ensure that these things get secured in the blessed Qalb of Rasulullah (Sallallâhu Alaihi Wasallam).

Secondly, Allâh Ta'âlâ in the preceding verses says that He (i.e., Allâh Ta'âlâ) is All-powerful and capable of reassembling the remains of a man after death, when Allâh is capable of doing that then "O' Muhammad (Sallallâhu Alaihi Wasallam) why can't He store this Wahy in your chest in such a way that it will not only be in your memory but you will also be able to understand its meaning".

Thirdly, in this Surah Allâh Ta'âlâ says that in the Aakhirah, man will know everything about himself, what ever he has done in the world. So, when Allâh wishes, He can make man capable of acquiring knowledge, therefore, "O, Muhammad (Sallallâhu Alaihi Wasallam), you should not think it to be impossible for Allâh to keep things stored safe in your memory".

Miracle of Rasulullah (Sallallâhu Alaihi Wasallam)

This is another miracle of Rasulullah (Sallallâhu Alaihi Wasallam) that he was not reciting the revealed verses with Jibra'eel (AS) but used to listen quietly and still every bit of it was safely getting stored in his memory.

Jibra'eel (AS) was only a link

(مَّ إِنَّ عَلَيْنَا بَيَانَهُ) فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ () ثُ

But when We have promulgated it follow thou its recital (as promulgated): Nay more it is for Us to explain it (and make it clear):(75:18-19)

In this verse Allâh Ta'âlâ says "when We have promulgated or recited it, follow it". Allâh Ta'âlâ did not say that when Jibra'eel (AS) has recited, for the reason that the Qur'an is from Allâh Ta'âlâ and Jibra'eel (AS) is simply a link between.

Why Imâm Bukhari chose this Hadith for this chapter

Ulema have given various reasons-firstly, they say that Imâm Bukhari wants to show how Rasulullah (Sallallâhu Alaihi Wasallam) used to receive the Wahy initially. Secondly, he wants to convey the message about the authenticity, purity and safety of the Wahy, as in these verses Allâh Ta'âlâ says:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

"It is for Us to collect it and to promulgate it" (75:18)

Lessons from these verses

A teacher should keep the requirements of the students always in view.

A teacher should admonish the student at once whenever he sees him doing something unwanted.

A teacher should be kind to his students.

One should always carry out necessary job at its proper time. Neither postpone any job which needs priority and not prepone any which needs to be done later.

A student should listen to his teacher quietly and with great attention.

Hadith No. 5

حدثنا عبدان قال اخبرنا عبد الله قال اخبرنا يونس عن الزهري ح وحدثنا بشر بن
محمد قال اخبرنا عبد الله قال اخبرنا يونس ومعمر عن الزهري نحوه قال اخبرني عبيد
رسول الله اجود الناس وكان اجود ما يكون في الله بن عبد الله عن ابن عباس قال كان
رمضان حين يلقاه جبريل وكان يلقاه في كل ليلة من رمضان فيدارسه القران
فلرسول الله اجود بالخير من الريح المرسلة

Narrated by Hadhrat ibn Abbas (RA)

Allâh's Apostle (AS) was the most generous of all the people, and he used to reach the peak of generosity in the month of Ramadhan when Jibra'eel met him. Jibra'eel used to meet him and teach al-Qur'ân every night of Ramadhan. Allâh's Apostle was the most generous person, even more generous than the strong and uncontrollable wind (in readiness and haste to do charitable deeds).

Narrators

In this Hadith a name Abdullah has appeared. It has been said that this name refers to Abdullah bin Mubarak, a great Muhaddith.

The letter Hâ (ح) when used in the Sanad

In chain of narrators (Sanad) sometimes the latter Hâ (ح) is mentioned instead of usual word Hadhasna (حدثنا). It means that, here the Muhaddith is shifting from one sanad to another i.e., up to a particular point one narrator is narrating through one chain and the other through the other chain, and after that point, the chains of both narrators are same. This is done to avoid repetition and lengthening of the chain.

Allâh's Apostle (Sallallâhu Alaihi Wasallam) was the most generous of all people

Generosity is an attribute of heart, it is not the name of being rich. Qaroon was very rich but at the same time he is known for his miserliness. Rasulullah (Sallallâhu Alaihi Wasallam) was very much generous from his heart.

Difference between Sakhâwat (سخاوت) and the word Jood (جود) used in this Hadith

Sakhâwat (سخاوت) means the distribution of wealth. As per Imâm Ragib (RA), the word Jood (جود) used in this Hadith means:

أعطاء ما ينبغي لمن ينبغي

To give proper thing to the proper person

Jood also includes the generosity as regards knowledge and guidance. Allâh's Apostle (Sallallâhu Alaihi Wasallam) was most generous of all the people; it is so evident that it needs no explanation. Sakhâwat is one aspect of Jood. Once one million Dirhams came to Rasulullah (Sallallâhu Alaihi Wasallam) from Behrain; Rasulullah (Sallallâhu Alaihi Wasallam) placed that in one corner of the Mosque and did not leave till whole of it was distributed amongst the needy. Rasulullah (Sallallâhu Alaihi Wasallam) always fulfilled the appropriate need of appropriate people suitably and this is what is termed as Jood. Once a woman presented a beautiful blanket to Rasulullah (Sallallâhu Alaihi Wasallam) which he liked very much. Once a Sahâbi saw Rasulullah (Sallallâhu Alaihi Wasallam) dressing it. He touched it and said that it is very nice and requested Rasulullah (Sallallâhu Alaihi Wasallam) to give it to him. Rasulullah (Sallallâhu Alaihi Wasallam) immediately took that off from his body and gave it to that Sahâbi. It is well said by an Arabic poet:

لاقط إلا في تشهده ماقال

لو لا التشهد كانت لاؤه نعم

Generosity of Rasulullah (Sallallâhu Alaihi Wasallam) is the reflection of generosity of Allâh

We Know that the Generosity of Allâh Ta'âlâ is unparallel and it was the influence of this attribute of Allâh Ta'âlâ on Rasulullah (Sallallâhu Alaihi Wasallam) in particular, which made him most generous amongst the mankind. Allâh is

Generous and likes generosity. Rasulullah (Sallallâhu Alaihi Wasallam) himself said:

تخلقـــوا بـــاخلاق الله

"Moralise yourself with the morals of Allâh (i.e., develop in yourselves those morals that reflect the morals of Allâh)".

Generosity of Rasulullah (Sallallâhu Alaihi Wasallam) increased in Ramadhan

We have seen that Rasulullah (Sallallâhu Alaihi Wasallam) was most generous throughout his life but his generosity used to reach its peak in the month of Ramadhan. This again is the influence of the Sunnat of Allâh Ta'âlâ on Rasulullah (Sallallâhu Alaihi Wasallam) as we know that the Generosity of Allâh Ta'âlâ also is very high in the month of Ramadhan. One good deed is rewarded seventy times in Ramadhan as compared to other months. The breezes of Rahmat and Hidâyat blow in full bloom in Ramadhan.

Generosity of Rasulullah (Sallallâhu Alaihi Wasallam) compared with strong wind

We all know the significance of wind as to how much important it is for mankind. Not only does man need this for breading but he depends on it in the form of rains which is necessary for the crops, vegetation and other plantation. Winds can cause devastation for mankind as well. Here the generosity of Rasulullah (Sallallâhu Alaihi Wasallam) is compared with that wind which is beneficial. Here 'strong uncontrollable wind' is mentioned and not the mere word wind. The reason is that the benefits of strong wind are quite widespread and its benefits reach far and wide in a short span of time like the effects of generosity of Rasulullah (Sallallâhu Alaihi Wasallam) which were quick and far reaching. The strong winds get the rains which give life to the dead and dry lands like the generosity of Rasulullah (Sallallâhu Alaihi Wasallam) which gives life to the spiritually dead human hearts.

Hadhrat Jibra'eel (AS) used to meet Rasulullah (Sallallâhu Alaihi Wasallam) every night of Ramadhan to teach him the Qur'ân

Hadhrat Jibra'eel (AS) used to come to Rasulullah (Sallallâhu Alaihi Wasallam) in every Ramadhan during the nights and would recite the Qur'an. Rasulullah (Sallallâhu Alaihi Wasallam) would listen it from him and then Rasulullah (Sallallâhu Alaihi Wasallam) would recite the Qur'an and Jibra'eel (AS) would

listen. It is this Sunnat of Rasulullah (Sallallâhu Alaihi Wasallam) which the Huffâz of the Qur'an follow in Ramadhan while offering Tarâweeh. They listen from one another the Qur'an in the month of Ramadhan.

The relation of the Hadith with the title of this chapter

First thing that Imâm Bukhari wants to convey is that the Qur'an like earlier Divine books was also revealed in the month of Ramadhan. Ibrahim (AS) got the Suhuf on first day of Ramadhan; Musâ (AS) got Tourat on 6th day of Ramadhan; Eisâ (AS) got the Injeel on 13th day of Ramadhan. Most people believe that the Qur'ân it was revealed on the 27th day of Ramadhan. Secondly, by showing the revelation of the Qur'an was started in the month of Ramadhan, he further wants to prove the sanctity and the safety of the Qur'an. Thirdly, by showing that Rasulullah (Sallallâhu Alaihi Wasallam) used to revise the Qur'an every Ramadhan with Jibra'eel (AS), he wants to prove that there is no chance that Rasulullah (Sallallâhu Alaihi Wasallam) would forget any part of it whatsoever.

Hadith No. 6

حدثنا ابو اليمان الحكم بن نافع قال اخبرنا شعيب عن الزهري قال اخبرني عبيد الله بن عبد الله بن عتبة بن مسعود ان عبد الله بن عباس أخبره ان أبا سفيان بن حرب اخبره أن هرقل ارسل إليه في ركب من قريش وكانوا تجارا بالشام في المدة التي كان رسول الله ماد فيها ابا سفيان وكفار قريش فأتوه وهم بإيلياء فدعاهم في مجلسه وحوله عظماء الروم ثم دعاهم ودعا بترجمانه فقال أيكم اقرب نسبا بهذا الرجل الذي يزعم أنه نبي فقال أبو سفيان فقلت أنا اقربهم نسبا فقال أدنوه مني وقربوا أصحابه فاجعلوهم عند ظهره ثم قال لترجمانه قل لهم إني سائل هذا عن هذا الرجل فإن كذبني فكذبوه فوالله لولا الحياء من ان يأثروا علي كذبا لكذبت عنه ثم كان اول ما سألني عنه أن قال كيف نسبه فيكم قلت هو فينا ذو نسب قال فهل قال هذا القول منكم احد قط قبله قلت لا قال فهل كان من ابائه من ملك قلت لا قال فأشراف الناس يتبعونه أم ضعفاؤهم فقلت بل ضعفاؤهم قال ايزيدون ام ينقصون قلت بل يزيدون قال فهل يرتد احد منهم سخطة لدينه بعد ان يدخل فيه قلت لا قال فهل كنتم تتهمونه بالكذب قبل ان يقول ما قال قلت لا قال فهل يغدر قلت لا ونحن منه في مدة لا ندري ما هو فاعل فيها قال ولم تمكني كلمة أدخل فيها شيئا غير هذه الكلمة قال فهل قاتلتموه قلت نعم قال فكيف كان قتالكم إياه قلت الحرب بيننا وبينه سجال ينال منا وننال منه قال ماذا يامركم قلت يقول اعبدوا الله وحده ولا تشركوا به شيئا واتركوا ما يقول اباؤكم ويامرنا بالصلاة والصدق والعفاف والصلة فقال للترجمان قل له سألتك عن نسبه فذكرت أنه فيكم ذو نسب فكذلك الرسل تبعث في نسب قومها وسألتك هل قال احد منكم هذا القول فذكرت ان لا فقلت لو كان احد قال هذا القول

كان عن ابائه من ملك فذكرت أن قبله لقلت رجل يأتسي بقول قيل قبله وسألتك هل
لا قلت فلو كان من ابائه من ملك قلت رجل يطلب ملك أبيه وسألتك هل كنتم تتهمونه
بالكذب قبل ان يقول ما قال فذكرت ان لا فقد أعرف انه لم يكن ليذر الكذب على
الناس ويكذب على الله وسألتك أشراف الناس اتبعوه أم ضعفاؤهم فذكرت أن
ضعفاءهم اتبعوه وهم اتباع الرسل وسألتك أيزيدون ام ينقصون فذكرت أنهم
يزيدون وكذلك امر الإيمان حتى يتم وسألتك أيرتد احد سخطة لدينه بعد أن يدخل
فيه فذكرت أن لا وكذلك الإيمان حين تخالط بشاشته القلوب وسألتك هل يغدر
ه يامركم ان تعبدوا فذكرت أن لا وكذلك الرسل لا تغدر وسألتك بما يامركم فذكرت أن
الله ولا تشركوا به شيئا وينهاكم عن عبادة الأوثان ويامركم بالصلاة والصدق
والعفاف فإن كان ما تقول حقا فسيملك موضع قدمي هاتين وقد كنت أعلم انه خارج لم
أكن أظن انه منكم فلو أني اعلم أني اخلص إليه لتجشمت لقاءه ولو كنت عنده لغسلت
عا بكتاب رسول الله الذي بعث به دحية إلى عظيم بصرى فدفعه إلى عن قدميه ثم د
هرقل فقرأه فإذا فيه بسم الله الرحمن الرحيم من محمد عبد الله ورسوله إلى هرقل
عظيم الروم سلام على من اتبع الهدى اما بعد فإني ادعوك بدعاية الإسلام اسلم تسلم
م الأريسيين (ويا اهل الكتاب يؤتك الله أجرك مرتين فإن توليت فإن عليك إث
تعالوا إلى كلمة سواء بيننا وبينكم أن لا نعبد إلا الله ولا نشرك به شيئا ولا
يتخذ بعضنا بعضا اربابا من دون الله فإن تولوا فقولو اشهدوا بأنا مسلمون) قال
أبو سفيان فلما قال ما قال وفرغ من قراءة الكتاب كثر عنده الصخب وارتفعت
ت وأخرجنا فقلت لأصحابي حين اخرجنا لقد امر امر ابن ابي كبشة إنه يخافه لأصوا
ملك بني الأصفر فما زلت موقنا أنه سيظهر حتى أدخل الله علي الإسلام وكان ابن
الناظور صاحب إيلياء وهرقل سقفا على نصارى الشام يحدث أن هرقل حين قدم إيلياء
قد استنكرنا هيئتك قال ابن أصبح يوما خبيث النفس فقال بعض بطارقته
الناظور وكان هرقل حزاء ينظر في النجوم فقال لهم حين سألوه إني رايت الليلة حين
نظرت في النجوم ملك الختان قد ظهر فمن يختتن من هذه الأمة قالوا ليس يختتن إلا
اليهود فلا يهمنك شانهم واكتب إلى مدائن ملكك فيقتلوا من فيهم من اليهود فبينما
هم على أمرهم أتي هرقل برجل ارسل به ملك غسان يخبر عن خبر رسول الله فلما
استخبره هرقل قال اذهبوا فانظروا امختتن هو ام لا فنظروا إليه فحدثوه أنه مختتن
وساله عن العرب فقال هم يختتنون فقال هرقل هذا ملك هذه الأمة قد ظهر ثم كتب هرقل
في العلم وسار هرقل إلى حمص فلم يرم حمص حتى إلى صاحب له برومية وكان نظيره
أتاه كتاب من صاحبه يوافق راي هرقل على خروج النبي وأنه نبي فأذن هرقل لعظماء
الروم في دسكرة له بحمص ثم أمر بابوابها فغلقت ثم اطلع فقال يا معشر الروم هل
يصة حمركم في الفلاح والرشد وان يثبت ملككم فتبايعوا هذا النبي فحاصوا ح
الوحش إلى الأبواب فوجدوها قد غلقت فلما راى هرقل نفرتهم وأيس من الإيمان قال
ردوهم علي وقال إني قلت مقالتي انفا أختبر بها شدتكم على دينكم فقد رأيت
فسجدوا له ورضوا عنه فكان تلك اخر شان هرقل

Narrated by Hadhrat Abdullah bin Abbas (RA)

Abu Sufyân bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon, and Jordan), at the time when Allâh's Apostle had truce with Abu Sufyân and Quraish infidels. So Abu Sufyân and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyân replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyân) close to me and make his companions stand behind him." Abu Sufyân added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyân added, "By Allâh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?' I replied, 'He belongs to a good (noble) family amongst us.' Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he break his promises?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that. Heraclius asked, 'Have you ever had a war with him?' I replied, 'Yes.' Then he said, 'What was the outcome of the battles?'I replied, 'Sometimes he was victorious and sometimes we.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allâh and Allâh alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.' Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in

the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allâh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allâh and Allâh alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allâh's Apostle which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allâh the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allâh and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islâm, and if you become a Muslim you will be safe, and Allâh will double your reward, and if you reject this invitation of Islâm you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allâh's Statement:) O people of the scripture! Come to a word common to you and us that we worship none but Allâh and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allâh. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allâh)". (3.64).

Abu Sufyân then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha (the Prophet

Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islâm".

The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). 'Just Issue orders to kill every Jew present in the country.' While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allâh's Apostle to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.' (After hearing that) Heraclius remarked that sovereignty of the Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islâm).' (On hearing the views of Heraclius) the people ran towards the gates of the palace like on agers but found the doors closed. Heraclius realized their hatred towards Islâm and when he lost the hope of their embracing Islâm, he ordered that they should be brought back in audience. (When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

Historical review

At the time of commencement of the prophethood of Rasulullah (Sallallâhu Alaihi Wasallam), there were two big powers in the world, namely the Roman empire and the Persian empire. The kings of Roman empire were called 'Qaiser' and they were Christians by religion and that of Persian empire were called 'Kisra'. Persians were fire worshippers. There used to be constant wars between these two super powers of that time. Rasulullah (Sallallâhu Alaihi Wasallam) was born in 570 AD and he announced his prophethood after 40 years. At this time Persians were more powerful than the Romans. The Makkan infidels were supporters of the Persians as latter were fire worshippers and Muslims were the supporters of Romans as latter were followers of Divine Books and believers of one God and hence more close to the Muslims. In 614 AD the Persian king, Parviaz Khusro son of Harmuz son of Nowsherwan Aadil defeated the Roman king Heraclius and the latter lost territory to Persia. This news of the defeat of Romans reached Makkah and the infidels celebrated this news while Muslims became sad. Now the infidels of Makkah started teasing Muslims and were telling them that they would also defeat them as their brothers i.e., Persians defeated the brothers of Muslims i.e., the Romans. At this time Allâh Ta'âlâ revealed the first verses of Surah Rum:

الم () غُلِبَتِ الرُّومُ () فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ () فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ
بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ () بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

"Alif Lâm Mim. The Roman Empire has been defeated In a land close by; but they (even) after (this) defeat of theirs will soon be victorious within a few years With Allâh is the decision in the past and in the future: on that Day shall the believers rejoice with the help of Allâh. He helps whom He will and He is Exalted in Might Most Merciful". (30: 1-5)

The miracle of Al-Qur'ân

This prophecy about the victory of Romans at a time when no one could imagine that the weak Romans could defeat the mighty Persians in a short span of time, is one of the great miracles of the Qur'an. The Qur'an in categorical terms announced that the Romans would defeat Persians in nine years. The infidels laughed at this prophecy of the Qur'an as apparently it seemed impossible. Abu Bakr Siddique (RA), having firm faith in the Qur'an, challenged the infidels to have a bet of 100 camels with him i.e., if Romans would defeat Persians in nine years as per Qur'ânic prophecy, the infidels would give 100 camels to him and if it did not happen that way, then Abu Bakr (RA) would give them 100 camels. The infidels agreed to it readily. After exactly nine years the news of the victory of Romans over the

Persians reached Makkah, it was 2nd year of Hijrah when Muslims were celebrating their historical victory over the infidels in the historical battleground of Badr. The Muslims got the double joy, Abu Bakr (RA) won the bet and got 100 camels from the infidels and many people embraced Islâm on seeing the truthfulness of the Qur'an.

Heraclius in Ailya (Jerusalem)

After getting the defeat at the hands of Persians, Heraclius went to Hamas, there he took the pledge that if God would give him victory over Persians, he would make a pilgrimage to Ailya (Jerusalem) which is sacred place for Christians as well. After getting the victory he went to Jerusalem. There he came to know through the astrologers that he would loose his empire to the people who perform circumcision. He enquired from his people as to who were the people who performed the circumcision, he was told that Arabs were the people who performed it. He made announcement throughout his country that if any body from Arabia is found anywhere in his country, he should be produced before him. It was at that very time that Abu-Sufiyan, the then Pagan leader, was in Ailya (Jerusalem) on a business trip, thus he was called to see the king, Hiraclius.

Peace treaty of Hudaibia

In 6th Hijra Rasulullah (Sallallâhu Alaihi Wasallam), who had settled by this time in Madina, signed a peace treaty with the Pagans of Makkah at the historical place of Hudaibia. This treaty played a historical role in the spread of Islâm. Muslims first time got some breathing time to consolidate their position, till then they were always engaged in wars with the Pagans. Rasulullah (Sallallâhu Alaihi Wasallam) now sent his ambassadors to various heads of the states with his letters inviting them to the fold of Islâm. Hadhrat Dahya Qalbi (RA), with a similar letter was sent to Hiraclius, who at that time was in Ailya (Jerusalem). When Dahya reached Ailya, Abu Sufiyan was also their that time. Obviously, there was a Divine Hand in assembling all the three i.e., Hiraclius, Dahya Qalbi (RA) and Abu Sufiyan in Ailya at the same time.

Rasulullah (Sallallâhu Alaihi Wasallam) sent letters to Heraclius twice.

Relation of Hadith with the title of the chapter

In earlier Ahâdith of this chapter Imâm Bukhari proved the greatness, purity, authenticity and the significance of the Wahy. In this Hadith he wants to show the greatness, truthfulness and the character of the receiver of the Wahy i.e., Rasulullah (Sallallâhu Alaihi Wasallam). In earlier Ahâdith these attributes were stated by Muslims and here in this Hadith these things are confirmed by non Muslims and that too not by the ordinary ones but people like the king of that times biggest empire i.e, Byzantine and that times biggest enemy of Islâm like Abu Sufiyan. Second relation with the Aayat quoted in the title is that Rasulullah (Sallallâhu Alaihi Wasallam) was not the first messenger to receive Divine Inspiration but earlier prophets had also invited people towards the unity of Allâh (Tawheed).

Chapter No.: 3
كتاب الإيمان

Kitabul Imân

باب الإيمان وقول النبي بني الإسلام على خمس وهو قول وفعل ويزيد وينقص قال
(الله تعالى (ليزدادوا إيمانا مع إيمانهم) (وزدناهم هدى) (ويزيد الله الذين اهتدوا هدى
ن اهتدوا زادهم هدى وآتاهم تقواهم) (ويزداد الذين آمنوا إيمانا) وقوله (أيكم زادته هذه والذي)
إيمانا فأما الذين آمنوا فزادتهم إيمانا) وقوله جل ذكره (فاخشوهم فزادهم إيمانا) وقوله
تعالى (وما زادهم إلا إيمانا وتسليما) والحب في الله والبغض في الله من الإيمان
العزيز إلى عدي بن عدي إن للإيمان فرائض وشرائع وحدودا وسننا فمن وكتب عمر بن
استكملها استكمل الإيمان ومن لم يستكملها لم يستكمل الإيمان فإن أعش فسأبينها
لكم حتى تعملوا بها وإن أمت فما أنا على صحبتكم بحريص وقال إبراهيم عليه
ن ساعة وقال ابن مسعود اليقين لسلام (ولكن ليطمئن قلبي) وقال معاذ اجلس بنا نؤم
الإيمان كله قال ابن عمر لا يبلغ العبد حقيقة التقوى حتى يدع ما حاك في الصدر
وقال مجاهد (شرع لكم من الدين ما وصى به نوح) أوصيناك يا محمد وإياه دينا واحدا وقال
ابن عباس (شرعة ومنهاجا) سبيلا وسنة

Title of the chapter (**ترجمة الباب**)

Chapter (Bâb) 1: The statement of Rasulullah (Sallallâhu Alaihi Wasallam) that Islâm is based on five things and it is both a saying and an action. It increases and decreases. Allâh says: That they may add faith to their faith (48:4) And Allâh doth increase in guidance those who seek guidance(19:76) But to those who receive guidance, He increases their guidance and bestows on them their piety and restraint (from evil) (47:17) And the believers may in their faith (74:31) which of you has had his faith increased by it, yea, those who believe their faith is increased (9:124) And it only added to their faith and their zeal in obedience(33:22). And the love and hate for Allâh's sake is a part of Faith; and Hadhrat Umar bin Abdul Aziz wrote to Hadhrat Adi bin Adi, faith includes Faraidh (duties), Sharai'ah (laws), Hudood (Allâh's boundary limits between lawful and unlawful things) and Sunah (i.e, Prophets (Sallallâhu Alaihi Wasallam) way of living and traditions) and whoever follows all of them has complete faith and whoever does not follow them completely (does not act on them), his faith is incomplete and should I live I will tell you all about them and should I die, I am not anxious to have your company and Hadhrat Ibrahim (AS) said: Yea; but to satisfy my own heart (2:260) And Hadhrat Mu'âdh bin Jabal (RA) said, "Let us sit for a while so that we may dedicate that period to Imân" and Hadrat Abdullah bin Mas'ood (RA) said that

whole of Yaqeen (conviction) is Imân and Hadhrat Abdullah bin Umar (RA) said that A person will not reach true sense of piety unless and until he removes all suspicious things from his heart. Mujâhid says, while commenting on following verse of the Qur'an: "Oh, Muhammad, We had given you and Nuh the same testament." Hadhrat Ibn Abbas (RA) said that in the Aayat Shir'a means the Islâmic way and Minhaj means the Sunnah and traditions of Holy Prophet (Sallallâhu Alaihi Wasallam)".

Purpose of the Tarjamtual bâb

Imâm Bukhari is of the opinion that the Imân is the name of sayings and action (قول و فعل). As per him the deeds or actions are also part of Imân, hence it increases and decreases as the deeds can be more or less and also good or bad. He has tried to prove his point strongly by quoting various verses of the Qur'an, Hadith and also the comments of Sahâbah al Kirâm. Tâba'een and others as mentioned above. By selecting the first Hadith, which says that Islâm is based on five things, for this chapter he wants to stress again on the same point that the deeds are part of the Imân and that Imân increases and decreases as different people will have different quantity and quality of deeds.

باب- دُعَاؤُكُمْ إيمانكم لقوله تعالى (قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلاَ دُعَاؤُكُمْ

Chapter (Bâb) 2: Your invocation is your faith (invocation means belief). Allâh's saying: Say (to the rejecters) My Lord is not un easy because of you if ye call Him or not (25:77)

Hadith No. 7

حدثنا عبيد الله بن موسى قال أخبرنا حنظلة بن أبي سفيان عن عكرمة بن خالد عن ابن عمر رضي الله عنهما قال قال رسول الله بني الإسلام على خمس شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة والحج وصوم رمضان

Narrated by Hadhrat ibn Umar (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said: Islâm is based on (the following) five (principles):

To testify that none is worthy of worship but Allâh and Muhammad is Allâh's apostle.

To offer the (compulsory congregational) prayers dutifully and perfectly.

To pay Zakâh (i.e. obligatory charity).

To perform Hajj (i.e. Pilgrimage to Mecca).

To observe fast during the month of Ramadhan.

Narrator-Hadhrat Ibn Umar (RA)

Hadhrat Ibn Umar (RA) is the son of Hadhrat Umar bin Khattab (RA) and the brother of Ummul Mumineen Hadhrat Hafsa (RA). He embraced Islâm along with his father at a very young age and migrated to Madinah (Hijrah) with his father. He could not participate in the battles of Badr and Uhad because of young age but participated in all later Gazwas. He earned martyrdom in 73 Hijrah. May Allâh be pleased with him and elevate his rank.

Comments

In this Hadith example of Islâm has been given like that of a tent which is erected on a central pillar and four corner pillars. Shahâdah is the central pillar of the building or tent of Islâm and Salâh, Zakâh, Saum and Hajj are the four corner pillars. If the four corner pillars of the tent will fall, it will still remains standing, but if the central pillar falls then it will come down. Similarly, so far as Shahâdah is there in ones heart, he will remain Mumin even if he is weak in Salâh, Zakâh, Saum or Haj, The reverse will not be true. Second reason for comparing Islâm with the tent is that so far as one remains in a fortified tent, one is safe from enemies. Similarly, one who stays in the tent of Islâm, he is safe both from internal enemy like Shatan and external enemies as well.

Ibadah (Worship) is of two kinds

Do's: Those things which Shari'ah wants us to do.

Don'ts: Those things which Shari'ah does not want us to do.

Do's can be either lingual deeds (قولي) or practical deeds (فعلي), and the don'ts can be either bodily or financial deeds.

Saum (Fasting) belongs to "Don'ts", as in this type of worship one is told not to do certain things like eating, drinking etc. Rest four types belong to "Do's".

By reciting Shahadah, one accepts the Oneness and Supremacy of Allâh Ta'âlâ and the prophethood of Rasulullah (AS) as the last divine guidance for the mankind. Having realised ones own dependence on his Creator and Cherisher i.e., Allâh Ta'âlâ, one bows before Him in Salâh in such a way that one feels His nearness. With this one gets the feeling that whatever he has, belongs to Allâh Ta'âlâ, so he uses his wealth also for getting the pleasure of Allâh Ta'âlâ, and one form of that is paying of Zakâh. Having started to taste the nearness of Allâh, one realises that one has to cleanse his inner self in order to get perfection in the spiritual progress, so he abstains from all sinful things and even curtails Halâl things for sometime, in the form of Saum (fasting). This purifies ones inner self and takes him to the heights of spirituality. Now he becomes eager to go to the centre of spiritual blessings i.e., Haj. Only those, who go there with pure and sincere inner self, know what one gets while performing Haj. This is the reason as to why these five things are labelled as the base of Islâm These five things include almost all types of Ibadah, may it be by tongue, bodily parts, heart and soul or charity.

Salâh and Zakâh depict the Jalâl and Supremacy of power of Allâh as the bondsman bows before Him and spends his earnings as per His commands. Saum and Hajj depict the Jamâl of Allâh, and in its (i.e, Jamâl) love the bondsman goes in ecstasy, forgets his food (while fasting) and his homeland (while Haj).

Imân-What is Imân?

Imân means to believe, to accept. It is derived from the Arabic word ‘Aman' which means peace. Mumin (one who believes) gives peace to the believed (i.e., by believing in Allâh and His Messenger (Sallallâhu Alaihi Wasallam) from refuting and falsifying and the Mumin or believer also gives peace to other creatures, in other words Mumin is full of peace.

In Shari'ah, Imân means to believe in totality all that what was presented by Prophet Muhammad (Sallallâhu Alaihi Wasallam) and Kufr (infidelity) is opposite of Imân which means to deny any of the things presented by Prophet Muhammad (Sallallâhu Alaihi Wasallam). True Imân is believing the truthfulness of Prophet Muhammad (Sallallâhu Alaihi Wasallam) in totality i.e., believing him as a true Prophet hundred percent, whereas one becomes Kâfir if he denies Prophet Muhammad (Sallallâhu Alaihi Wasallam) even partly. It is a matter of great concern for those Muslims who believe in Shari'ah but try to modify or change some of its laws which they are unable to understand. They should know that by doing so they no longer remain Muslims even if they believe in majority of laws of Shari'ah.

Imâm Râzi (RA) says, if someone neither believes nor disbelieves Prophet Muhammad (Sallallâhu Alaihi Wasallam) he also is a Kâfir. Shah Abdul Aziz Delhvi says, Imân means to believe Qur'ân and Sunnah and to interpret it in the same way as Qur'ân and Sunnah interprets it. For example, if someone believes in Jannah and Jahannam but misinterprets it by saying that Jannah means happiness and Jahannam means misery, he also is a Kâfir as it amounts to refusal of the interpretation of Qur'ân and Sunnah.

Hadhrat Allâmah Anwar Shah Kashmiri says that Imân means to believe Prophet Muhammad (Sallallâhu Alaih Wasallam) with complete trust upon him. If someone says that he will accept only that law of Shari'ah, which is logical to his mind, he is not a Muslim. Actually Imân means to believe Prophet Muhammad (Sallallâhu Alaihi Wasallam) as the last true Messenger of Allâh (Sallallâhu Alaihi Wasallam). So, whatever he (Sallallâhu Alaihi Wasallam) says is true whether one's mind understands it or not. As per Sheikh Abdul Qâdir Jeelâni (RA) and Shah Walli-Ullah Delhvi (RA), Imân has an external appearance (Surat) and also an essence (Haqeeqat). To say with tongue, to believe with heart and to act with bodily parts is its external appearance or ‘Surat'.

Haqeeqat of Imân

To make the (baser self) ‘Nafs' completely subordinate, obedient to Shari'ah so that it likes the same thing what Shari'ah has commanded as Rasulullah (Sallallâhu Alaihi Wasallam) says in a Hadith:

لا يـومن أحـدكم حـتى يكـون هـواه نفس لمـا جنـت بـه

"No one amongst you can be a believer (Mumin) unless and until he makes his baser self subservient to what I have come with"

When one achieves this status of Imân, it is said that he tastes the Haqeeqat of Imân. His nafs achieves the status of Nafs-i-Mutmainnah. Such a Nafs gets solace in Shari'ah only. For him the laws of Shari'ah become like water for fish. When Nafs is at a lower level it is called Nafs-i-Ammarah, such a Nafs feels uncomfortable with the laws of Shari'ah and feels solace in sins i.e., breaking the laws of Shari'ah. This is why Sahâbah al-Kirâm felt a minor sins weight as if of a huge mountain whereas we people do sins as huge as mountains but still we don't even feel its weight equal to a small piece of cotton. Our Nafs is at the stage of Nafs-i-Ammarah while as the Sahâbah had attained the status of Nafs-i-Mumainnah.

Imân of Mariyah Qabtia (RA)

Hadhrat Mariyah Qabtia (RA) was one of the wives of Rasulullah (Sallallâhu Alaihi Wasallam). Hadhrat Ibrahim was born to her who died at a very young age. One day Rasulullah (Sallallâhu Alaihi Wasallam) saw Mariyah gloomy and he asked her the reason behind it. She replied that she was gloomy as she didn't know whether her son was in Jannah or Jahannam after death. 'Wahy' was revealed to Rasulullah (Sallallâhu Alaihi Wasallam) in which he was told that all those Muslim children who die at a young age go to Jannah. Rasulullah (Sallallâhu Alaihi Wasallam) told Mariyah that there was good news for her and that her son was in Jannah and further asked if she wanted to see her son in Jannah. It is this reply of Mariyah which I want to convey by narrating this incident here. She said, no, she does not want to see him. You can imagine that a mother who has lost her child at a very young age and then she is being told if she wants to see her son, that too in Jannah, how jubilant any mother would have been. But intelligent and vigilant Mariyah says that if she had said yes, she would have become Kâfir. Do you know why? When Rasulullah (Sallallâhu Alaihi Wasallam) informed her that her son was in Jannah, she straight away believed it as her Imân was of very high status. If she would have said 'yes', after having been informed by Rasulullah (Sallallâhu Alaihi Wasallam) that her son was in Jannah, this would have indirectly meant that she did not completely believe Rasulullah (Sallallâhu Alaihi Wasallam) and wanted to confirm by seeing with her own eyes. She said instead, that her eyes may see what is wrong but statement of Rasulullah (Sallallâhu Alaihi Wasallam) cannot be wrong. This is the degree of Imân that is required from a Mumin.

Complete faith on Rasulullah (Sallallâhu Alaihi Wasallam) is must for Imân

Hadhrat Abdullah bin Salâm (RA) was a great Jewish scholar before embracing Islâm. After embracing Islâm, one day he was sitting in the company of Rasulullah (Sallallâhu Alaihi Wasallam) with other Sahâbah. In the meantime camel's milk was served to all those present there. Hadhrat Abdullah bin Salâm did not take the milk. Since camel's milk was Harâm in the Sahri'at of Hadhrat Musâ, he thought that though it is Halâl in Islâm but not necessary to take and if he won't do it, it would make no difference. At this very moment Allâh Ta'âlâ revealed the following verse of Qur'ân to Rasulullah (Sallallâhu Alaihi Wasallam):

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

"O ye who believe! Enter into Islâm wholeheartedly" (2:208)

It clearly shows that any one who wants to have the fruits of Imân has to believe in it in totality. Piece-meal acceptance or selective acceptance will not serve the purpose.

Value of Imân

The value of the least possible part of Imân equal to just a speck, is Jannah. There is consensus amongst the Ulema that any person having the lowest degree of Imân will ultimately go to Jannah. He may remain in Jahannam for sometime but ultimately he will be taken out of Jahannam and allowed to enter Jannah. His entry into Jannah will be due to that speck of Imân which had been in his heart. So, it means that the value of lowest degree of Imân is Jannah and one cannot imagine the value of higher degrees of Imân.

To know is not Imân, to believe is Imân

Imân means to believe by heart in the truthfulness of Rasulullah (Sallallâhu Alaihi Wasallam). If anyone knows that Prophet Muhammad (Sallallâhu Alaihi Wasallam) is truly the last Messenger of Allâh but does not believe him, he is not a Mumin (believer). Abu Jahal, one of the worst enemies of Islâm, knew that Rasulullah (Sallallâhu Alaihi Wasallam) was the true Messenger of Allâh but he

did not believe him, so, only knowing this didn't benefit him of Imân, he died as Kâfir.

Allâh Ta'als says in Qur'ân:

رِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْيَعْ

"These (non-beleivers) recognize him (i.e, Rasulullah (Sallallâhu Alaihi Wasallam)) the way they recognize their children" (2:146)

Imân and Islâm

These two words are many times used as synonyms but are also used with separate meanings. Imân is a deed of Qalb-to have faith in Allâh and His Messenger (Sallallâhu Alaihi Wasallam) by heart is called Imân. The place of Imân is Qalb. To utter the same faith of heart by the tongue is a condition necessary for labelling a person in this world as a Mumin and for enacting Islâmic laws upon him as a Muslim. If someone utters the article of faith by his tongue and there is no Imân in his heart, he is not a Muslim but a Munâfiq who as per Qur'ân will be thrown into the deepest part of the Hell. If someone has faith in his heart but dies before uttering the words by tongue or is dumb, he is a Mumin by consensus. Uttering of article of faith by tongue helps in this world and faith in heart will help in Hereafter.

What is Islâm

When the Imân, which resides in Qalb, is expressed by different bodily deeds like Salâh, Saum, Zakâh etc, it is called Islâm. Islâm is related to different external bodily deeds whereas Imân is a hidden treasure of heart. If someone performs deeds as per Islâmic Shari'ah, he is called a Muslim, he may not be necessarily a Mumin in case Imân is not in his Qalb i.e., every Muslim is not a Mumin but every Mumin is a Muslim.

Allâh Ta'âlâ says in Qur'ân:

سْلَمْنَا وَلَمَّا يَدْخُلِ الإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُوقَالَتِ الأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ
يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The desert Arabs say "We believe." Say, Ye have no faith; but ye (only) say ‘We have submitted our wills to Allâh.' For not yet has Faith entered your hearts. But if ye obey Allâh and His Apostle He will not belittle aught of your deeds: for Allâh is Oft-Forgiving Most Merciful." (49:14)

There were some villagers who performed deeds like Muslims but did not have Imân in their hearts, they behaved as Muslims because they wanted to get worldly benefits from Muslims. They came to Rasulullah (Sallallâhu Alaihi Wasallam) claiming that they were Mumin. Allâh Ta'âlâ sent ‘Wahy' to Rasulullah (Sallallâhu Alaihi Wasallam) in which he (Sallallâhu Alaihi Wasallam) was told that these people were Muslims and not Mumin as Imân had not penetrated their hearts.

Constituents of Imân

In general Imân is said to have three constituents viz.,

Uttering article of faith by tongue.

Having faith in heart.

Performing good deeds.

Imân is primarily related to heart. There has always been a debate amongst the Ulema whether Aamal (deeds) form a part of Imân or not. There is a consensus amongst the Ulema of Ahli-Sunnat Wal Jamât that one who has Imân in heart and also commits sins, remains a Mumin. By committing sins, one becomes ‘fasiq' but not Kâfir. Such a person will be treated as a Muslim and will be buried in a Muslim graveyard. Those Ulema amongst the Ahli Sunnat Wal Jamât who consider good deeds as part of Imân, actually mean that without good deeds Imân is incomplete and it is essential to perform good deeds to attain excellence in Imân. If anyone has Imân in heart but does not do any good deed, nobody from amongst the Ulema of Ahli Sunnat Wal Jamât believes that he will become a Kâfir. Such a person will remain Mumin though his Imân will remain defective. As per Imâm Abu Haniefah, good deeds are not part of Imân, Imâm Shâfa'ee and Imâm Bukhari regard these are part of Imân. As mentioned above this difference is only superficial because of the fact that what Imâm Abu Haniefah is referring to is essence of Imân and what Imâm Shâfa'ee is referring to is the excellence of Imân, hence no difference.

Belief in Allâh

It means to believe in Oneness and Uniqueness of Allâh Ta'âlâ both in His Essence and His Attributes. To believe in His Self Existence and that His Existence is not dependent upon the existence of any other thing whereas the existence of every other thing is dependent upon His Existence. Imân in Allâh means to acknowledge His bounties, His Mercy and the extreme excellence of all His attributes as is worth His Jalâl and Jamâl.

Different people have Imân of different grades. Common people recite the article of faith i.e., Kalimah by tongue while having faith in their hearts whereas the people possessing higher grade of Imân find themselves in the presence of Allâh thus forgetting the world and remain busy in preparation for Hereafter. Those people having even higher state of Imân, get so much enlightenment from Allâh that they even forget themselves and the dualism is lost to them.

Allâh is the name of Essence of Allâh, the other names like Ar-Rehmân, Ar-Rahim, Al-Gaffâr are the names of His Attributes. So, in His name i.e., Allâh-all His Attributes are also included i.e., when one calls Him by the name of Allâh, he is calling Him by all His Attributes. Allâh alone is worth worshipping, as He alone is the Creator of every creature. He has no partners, no children and no parents, there is none like unto Him. He knows everything and listens everything at the same time. To listen one thing does not make Him unable from listening others. Similarly, seeing one thing does not make Him incapable to see others. He is Omnipotent and does not need any advisers or helpers. He is beyond human comprehension. He is present everywhere but cannot be seen in this world. He has no beginning or end, everything other than Him has a beginning and an end. Nothing happens in this universe out of His Knowledge and Will. He created things from nothing. He says, ‘be' and it ‘becomes'. He is the Real Creator, Designer, Planner and Operator of the whole universe and what is beyond that. No slumber seizes Him nor sleep. Nothing is beyond His kingdom. He is nearer to man than his jugular veins.

His Attributes are also beyond our comprehension. When we say ‘Hand of Allâh', it does not mean something like our hands, similarly when we say He sees, listens or speaks, it does not mean that He has eyes, ears and tongue like ours, but these words are used only for our easy understanding otherwise nobody can comprehend their real meaning, as the way He is Unique in His Essence so is He in His Attributes. His Attributes cannot be compared with that of His creatures. As is the difference between the Creator and the creation, so is the difference between the

Attributes of the Creator and the creation, e.g., difference between our seeing and listening and His seeing and listening.

Allâh is beyond time and space as these are created things. There is no present, past or future before Him, these are things for the creatures. One cannot attribute a particular direction to Him, as He is everywhere. It is not proper to attribute words like ascent or descent to Allâh. It is narrated in some traditions that Allâh descends to Aasman-i-Duniya (lowest heaven) during the last part of the night and also during Shabb-i-Qadr. By this descent it should not be understood that Allâh descends physically down as ascent and descent are not worth His Excellency. This word ‘descent' again is from Mutashabihât and Ulema say that by this word descent is meant that Allâh pays special attention towards the world.

Nothing can make him helpless or overpower him. Allâh Ta'âlâ says in Qur'ân:

لِكُمْ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَ
يُشْرِكُونَ

"It is Allâh Who has created you, further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) ‘partners' who can do any single one of these things? Glory to Him! and High is He above the partners they attribute (to Him)! (30:40)

لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا وَمَا كَانَ اللَّهُ

"And Allâh is not to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing, All-Powerful.(35:44)

For accomplishing any task one needs two things, power to do that task and the knowledge; Allâh has both, hence can do anything and everything.

Our eyes can see material things only and our minds can understand those things only which are related to matter and can be felt. Rasulullah (Sallallâhu Alaihi Wasallam) said that Jannah is such a thing which no eye has seen, no ear has heard of and its idea has not passed through anybody's heart as to what it exactly looks like. When we cannot see or comprehend Jannah, which is material thing and also created one, how will we be able to see or comprehend Allâh who has no material body? Hadhrat Junaid Baghdâdi (RA) has well said: "Whatever idea come to your mind about the being of Allâh, think that He is not like that, as He cannot come in our minds and is above all these imaginations."

Allâh Ta'âlâ says:

لاَ تُدْرِكُهُ الأَ ْبْصَارُ

"No vision can grasp Him" (6:103)

وَلاَ يُحِيطُونَ بِهِ عِلْمًا

"And they shall not compass it with their knowledge" (20:110)

يعُ الْبَصِيرُلَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِ

"There is nothing whatever like unto Him, and He is the one that hears and sees" (42:11)

Nothing is like unto Him neither in essence nor in attributes, nor in deeds. His Knowledge is not like our knowledge, His seeing in not like our seeing, His listening is not like our listening. His being on throne is not like our being on throne, His laughing is not like our laughing and His power is not like our power. In short, there is nothing that can be compared with Him or can be given as an example.

Allâh is the Creator free of needs

Allâh Ta'âlâ says:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ () مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ (الْقُوَّةِ الْمَتِينُ)

"I have only created Jinns and men, that they may serve Me. No, sustenance do I require of them, nor do I require that they should feed me. For Allâh is He Who gives (all) sustenance, Lord of Power, Steadfast (forever).

وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُيَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ

"O ye men! it is you that have need of Allâh: but Allâh is the One free of all wants, worthy of all praise" (35:15)

Allâh provides sustenance to all with utmost ease.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

"For Allâh is He Who gives (all) sustenance, Lord or Power, Steadfast (forever) (51:58)

Allâh destroys without fear

He says:

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا () وَلاَ يَخَافُ عُقْبَاهَا

"Then they rejected him (as a false prophet), and they hamstrung her. So, their Lord crushed them for their sins and leveled them. And for Him is no fear of its consequences." (91:14-15)

When creatures take some decision, they think of consequences that can be against them but Allâh being the Creator, can create at will and there can be no question of any such apprehension in His case.

Resurrection is easy for Allâh

He says:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الأَعْلَى فِي السَّمَوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ()

"It is He Who begins the creation; then repeats it; and for Him it is most easy, To Him belongs the loftiest similitude (we can think of) in the heavens and the earth; for He is Exalted in Might, full of Wisdom" (30:27)

In the first instance Allâh created every creature from nothing, when He can create everything from nothing, then how can it be difficult for Him to give life again to dead ones.

لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ()

"The unbelievers think that they will not be Raised up (for Judgement), say: "Yes, by my Lord, you shall surely be raised up: then shall you be told (the truth) of all that you did. And that is easy for Allâh" (64:7)

Allâh is Qadeem so are His Attributes

Qadeem means without beginning, as His Essence is Qadeem so are His Attributes. His Attributes cannot be separated from His Essence. He was Creator (Khâliq) even before creating anything. Act of creation did not add anything to His Essence or Attributes. He will remain Creator even after the creation is no more there. He did not become Creator after creating the creations. He was Creator before that as well. When He created or creates anything, at that time He is active Creator whereas before creating, He was potential Creator. A writer remains a writer even when he is not writing. When he is not writing, he possesses the potential or ability to write, so does not cease to be a writer. Similar is the case with all other attributes of Allâh like seeing (Baseer), Listening (Samee) and Knowing (Aleem) etc. These all Attributes were with Him always even before creating the creation and there will be no loss in them even after the creations will remain no more.

Tawheed (Monotheism-Oneness of Allâh)

Rasulullah (Sallallâhu Alaihi Wasallam) once when asked about Islâm by Hadhrat Jibra'eel (AS) said that Islâm means to testify the article of faith, La-ilaha-il-lal-lah Muhammad-ur-Rasulullah (Sallallâhu Alaihi Wasallam) (لا إلــه إلا الله محمــد رســول الله), which means that there is no god but Allâh and Muhammad (Sallallâhu Alaihi Wasallam) is His Messenger. First step in Islâm is ‘La' which means nothing i.e., first step in Islâm is to achieve the state of nothingness. There are some religions like Buddhism which talk of nothingness. They, after shunning away the world, meditate in solitude to achieve this state of nothingness but they achieve nothing except some illusive imaginations. On the other hand a Muslim has to achieve state of nothingness practically while living an active practical life. A Muslim, by way of this article of faith, believes very firmly that there is nothing but Allâh, He is the only being Who has His own existence and the existence of everything other than His, is dependent upon His existence. No one has any power, strength or existence of its own and whatever anything has, that has been given to it by Allâh. So a Muslim observes the hand of Allâh in the essence of everything and in every action. He sees that any deed performed by anyone is actually commanded by Allâh, so, he gets so much engrossed in the thought of Allâh that he thinks, he feels and he sees that there is none but Allâh. At this stage it is said that this Muslim is tasting the ‘Tawheed'. Imâm al-Ghâzali (RA) says that there are two outer kernels and two inner fruits of ‘Tawheed'. To utter the faith of article, the Kalimah, with the tongue is the outermost kernel and to have its firm faith in the heart is the next kernel. One fruit of Tawheed is that the secret of Tawheed gets manifest with the help of Divine Noor (illumination) to such an extent that such a person sees Allâh as the Ultimate cause of all actions that are taking place around

him and sees His Ultimate Causative Hand in all the effects. The other inner fruit of Tawheed is that one does not appreciate existence of anything except that of Allâh and such a person gets engrossed in Allâh to such an extent that he forgets every other thing.

Imâm-al-Ghâzali (RA) gives an example of this as, there was a clean sheet of white paper and something was written on it with a black pen. Someone asked this sheet of paper as to what made your face black, you were just now clean white and now you look black. The paper replied that I was all done by ink and better ask the ink. The ink was asked as to why you blackened the face of white paper. Ink said, "I was at rest in my home (i.e., inkpot), the pen came and pierced my body and took me away from my home and then spread me on the paper. You better ask the pen. The pen was asked about the complaint of the ink. It replied, "I was at my home (i.e., tree), a hand came, brutally broke me away from my parent (tree) and skinned me off and cut my tongue with a sharp knife (the tip of wooden pen is cut in the centre). Now the same hand is making me to walk on the paper headlong. What is my fault, you better ask the hand." The hand was asked about the pen's complaint against it. The hand replied, "I was resting quietly and the will (Irâdha) came and asked me to do it. I don't do anything unless commanded by will to do that. I am helpless, what is my fault, you better ask the will." The chain of these question - answers continues till it ends with Allâh Ta'âlâ. The person, who has been bestowed upon with the blessing of Tawheed (of higher degree), observes Allâh Ta'âlâ even in the ink which is being spread on a sheet of paper with a pen. Same way such a person observes Allâh Ta'âlâ as the Ultimate cause of every deed that is being executed by him or around him.

Fanâ and Baqâ

There comes a time when 'I' (self) is lost in 'He' (Allâh). 'I' no more remains there and there is only 'He'. Sufis call it 'Fanâ' and 'Baqâ'. 'Fanâ' means that 'I' no more commands, that means - that such a person does not act as per the commands of 'I'. 'Baqâ' means that one acts as per the commands of 'He' and not 'I'. It does not mean that 'I' is replaced by 'He' in body and soul as some ignorant pseudo mystics believe, such a belief is Kufr (infidelity). It simply means that evil instincts of 'I' or baser self get completely suppressed and it no longer incites for evil. These evil instincts are replaced by pious instincts and it becomes very easy for such a person to do good deeds, rather it becomes his nature to do good and to follow the commands of Shari'ah in letter and spirit.

Wahdat-ul-Wujud (Unity of Existence)

When it is said that nothing exists other than Allâh, ignorant people take it as if everything is god, so they worship everything, which is an evident Kufr. These people call it Wahdat-ul-Wujud (Unity of Existence); such an interpretation is totally wrong and unfounded. One may ask a question as to what is the meaning of 'nothing exists other than Allâh'? Well, it means that nothing exists itself other than Allâh. The existence of every other thing is dependant upon the existence of Allâh and latter is not dependant on anything other than Himself. We see millions of stars in the sky during night, when sun rises in the morning, we see no stars. Where have they gone? They are very much there but in the presence of the sun they become invisible, though they do exist during day as well. Similarly, we can say that the existence of creatures becomes insignificant in the presence of the existence of Allâh, though all living creatures do have their existence. So, to say that creatures are actually creator is not correct.

Some saintly people sometimes experience a wonderful state in which they loose all demarcations of self and non-self and get absorbed in the Reality to such an extent that it becomes difficult for them to differentiate between the one who looks and the one who is looked upon. This state is a momentary state and does not last long. Such an experience is something extra-ordinary and cannot be described in words, only those who experience it can understand it, for others it is wastage of time to discuss such things.

Salâh

Establishment of Salâh is next to the article of faith i.e., Kalimah. After having firm faith in Allâh and His Messenger (Sallallâhu Alaihi Wasallam), the next most important constituent of Islâm is the establishment of Salâh. Rasulullah (Sallallâhu Alaihi Wasallam) said in a Hadith that one who deliberately leaves Salâh, does an act of Kufr and that Salâh distinguishes a Muslim from a non-Muslim. Salâh is the most complete and the best form of worship one can think of. It involves all faculties viz., mental and spiritual for the act of worship in the real form. Best way of asking somebody about Mercy and Kindness is to stand in front of him quietly, nicely with folded hands and one may bow before him in reverence and extreme form of physical respect is shown by prostrating before him, placing one's head of pride on the ground. Since Islâm teaches that the only Helper, Merciful and Benevolent is Allâh, so it has banned from bowing in front of any other being other

than Allâh. Islâm teaches that Allâh alone fulfills all needs from the smallest to the biggest, so a Muslim is asked to bow before Allâh only and this he does in Salâh, in the form of Qiyâm, Ruku and Sajdah. The contents of Salâh, the Qur'ân and other words which one is supposed to recite in Salâh, express greatness of Allâh, His countless bounties and gratefulness for the same with Tawheed (monotheism) and Ikhlas (sincerety) and in the remaining part the bondsman, the performer of Salâh, prays to Almighty Allâh with full respect from the core of his heart and asks His help and Mercy. The wording is such that it looks as if the bondsman is having a direct conversation with Almighty Allâh. It is for this reason that Salâh is called ‘Me'raj-ul-Mumineen'. In Me'raj Rasulullah (Sallallâhu Alaihi Wasallam) was taken up into the Heavens even above them where he got the highest nearness to Allâh and talked to Allâh at the closest range, it was at this moment that Allâh gave Rasulullah (Sallallâhu Alaihi Wasallam) Salâh as a gift for his Ummah, so that the Ummah can get nearness of Allâh and His pleasure in Salâh.

Aqeem-us-Salâh

Rasulullah (Sallallâhu Alaihi Wasallam) used the word ‘Aqeem-us-Salâh' which means to establish the Salâh and did not say to offer the Salâh. Ulema say that establishment of Salâh means to offer Salâh along with all its ideal conditions, for example, to offer Salâh in time with proper cleanliness of mind, soul, body, clothes and place. To offer Salâh slowly with grace and not in haste manner, and with presence of mind humility, with fear and love of Allâh and in Jama't (congregational) etc.

Zakâh

Third constituent of Islâm after Salâh is to pay Zakâh (poor tax). Every Muslim is supposed to pay two and a half percent of his/her yearly savings as poor tax if that exceeds the prescribed limit. Zakâh is an Arabic word which means purity, so this tax has been imposed on wealthy Muslims so that the rest of their wealth gets purified from the impurities of sins etc. The tax is so much less that it becomes very easy to pay. The main difference of Islâmic Tax of Zakâh and that of modern taxation is that former is on saving while the latter is on income. It is easy to pay from saving than from that income which has already been spent.

For those who strive for higher states of Imân, the word Zakâh means something more. For them it means to purify the exterior (Zâhir) and interior (Bâtin) by

shunning away wealth and spending that for the pleasure of Allâh and to purify the Qalb from everything other than Allâh so that it can perceive the rays of Divine light.

Saum

Fourth constituent of Islâm is to observe fast (Saum), during the month of Ramadhan. It is obligatory for Muslims to observe fast from dawn to sunset for the whole month of Ramadhan every year. The benefits of Saum for the physical health are numerous which can be seen in the books written on this subject. It has immense spiritual benefits as well. It weakens the bestial instincts in man and strengthens in him the Angelic instincts. Man comes closer to the Angels and his Qalb begins appreciating the fine subtleties of nature. The one who observes fasts is very much loved by Allâh to the extent that Allâh has promised that He will Himself reward the doer of this act

Haj

The fifth constituent of Islâm which Rasulullah (Sallallâhu Alaihi Wasallam) stated in this Hadith is Haj. Hajj is obligatory once in a life time for those Muslims who can go to Makkah-al-Mukarramah either on foot, camel or horse etc or have enough money to arrange for other means of transportation, accommodation and meals and can support their dependants monetarily back home. Hajj is performed once in a year from 8th to 12th Zil-Hajj at Makkah-al-Mukarramah. The details can be seen from the various books on Haj.

لَيْسَ البِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ المَشْرِقِ والمَغْرِبِ ولَكِنَّ البِرَّ مَنْ أُمُورِ الإِيمَانِ وَقَوْلِ اللهِ تَعَ -باب
ينَ وابْنَ بِاللهِ واليَوْمِ الآخِرِ والمَلائِكَةِ والكِتَابِ والنَّبِيِّينَ وآتَى المَالَ عَلَى حُبِّهِ ذَوِي القُرْبَى واليَتَامَى والمَسَاكِ
ائِلِينَ وفِي الرِّقَابِ وأَقَامَ الصَّلاَةَ وآتَى الزَّكَاةَ والمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا والصَّابِرِينَ فِي البَأْسَاءِ السَّبِيلِ والسَّ
قَدْ أَفْلَحَ المُؤْمِنُونَ (المؤمنون 1) الضَّرَّاءِ وحِينَ البَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وأُولَئِكَ هُمُ المُتَّقُونَ (البقرة 177
الآيَة(1

Chapter (Bâb) 3: (What is said) in the matters of faith, and the saying of Allâh:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"It is not Al-Birr (piety, righteousness, and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, The Angels, the Book, the Prophets and gives his wealth in spite of love of it, to the kinsfolk, to the orphans, and to al-Masakin (the poor) and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat) and gives the Zakâh, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious). (2:177)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ () الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ () وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ () وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ
() وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ () إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ () فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ () وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ () وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ
يُحَافِظُونَ () أُولَئِكَ هُمُ الْوَارِثُونَ () الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ()

"Successful indeed are the believers those who offer their Salat with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). And those who guard their chastity (i.e., private parts, from illegal sexual acts). Except from their wives or that their right hands possess, - for then, they are free from blame. But whosoever seeks beyond that, then those who are transgressors; those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; and those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). these are indeed the inheritors who shall inherit the Firdous (Paradise). They shall dwell therein forever." (23:1-11)

Hadith No. 8

حَدَّثَنَا (عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ) قال حدثنا (أَبُو عَامِرٍ الْعَقَدِيُّ) قال حدثنا (سُلَيْمَانُ بْنُ بِلَالٍ) عَنْ (عَبْدِ اللَّهِ بْنِ دِينَارٍ) عَنْ (أَبِي صَالِحٍ) عَنْ (أَبِي هُرَيْرَةَ) رضي الله عنه عن النبي قَالَ الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً
وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

Narrated Abu Hurairah (RA)

The Prophet said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Hayâ (modesty) (The term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith."

Purpose of Tarjamatul Bâb

In previous Hadith Imâm Bukhari mentioned five basic pillars of Islâm and now he is presenting a Hadith related to the branches of Islâm, that is why he has labelled this chapter as "things related to Imân". Imâm Bukhari also wants to convey that Islâm is not confined to five things only but there are so many other things as well. The other thing which Imâm Bukhari wants to prove by getting this Hadith here is his view point that Imân is the name of beliefs and deeds .

Purpose of quoting verses of the Qur'an here

Imâm Bukhari has quoted two verses here, one from Surah Baqarah (2:177) and other from Surah Mu'minoon (23:1-11). First verse mentions the things related to Imân and the second verse states some qualities of believers (Mumineen). Hâfiz Ibn Hajar has quoted Abdur Razaq on the authority of Mujâhid that once Abu Zar (RA) asked Rasulullah (Sallallâhu Alaihi Wasallam) about Imân and Rasulullah (Sallallâhu Alaihi Wasallam) recited the same Aayat, viz.,

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ
صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

"It is not Al-Birr (piety, righteousness, and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, The Angels, the Book, the Prophets and gives his wealth in spite of love of it, to the kinsfolk, to the orphans, and to al-Masakin (the poor) and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat) and gives the Zakâh, and who fulfil their covenant when they make it, and who are patient in extreme poverty and

ailment and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious). (2:177)

Are the things mentioned in this Aayat included in Imân?

In this ayat it is said, وَأُولَئِكَ هُمُ المتَّقُونَ "Such are the people of truth the Muttaqun (pious)". Muttaqun (those who fear Allâh) are those who refrain from Shirk (Polytheism) and sins, so such qualities are included in Imân. When Rasulullah (Sallallâhu Alaihi Wasallam) was told by Allâh Ta'âlâ to take Khânah Ka'bah as Qiblah instead of Baitul Maqdis, the enemies of Islâm raised their voices, some objected, what kind of Prophet is Muhammad (Sallallâhu Alaihi Wasallam) that one day he taking one Qiblah and the other day another. Others were telling the Muslims that Baitul Maqdis was the Qiblah of thousands of prophets then how is he changing that Qiblah if he is the Prophet. On this occasion Allâhu Ta'âlâ sent down this Aayat:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

"It is not Al-Birr (piety, righteousness, and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, The Angels, the Book, the Prophets."

True Imân is the spirit of obedience towards Allâhu Ta'âlâ, whatever He commands, is to be obeyed without showing any reluctance. Hypocrites also used to offer Salâh (prayers) and other deeds but it was of no use to them as they lacked the necessary spirit of Imân.

This Aayat represents the Shari'ah in a comprehensive way. The Shari'ah in general consists of three aspects , viz.,

Aqaid (Beliefs)

True beliefs constitute the basis of Imân, This is mentioned as:

"It is not Al-Birr (piety, righteousness, and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the

quality of) the one who believes in Allâh, the Last Day, The Angels, the Book, the Prophets"

Good morals and good social etiquettes

After having the true and correct beliefs one needs good morals and good social etiquettes, these are mentioned as:

"and gives his wealth in spite of love of it, to the kinsfolk, to the orphans, and to al-Masâkin (the poor) and to the wayfarer, and to those who ask, and to set slaves free,"

3. Self reformation and spiritual progress

It has two aspects, one, the relation of the bondsman with Allâh Ta'âlâ, it is mentioned as:

"performs As-Salat (Iqamat-as-Salat) and gives the Zakâh,"

Second, the relation of man with other creatures, it is mentioned as:

"and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment and at the time of fighting (during the battles)"

So, one can easily understand the comprehensiveness of this Aayat.

Second ayat which Imâm Bukhari has quoted here is:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ () الَّذِينَ هُمْ فِي صَلاَتِهِمْ خَاشِعُونَ () وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ () وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ () وَ
الَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ () إِلاَّ عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ () فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ () وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ () وَالَّذِينَ
هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ () أُولَئِكَ هُمُ الْوَارِثُونَ () الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ()

"Successful indeed are the believers those who offer their Salat with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). And those who guard their chastity (i.e., private parts, from illegal sexual acts). Except from their wives or that their right hands possess, - for then, they are free from blame. But whosoever seeks beyond that, then those who are transgressors; those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty,

moral responsibility and trusts) and to their covenants; and those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). these are indeed the inheritors who shall inherit the Firdous (Paradise). They shall dwell therein forever." (23:1-11)

These verses vividly describe the attributes of a Mumin.

According to the Hadith The Prophet said,

"Faith (Belief) consists of more than sixty branches (i.e. parts) and Hayâ (modesty) is a part of faith."

Narrator-Abu Hurairah

Abu Hurairah (RA) is one of the famous companions of Rasulullah (Sallallâhu Alaihi Wasallam) who was Faqih, Hâfiz and a great narrator of Hadith. He embraced Islâm in seven Hijrah and since then remained glued with Rasulullah (Sallallâhu Alaihi Wasallam) in order to learn Qur'an and Hadith. He has narrated around Five thousand, three hundred and seventy Ahâdith. It is said that once Rasulullah (Sallallâhu Alaihi Wasallam) saw Abu Hurairah with a cat in his lap and he called him "Ya Abu Hurairah", since then he got famous with this name. His real name as per the majority of Ulema was Abdul Rehmân. He died in 57 Hijrah and was buried in the graveyard of Baqee in Madinah.

Comments

The meaning of the word Bidh'un:

Bidh'un in arabic means ‘from three to nine' as per majority, some say that it means from ‘one to nine', while some say that it means from ‘three to ten'.

Difference in the narrations

In some narrations the word Sab'oon (seventy), has while in some other, the word Sittoon (sixty) has been narrated. Imâm Bukhari has mentioned the word Sittoon as the lower figure (i.e., sixty) is the sure figure out of two. Others say that such words like Sab'oon or Sittoon in arabic do not mean any definite number but these are used to denote a multiple number.

Branches of Imân

Imâm Abu Hatam Ibn Hibban has tried to collect the various branches of Imân from Qur'an and Hadith. Hâfiz Ibn Hajar was unable to find his book so he divided these branches into three main groups, viz.,

Deeds related to Qalb:- These are 24 in number.

Deeds related to Tongue:- These are seven in number.

Deeds related to body:- These are 38 in number.

Allâh Ta'âlâ says in the Qur'an:

"Seest thou not how Allâh sets forth a parable? a goodly Word like a goodly tree whose root is firmly fixed and its branches (reach) to the heavens" (14:24)

In this Aayat the Kalimah Tayyibah (goodly word) has been compared with a tree and the deeds with its branches. Similarly in this Hadith the Imân has been compared with the tree and the deeds with its branches.

Branches of Imân (quoted from Fruoo' ul Imân by Ashraf Ali Thânvi, English translation by the author):

Thirty branches of Imân related to Qalb

1. To believe in Allâh.

2. To believe that everythiung other than Allâh is created and Makhlooq.

3. To believe in Angels.

4. To believe in all His books.

5. To believe in all His Prophets.

6. To believe in Taqdeer (Predestination).

7.To believe in the day of judgement (Al-Qiyâmah).

8.To believe in Jannah.

9.To believe in Jahannam.

10.To love Allâh.

11. To love somebody for the sake of Allâh and to hate somebody for the sake of Allâh.

12.To love Prophet Muhammad (Sallallâhu alaihi Wasallam)).

13. Ikhlâs (Sincerity).

14. Toaba (Repentance).

15. Khouf (Fear)

16. Rijâ (Hope)

17. Hayâ (Modesty)

18. Shukr (Gratitude, Thanks giving)

19. To fulfill the promise.

20. Sabr (Patience)

21. Tawâdhu (Humility)

22. Kindness to mankind.

23. To be happy with (Qadha-Ilahi) predestination

24. To have Tawakkul (Trust in Allâh)

25. To leave Ujb (self-conceit , vanity)

26. To leave Keena (hatred)/.

27. To leave Hassad (Jealousy).

28. To leave Anger.

29. To leave evil-wishing

30. To leave love of the world.

Other branches related to other parts of body

1. To obtain Tahârah (cleanliness). This includes cleanliness of body, clothes, place, ablution, Ghusl, post coition and for menses, all gets included in this.

2. Establishment of Salâh. It includes Fardh, Nafl, and Qadha all of them.

3. Charity:- It includes Zakâh, Sadqa Fitra, Charitable meals (for poor) and invitation for meals in honour of the guests.

4. Fasts (Roza): - Fardh and Nafl.

5. Hajj and Umrah.,

6. Aetikâf:- It includes searching of Shab-i-Qadr.

7. To go to some other place in order to serve Deen. It includes Hijrah also.,

8. To fulfill Nazar (vow)

9. To take care of Oath.

10. To pay Kaffarahh (expiation for sins).

11. To cover one's body (clothes) in Salâh and outside Salâh.

12. To offer Qurbani.

13.To participate in funeral procession (Janâzah), Tajheez (Shrouding), Takfeen and Tadfeen

14. To pay the debt.

15. To be honest in one's dealings and avoid unconditional dealings.

16. To bear true witness and not to conceal it.,

Six related to one's family and subordinates

1. To obtain chastity with marriage (Nikah).

2. To fulfill the rights (give dues) to one's family. It includes kindness with servants and subordinates as well.

3. Service of parents and not to tease them.

4. To bring up children.

5. To behave nicely with relatives.

6. To obey the orders of the master.

Eighteen related about the common Muslims

1. To do justice with the government

2. To follow the party (of majority) of Muslims.

3. To obey the rulers.

4. To reform the people. War against the Khwârji's and in it are included rebels, as getting rid of the rebellion becomes cause for reform and peace.

5. To help in things of virtue.

6. To say a word of righteousness.

7. To forbid from bad words

8. To participate in Jihâd, it includes the protection of borders as well.

9. To pay the entrusted thing (Amânat). It includes taking of Khumus' also.

10. To lend money to needy.

11. To respect the neighbours.

12. Honest dealing.

13. To spend the money at the right moment for the right thing. It includes avoidance of extravagance also.

14. To answer the Salâm.

15. To answer one who sneezes, when he says Al-Hamdulillah, say Yarhamakallah.

16. Not to tease people.

17. To avoid useless and false things.

18. To remove harmful objects from the road like corn, stone etc.

And Hayâ (modesty) is a part of faith

Haya is also a branch of Imân, then why is it mentioned separately?

The reason is that Hayâ is such a branch that is helpful in obtaining all other branches of Imân. Imâm Râgib has defined Hayâ as

انقباض النفس عن القبائح و تركه

"to prevent oneself from evil, corrupt, immoral etc., things and to leave them"

A person possessing Hayâ is able to refrain from all bad things and will perform all those duties he is supposed to do. As such Hayâ is helpful in obtaining all other branches of Imân and hence mentioned separately in order to show its significance. Some people say that Hayâ is inherent in the very nature of man and hence natural, so it should not be a branch of Imân. It is true that the Hayâ is inherent in the very nature of man but many people do not act upon this natural instinct due to the influence of the baser self. One has to oppose the instincts of baser self and to act upon the natural instinct, for this one has to exert, that is why Hayâ is regarded as a significant branch of Imân.

Tirmidhi has reported on the authority of Abdullah bin Mas'ood (RA) that Rasulullah (Sallallâhu Alaihi Wasallam) said:

استحيوا من الله حق الحياء قلنا يا رسول الله صلى الله عليه وسلم انا نستحي والحمد لله قال ليس ذالك و لكن إلا استحياء من الله حق الحياء أن تحفظ الراس و ما وعى

"Owe Hayâ of Allâh as He deserves the same", the Sahâbah said, Thanks to Allâh, they do owe Hayâ of Allâh." Rasulullah said, "It is not like that what you think, the Hayâ of Allâh as He deserves it is to protect your head (including every organ it possesses like brain, eyes, ears etc.) from sins, and to protect the baser self (Nafs) from Harâm."

Essence of Hayâ

إن مولاك لا يراك حيث نهاك

"Indeed your Lord should not catch you in a position from which He has prohibited you"

المُسْلِمُ مَنْ سَلِمَ المُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ -باب

Chapter (Bâb) 4: A Muslim is the one who avoids harming Muslims with his tongue and hands"

Hadith No. 9

حدّثنا (آدَمُ بْنُ أبي إيَاس) قالَ حدثنا (شُعْبَةُ) عَنْ (عَبْدِ اللهِ بْنِ أبي السَّفَرِ وإسْمَاعِيلَ) عَنِ (الشَّعْبِي)
عَنْ (عَبْدِ اللهِ بنِ عَمْرو) رضي الله عنهما عَنِ النبي قالَ المُسْلِمُ مَنْ سَلِمَ المسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ والمُهَاجِرُ
مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ قَالَ أبُو عَبْدِ اللهِ وقالَ أبُو مُعَاوِيَةَ حدثنا داودُ عَنْ عامِرٍ قال سَمِعْتُ عَبْدَ اللهِ عَنِ النَّبِيِّ
وقالَ عَبْدُ الأعْلَى عَنْ دَاودَ عَنْ عَبْدِ الله عَنِ النَّبِيِّ

Narrated Abdullah bin Amr

The Prophet said, "A Muslim is the one, who avoids harming Muslims with his tongue and hands. And a Muhâjir (emigrant) is the one who gives up (abandons) all what Allâh has forbidden."

Narrator-Abdullah bin Amr

Abdullah bin Amr bin al Aas is a famous Sahâbi who had sought permission from Rasulullah (Sallallâhu Alaihi Wasallam) for writing the Hadith and had compiled a collection of Hadith named Saheefa as-Sâdiqa

Tarjamat-ul-Bâb

Imâm Bukhari first selected the Hadith that mentions five things which constitute the base of Islâm, then he took the Hadith mentioning that Imân is not confined to these five things only but has many branches and out of those Hayâ is the most significant branch of Imân. Hayâ is between the bondsman and Allâh. Now Imâm Bukhari wants to convey that the next most important and essential constituent of Imân is, to be very sympathetic to the whole of creation and to protect the same

from any kind of harm and that, one cannot be a perfect Mumin unless other Muslims are safe from his harms. The selection of the sequence of Ahâdith in this great book of Imâm Bukhari exhibits extraordinary skill of Imâm Bukhari, admitted by one and all the scholars of Islâm, both ancient and recent. Here Imâm Bukhari has utilised the words of the Hadith for the Tarjamat ul Bâb as well, this is another beauty of his great skill. Sometimes he uses the word Imân and sometimes the word Islâm, conveying thereby the two are synonymous.

Comments

This Hadith says :

ن ْ لِسَانِهِ الْمُسْلِمُونَ مِنْ سَلِمَ مَنْ وَيَدِهِ

"A Muslim is the one, who avoids harming Muslims with his tongue and hands ".

Here Alif Lâm is used as prefix for the word Muslim. Ulema have elucidated different explanations about this. Some say that here Alif Lâm denotes, only that person is a perfect Muslim by whose tongue and hand others remain secure. Allâmah Anwar shah Kashmiri (RA) says that here Alif Lâm is Jinsy which means that only that person is worth calling a Muslim who does not harm others, in other words it means that Islâm and harmless nature of a man is synonymous. This should serve as an eye opener for those who label Muslims as terrorists and things like that. It is worth mentioning here that the literal meaning of Islâm is peace.

Note: To possess basic Imân is a precondition of being a Mumin. After possessing the basic Imân it becomes obligatory upon a Mumin to become beneficial for others as much as possible. Perfect Imân and harmful nature do not go together.

Is it permissible to harm non-Muslims?

No, it is not permissible in Islâm to harm non-Muslims. In Islâm harming or injuring even animals or insects is prohibited, not to speak of human beings whether Muslims or non-Muslims. Islâm means the service to humanity. If you think about any Islâmic principle, you will observe that it will be nothing but for the betterment of humanity. Now, the question arises, why in this Hadith security of Muslims is only mentioned? Ulema say it is because Muslims usually stay with Muslims and their day to day dealings are usually among themselves. Secondly the non Muslims are of two types, one, those are in peace with Muslims, to harm them

is not permissible. Second group are those who at war with Muslims, their matter is obviously different.

Harming with Tongue

Tongue is one of those human organs which is misused most. Although small in size, but deeper are the wounds caused by it. It is more often used than the hands for harming others, that is why it is mentioned first. It is said;

جراحات السنان لها التيام

ولا يلتئم ما جرح اللسان

"Wounds caused by the teeth do heal

Wounds caused by the tongue do not heal".

Is it permissible to harm with other organs?

No, harming with other organs is also not permissible. Here tongue and hand are mentioned because these two organs are more frequently used for harming others than other organs. Harms of tongue include all things like abuses, undue criticism, false allegations and back biting etc.

Second part of Hadith

والمُهَاجِرُ مَنْ هَجَرَ ما نَهَى اللهُ عَنْهُ

"And a Muhâjir (emigrant) is the one who gives up (abandons) all what Allâh has forbidden"

The second part of the Hadith says that a Muhâjir (emi-grant) is one who runs away from sins. Muhâjir means the one who performs Hijrah. The Hijrah means to leave one's homeland for the sake of Allâh i.e., if one is unable to perform his religious obligations freely in his homeland, then he migrates to such a place where he can live an Islâmic life comfortably.

من دار الكفر إلى دار الإسلام

Rasulullah (Sallallâhu Alaihi Wasallam) and his Sahâbah migrated from Makkah to Madinah because of the same reason. In this Hadith the other type of Hijrah is

mentioned which means to run away from the obedience of baser self or Nafs towards the obedience of Allâh.

Ulema have given two reasons for this Hadith.

1. The Sahâbah went to Madinah after Hijrah and the people of Madinah made them their brothers and gave them half of their properties. There was an apprehension that some people might perform Hijrah for this purpose only. Rasulullah (Sallallâhu Alaihi Wasallam) said that "And a Muhâjir (emigrant) is the one who gives up (abandons) all what Allâh has forbidden". By this the Sahâbah were informed that only that Hijrah is valid which is solely for the sake of Allâh.

2. The second reason mentioned is that many Sahâbah could not participate in the first Hijrah and some of them embraced Islâm after that, so they were feeling deprived. For their satisfaction, Rasulullah (Sallallâhu Alaihi Wasallam) told them that the true Hijrah is to shun away the sins.

الإِسْلاَمِ أَفْضَلُ أَيُّ -باب

Chapter (Bâb) 5: Whose (kind) of Islâm is the best.

Hadith No. 10

أَبِي بُرْدَةَ حَدَّثَنَا (عَنْ سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيِّ) قَالَ حدثنا أَبِي قَالَ حدثنا (أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ
مُوسَى) رَضِيَ الله عنه قَالَ قَالُوا يَا رَسُولَ اللَّهِ أَيُّ الإِسْلاَمِ أَفْضَلُ قَالَ مَنْ سَلِمَ أَبِي بُرْدَةَ) عَنْ (
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Narrated Abu Musâ

Some people asked Allâh's Apostle, "What kind of Islâm is the best? i.e. (Who is the best Muslim)?" He replied, "One who saves the Muslims of his tongue and hands."

Purpose of the Tarjamat ul Bâb

From the previous Hadith it seems that one does not remain a Muslim if he harms other Muslim brethren with his tongue and hands. This kind of belief is of Khwarjis and Mautezellitis. They say that the executer of major sins becomes a Kâfir, whereas the belief of Ahl-Sunnat wal Jamât is that the executer of major sins becomes a Fâsiq and not the Kâfir. Here in this Hadith Imâm Bukhari chose the Tarjamt ul Bâb as "Whose Islâm is the best", conveying thereby that such a person still remains a Muslim, bur of course of very low grade.

Narrator-Abu Musâ Ash'ari

Abu Musâ Ash'ari is a famous Sahâbi, he embraced Islâm before Hijrah of Rasulullah (Sallallâhu Alaihi Wasallam) to Madinah. He has the distinction of having performed Hijrah thrice, first towards Yemen, then to Habsha and then from Habsha to Madinah. Rasulullah (Sallallâhu Alaihi Wasallam) appointed him the governor of a part of Yemen and Hadhrat Umar (RA) appointed him as the incharge of Kufa and Basra. He has narrated about three hundred and sixty Ahâdith. He died in 44 Hijrah.

Comments

It is reported that Imâm Abu Dawood selected four thousand and eight hundred Ahâdith for his book Sunan Abu Dawood, out of five lakh Ahâdith. Out of these 4800 Ahâdith, he selected four Ahâdith which according to him are sufficient for one's deeds. These four A Hadith are:

إنمـــا الأعمـــال بالنيـــات

1."The rewards of deeds depends upon the intention and every person will get the reward according to his intention".

لا يـؤمن احـدكم حـتى يحـب لأخـي مـا يحـب لنفسـه

2."None of you will have faith, till he wishes for his (Muslim) brother what he likes for himself."

1 لا يعنيـــــهمن حسن الأسلام المرء تركه م

3."Beauty of one's Islâm is to leave what is useless "

الحــرام بيــن والحـــلال بيــن

4.Halâl and Harâm are quite evident and between these two are the doubtful things. One who leaves these doubtful things, saves his Deen"

Similarly Imâm Abu Haniefah selected five Ahâdith, four of which are same as quoted by Imâm Abu Dawood and the fifth one is:

المســلم مـن سـلم المسـلمون مـن لسـانه و يـده

"A Muslim is the one by whose tongue and hand other Muslim brethren remain secure"

Before the advent of Islâm i.e., during the period of Jâhiliyah (ignorance), people were afraid of one another. Everybody felt proud in causing harm to others. Islâm being the religion of peace, first introduced Salâm (Islâmic way of greeting). Islâm commanded its believers that when you see one another say "As-salâmu Alaikum", which means peace be upon you, there is no reason to be afraid of anything and I am nothing but absolute peace for you. This is the true meaning of the Salâm, that is conveyed to the addressee. The other person says "Wa'alaikum-us-Salâm", which means, "and peace be also upon you". Since such peaceful nature was inculcated in these people, it was further strengthened by the Hadith in which Muslims were told categorically that they cannot be true Muslims unless they ensure the safety to other fellow Muslim brethren.

باب : إِطْعَامُ الطَّعَامِ مِنَ الإِسْلاَمِ

Chapter (Bâb) 6: To feed (others) is a part Islâm.

Hadith No. 11

حدّثنا (عَمْرُو بْنُ خَالِدٍ) قالَ حدّثنا (اللَّيْث) عَنْ (يَزِيد) عَنْ (أبي الخَيْر) عَنْ (عَبْدِ اللَّهِ بْنِ عَمْرو رَضِيَ اللَّهُ عَنْهما أنّ رَجُلاً سَأَلَ النَّبِيّ أيُّ الإِسْلاَمِ خيْرٌ قالَ تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلاَمَ على مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ

Narrated Abdullah bin Amr

A man asked the Prophet, "What sort of deeds or (what qualities of) Islâm are good?" The Prophet replied, "To feed (the poor) and greet everyone (with Salâm) those whom you know and those whom you do not know".

Tarjamatul Bâb and great skill of Imâm Bukhari in this field

Imâm Bukhari retains the interest of the reader intact by selecting the words for titles of his chapters differently (Tarjamatul Bâb) and offers the scholars much food for thought by forcing them to ponder over the selection of his words and the sequence of Ahâdith in his book. First he selected a Hadith about Imân, then about the things related to Imân and in that also he leads the reader gradually up to the different levels of Imân. In previous Hadith it was mentioned that a Muslim should not harm others, and in this Hadith, he is being told that he is not only supposed to refrain from harming others but he should also try to offer some other benefits to them like provide food, clothing, and other necessary things when needed.

Comments

Islâm is the name of service to humanity, it teaches to respect and serve the humanity. It not only bans its followers from causing harm to anybody, but also motivates them to use their tongue in favourable manner as regards to others and also to spend their hard earned money for the benefit of others in terms of feeding them and other charities.

Salâm is the unique gift of Islâm

The tongue is a great source of evil, nevertheless it is much greater source of virtue if used properly. It is this virtuous use of the tongue that is being taught in these two Ahâdith. Salâm is a unique gift of Islâm. A Muslim prays for the safety of the one whom he meets at the very outset of his meeting with him. The other person also wishes the same for him and as such their meeting starts in most cordial atmosphere. When you wish good for someone it is most unlikely that you will harm him later. Similarly when someone invites you for feast etc., you usually develop friendship and love for him in your heart. So, both these things i.e., Salâm and invitation go a long way in creating harmony in the society. Islâm has used most successfully its golden principles for creating true brotherhood among the

masses. Others communities only display these brotherly etiquettes but Islâm has done it practically. Islâm has made wishing of Salâm to other Muslim brethren one of its important symbols. It instructs the Muslims to wish all Muslim brethren, whether they know them or not. It is said in a Hadith that one of the signs of approaching of the Qiyâmah is that Salâm will be wished to only known people.

Allâh Ta'âlâ says in the Qur'ân:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ
()

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted (i.e., wished Salâm) those in them: that is best for you, in order that you may heed (what is seemly). (24:27)

Salâm is the word of greeting used by Allâh

سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ

"(It will be said to them): Salâm (peace be on you) - a Word from the Lord (Allah), Most Merciful" (36:58)

Greeting of the people of Jannah will also be Salâm

وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ

" And Salâm (peace) will be their greetings therein." (10:10)

Greeting of the Angels is also Salâm

In a Hadith it is said that Rasulullah told Hadhrat Aisha (RA),

هذا جبريل يقرا عليك سلام

"it is Hadhrat Jibra'eel ,who says Salâm to you."

باب- مِنَ الْإِيمَانِ أَنْ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Chapter (Bâb) 7: It is (quality of) Imân to like for your bother what you like for yourself"

Hadith No. 12

حدّثنا (مُسَدَّد) قالَ حدّثنا (يَحْيَى) عَنْ (شُعْبَة) عَنْ (قَتَادَة) عَنْ (أنَس) رضي الله عنه عَنِ النَّبِيِّ وَعَنْ (حُسَيْنٍ المُعلّم) قال حدثنا (قَتَادَة) عَنْ (أنَس) عَنِ النَّبِيِّ قالَ لاَ يُؤْمِنُ أحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Narrated Anas

The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."

Narrator-Hadhrat Anas bin Mâlik

Hadhrat Anas served Rasulullah for ten years. His mother Ummi Sulaim requested Rasulullah for Dua for him. Rasulullah made Dua in favour of Hadhrat Anas for blessings in wealth, age and children. Hadhrat Anas lived for more than 100 years and was the last Sahâbi to die in 93 Hijrah at Basra. The effect of Dua in favour of wealth was that his orchard used to yield the fruits twice in a single year. One thousand two hundred and eighty six Ahâdith have been quoted from him, out of which one hundred and sixty eight are in Bukhari and Muslim (Mutafaqun Alaihi).

Tarjamatul Bâb

Imâm Bukhari gradually leads a believer towards higher grades of Imân. After mentioning the fundamentals of Imân, he mentions the related things of Imân which include, refraining from immoral use of hand and tongue, greeting with Salâm and inviting one's Muslim brethren to feast etc. Now he selects a Hadith in which a believer is told that it is not enough for him to do good to others by tongue or hand and invite them to feast, but a believer has to move further up towards higher grades of Imân that involve wishing for others what one wishes for himself.

Comments

It is the highest grade of sincerity that one wishes for others what he wishes for himself. It is self-evident as to what degree of sincere, selfless, harmless and amicable society Islâm instructs to create. Islâm not only motivates a man for this sincerity but has made it a part of faith. Wishing good to others is considered as worship in Islâm. It is the beauty of Islâm that it does not keep worship confined to the mosque but involves all that what is necessary for building an ideal society in its circumference. Islâm has been highly instrumental and successful in creating the strong bond of brotherhood amongst the masses. We know that selfishness, cunningness and jealousy are the root causes of many evils in a society. Islâm cuts the very roots of these bestial instincts. Islâm teaches its believers to develop selflessness and sincerity for others and not jealousy and cunningness. It is a great human moral of a very high standard by any means, to wish for others what one wishes for himself.

None of you is a believer

Does this mean that anyone who does not wish for others what he wishes for himself is not a Muslim? The answer is that although he is a Muslim, but his Imân is of very low grade. For acquiring high grade of Imân, it is must to have this moral.

How and what to wish for others

One should always think, had he been in that particular position in which he finds his brother, what would he had liked for himself, irrespective of the fact whether the matter is regarding to this world or next. Keeping this notion in mind one is always expected to like for others what he likes for himself.

Here a question arises that If one likes prohibited things like wine, gambling etc for himself, should he like same for others? The answer to this question is given another Hadith which is mentioned in Nasai Sharief , which says:

لا يؤمن احدكم حتى يحب لاخيه ما يحب لنفسه من الخير

"None of you will have faith till he wishes for his (Muslim) brother what he likes for himself from good things ."

So to wish bad for others is automatically ruled out.

Islâm believes in eradication of jealousy from the society

Jealous people are always eager to see others in loss and agony. To prevail over this dreaded disease i.e., jealousy, wishing betterment for others is its treatment.

Always provide better advice to others

Whenever some one seeks your advice in any matter, always provide him with better advice, thinking that if I would have been in that position what would have I liked for myself.

حُبُّ الرَّسولِ مِنَ الإِيمَانِ -باب

Chapter (Bâb) 8 - To love Rasulullah (Sallallâhu Alaihi Wasallam) is a part of Imân

Hadith No. 13

حدَّثنا (أَبُو اليمان) قالَ أخْبَرَنَا (شُعَيْب) قالَ حدثنا (أبُو الزِّناد) عَنِ (الأعْرَج) عَنْ (أبي هُرَيْ
أَحَدُكُمْ حتَّى أكُونَ أحَبَّ إليهِ مِنْ والِدِهِ وَوَلَدِهِي الله عنه أنَّ رسول الله قالَ فَوَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِنُ

Narrated Abu Hurairah (RA)

Rasulullah said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and children."

Hadith No.14

بْنُ إبْرَاهِيم) قال حدثنا (ابْنُ عُلَيَّة) عَنْ (عَبْدِ العَزِيزِ بْنِ صُهَيْب) عَنْ (أنَس) عَن النَّبيحدّثنا (يعقُوبُ
وحدثنا (آدَم) قال حدثنا (شُعْبَة) عَنْ (قَتَادَة) عَنْ (أنِس) قالَ قالَ النَّبي لاَ يُؤْمِنُ أحَدُكُمْ حَتَّى أكُونَ
أحَبَّ إلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ والنَّاسِ أجْمَعِين

Narrated Anas (RA)

The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind."

Tarjamatul Bâb

In previous Bâb Imâm Bukhari got the words من الإيمان first and in this Bâb he got them at the end, this is the great skill of Imâm Bukhari. He first substantiated that one should refrain from teasing people, then one should try to create harmony and brotherhood in the society and after that one should develop sincerity for his fellow beings. After attaining all these things one gets promoted to higher grade of Imân but to attain further heights, one needs to love Rasulullah more than one's own self. The centre of real Love is Allâhu Ta'âlâ as He is the true Creator, Nourisher and Cherisher of mankind. After Allâhu Ta'âlâ, if anyone deserves love that is the soul of Rasulullah, as he is the unparalleled benefactor of humanity in the whole universe.

قصہ مختصر بعد از خدا بزرگ توئی

Comments

Imâm Bukhari has selected here two Ahâdith, one narrated by Abu Hurairah and other from Hadhrat Anas with similar words except that latter narration contains some additional words. The words of the Hadith are:

لاَ يُؤْمِنُ أحَدُكُمْ حَتَّى أكُونَ أحَبَّ إلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ والنَّاسِ أجْمَعِين

"By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and children and the whole mankind"

Why Rasulullah took an oath?

An oath is an invocation of the name of Allâh or of some person or object held sacred by the person using the invocation in order to witness the truth of a solemn affirmation and to emphasize that affirmation.

Rasulullah made this statement while taking an oath for two reasons, one, to show the importance of the matter and secondly, since it is natural that a person loves his own self, his family and his wealth, therefore, in order to make him understand that he ought to love Rasulullah more than his own self, his family and his wealth, needed much emphasis.

What is Muhabbat (Love)?

Imâm Râgib has defined Muhabbat (Love) as:

إرادة ما تراه او تزنه خيرا

"To intend that thing you think is good".

Types of Muhabbat (Love)

1. Natural love (Hubbi-Tab'ee-حب طبعي)

Man by his inner nature feels love for himself, his children and wealth etc., it is called Hubbi Taba'ee. It is involuntary.

2. Beneficial love (Hubbi-Ahsâni-حب احساني)

It is said:

ألإنسان عبد الإحسان

"Man is the slave of good (behaviour)".

If anyone does some favour to someone, he always remembers this favour and always tries to love and respect him. It is voluntary type of love.

3. Love based on beauty (Hubbi Jamâli-حبجالي)

Another reason for loving someone is because of the beauty of that person or thing. One usually loves beautiful things. This love is also voluntary.

4.Love based on excellence (Hubbi-Kamâli-حب کمالي)

Another reason for loving someone is because of the excellence found in that person or thing. One usually respects the people owing some excellence. This love is also voluntary.

5. Love based on reasoning (Hubbi-Aqli-حب عقلي):

Another type of love is based on reasoning. One loves those whom he thinks are helpful for him and hates those whom he thinks can cause him harm. One loves his doctor because he knows that the doctor is helping him, although the doctor treats him with bitter medicines or painful injections.

What type of love is meant in this Hadith

Qadhi Baidhawi says that here Hubbi-Aqli (Love based on reasoning) is meant while as Imâm Khattâbi is of the opinion that here voluntary love is meant. In fact Rasulullah deserves all types of love. He deserves Hubbi-Ahsâni, because we cannot count favours done by him for the benefit of humanity. He stands at number one with distinction in the history of whole mankind who has done maximum good to it. Even non-Muslims accept the fact that he has been a great benefactor of humanity. The beauty and excellences of Rasulullah are unparallel. So if anyone deserves love on these accounts, he can be none other than Rasulullah. Logic and rationality will always demand that the true love should be reserved for Rasulullah, even if it is against one's own self (Nafsi Ammarah). Sensible people will always acknowledge that their absolute benefit is in following Rasulullah sincerely. In nutshell, Rasulullah deserves all types of love.

Incident of Abdullah bin Zaid bin Abd Rabâ

Abdullah bin Zaid was a Sahâbi, one day while he was working in his field, his son informed him that Rasulullah has passed away, he immediately raised his hands for

Dua and said, "Oh, Allâh please take away the light of my eyes who used to see Rasulullah, as I don't want to see any other thing with these eyes after my friend (Rasulullah (Sallallâhu Alaihi Wasallam)." Allâh accepted his Dua and he immediately got blind.

Incident of a Sahâbi woman

There was a lady from Madinah whose husband, brother and father died in the battle of Uhud. When she was informed about their death, ignoring this she enquired about the safety of Rasulullah (Sallallâhu Alaihi Wasallam). When she was informed about his welfare, she made a wonderful statement:

كــل مصــيبة بعــدك جلــل

"Every disaster next to you (Rasulullah) is insubstantial".

After reading these incidents one can easily imagine the degree of love Sahâbah had for Rasulullah. Allâmah Qastalâni says that it is Hubi-Imâni (Love based on Imân), that is demanded from a Muslim. Allâhu Ta'âlâ says in the Qur'an:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

"Say: If it be that your fathers, your sons, your brothers, your mates or your kindred, the wealth that ye have gained, the commerce in which ye fear a decline or the dwellings in which ye delight are dearer to you than Allâh or His Messenger or the striving in His cause, then wait until Allâh brings about His decision and Allâh guides not the rebellious." (9:24)

Incident of Hadhrat Umar (RA)

On hearing this Hadith Hadhrat Umar (RA) told Rasulullah that he loved him more than anything else except his own self. Rasulullah said to Hadhrat Umar (RA) that he could not be (perfect) Muslim unless and until he loved him more than his own self. Hadhrat Umar (RA) immediately said that now he loved him more than his own self.

Ulema say that Hadhrat Umar (RA) already loved Rasulullah more than his own self but he was not aware of it. When Rasulullah pointed towards his weakness, he immediately realised that he was always ready to sacrifice his life for Rasulullah and readily exclaimed that he loved him more than his own self.

Book:
Ra'fatul Bari - Commentary Sahih al-Bukhari (Vol-1)
Chapter No.:
4
حَلاوَةِ الإِيمَانِ -باب

Chapter (Bâb) 9: Sweetness of Imân (faith)

Hadith No.15

بَة) عَنْحدّثنا (مُحَمَّدُ بْنُ الْمُثَنَّى) قالَ حدثنا (عَبْدُ الْوَهَّابِ الثَّقَفِي) قال حدثنا (أَيُّوب) عَنْ (أَبِي قِلا
كُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا(أَنَسٍ)وأَنْ عَنِ النَّبِي قالَ ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاوَةَ الإِيمَانِ أَنْ
يُحِبَّ الْمَرْءَ لا يُحِبُّهُ إِلا لِلَّهِ وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ

Narrated Anas

The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: The one to whom Allâh and His Apostle becomes dearer than anything else. Who loves a person and he loves him only for Allâh's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

Tarjamatul Bâb

Ibn Hajar says that Imâm Bukhari wants to convey that the sweetness of Imân is among the fruits of Imân. In previous Hadith he mentioned that the love of Rasulullah is an essential part of Imân, now he mentions the things which will make this Imân sweet.

Comments

In this Hadith Rasulullah has proved sweetness for Imân. Man is naturally attracted towards sweet things like honey etc. For enjoying the sweet taste of a thing one needs to have bodily health in perfect order and for appreciating the sweetness of Imân one needs to have healthy spiritual status. Spiritually diseased man cannot appreciate this sweetness.

Is this sweetness tasted physically or spiritually?

Imâm Nawwavi says that Ulema are of the opinion that the tasting of this sweetness is spiritual and not physical. This tasting of this sweetness means the development of performing the acts of Shari'ah, patience for tolerating the hardships and giving preference to Hereafter over the mundane world.

Letter of Hadhrat Gangohi to Haji Imâmdadullah (RA)

Hadhrat Gangohi wrote to his spiritual teacher Haji Imâmdadullah:

"1. It doesn't affect me anyway if a person praises or criticizes me. Both these things seem same to me.

2. I feel no inclination that anyone other than Allâh can harm or benefit me.

3. Shari'ah has become my nature.

This is known as the sweetness of Imân that he was feeling solace and happiness in fulfilling the commands of Shari'ah.

Some other Sufi Ulema believe that this sweetness is physical.

Hadhrat Mawlânâ Fadhl-ur-Rahman Ganj Muradabadi, a great Muhaddith, Sufi saint and one of the students of Shah Ishâq used to say:

"When I prostate, I feel as if Allâh Ta'âlâ kisses me."

Subhân-Allah, these things can only be understood by those who experience these things, it is incomprehensible for others to appreciate these things.

Three things which create Halawat (sweetness) in Imân

1. To have love for Allâh and His Rasul more than anything else

Allâh Ta'âlâ is the main source of love as He is the absolute Creator, Cherisher, Nourisher and Provider of everything to mankind. After Allâh Ta'âlâ if anyone deserves the maximum love that is the personality of Rasulullah because no one else has been as generous to mankind as Rasulullah. This love of Allâh Ta'âlâ and Rasulullah is most effective in creating the taste of sweetness in Imân.

2. To love others only for the sake of Allâh

When one loves Allâh and Rasulullah, he should love others only for the sake of Allâh, this is also a part of the love of Allâh. It means to love those who are pious and beloved ones of Allâh.

Yahyâ bin Muadh says:

حقيقة الحب في الله لا يزيد بالبر ولا بالجفاة

"Loving for the sake of Allâh is a kind of love, that neither increases nor decreases due to anybody's good or bad behaviour."

It means that if you love someone for the sake of Allâh, it should not get affected by his good or bad attitude towards you.

Imâm Mâlik says:

ألمحبة في لله من واجبات الإسلام وهو دأب الأولياء الله تعالى

"Loving for the sake of Allâh is among the obligatory things of Islâm and it is the practice of Awliyâ-Allah".

3. To feel disgusted to adopt Atheism (disbelief):

When one's heart gets filled with the love of Allâh and Rasulullah, his Imân becomes so sweet that he adores Islâm the most and consequently dislikes the Atheism. It can be observed from the life accounts of Sahâbah that for them to adopt Atheism again after they had embraced Islâm, it was disgusting to them the same way as one feels disgusted to be thrown into the fire.

عَلاَمَةُ الإِيمَانِ حُبُّ الأنصار -باب

Chapter (Bâb) 10: The love for the Ansâr is a sign of Imân

Hadith No. 16

بر) ٍ سَمْعتحُدّثناأنَسأَبُو الْوَلِيد) ِ قال حدثنا (شُعْبَة) ُ قال أَخْبَرَنِي (عَبْدُ اللهَّ ِ بْنُ عَبْدِ اللهَّ ِ بْن) ِ قال (جَ
عَنِ النَّبي قال آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ وآيَةُ النِّفَاق بُغْضُ الأَنْصارِ ً (

Narrated Anas (RA)

The Prophet said, "Love for Ansâr is a sign of faith and hatred for Ansâr is a sign of hypocrisy."

Tarjamatul Bâb

In the previous Hadith it was stated that loving others for the sake of Allâh begets the sweetness of Imân. In this Hadith a special group of people is mentioned who offered unprecedented sacrifices for the sake of Allâh and His Messenger. These are the people of Madinah of the time of Rasulullah, called Al-Ansâr which means helpers. Imâm Bukhari here conveys that if any one deserves love for the sake of Allâh, amongst them Ansâr precede all. The second thing Imâm Bukhari tries to convey is that Imân is not any kind of materialistic thing which can be seen, it can only be judged with the help of some signs and one of its important signs is the loving the helpers (i.e., Al-Ansâr) of Rasulullah.

Comments

Al-Ansâr:The Ansâr belonged to the tribes of ‘Ous and Khadhraj. Farming was their main occupation, hence were called "the farmers". When Rasulullah was teased too much by the Makkans, he got disappointed about them and turned towards the people of Madinah. During the Hajj period he met some people from Madinah and presented to them the message of Islâm which appealed to them. In Madinah these people used to hear from the Jews that the last Messenger was to come. When they heard Rasulullah, they felt that he was the Prophet about whom Jews used to say. They decided to embrace Islâm before the Jews and readily accepted Islâm. They were six persons from Madinah who met Rasulullah at Aqaba near Mina and embraced Islâm there. Next year twelve leaders from Madinah came and embraced Islâm at the same place Aqaba, this is called "Bai'at Aqaba-Awla". At this instance, Rasulullah sent Hadhrat Musai'b bin Umair with them to Madinah to teach them Al-Qur'ân. During the third year 75 people came and embraced Islâm at the same place at the hands of Rasulullah, this is called "Aqaba Thâni". On this occasion Rasulullah was invited to Madinah by these people. Rasulullah went to Madinah after Hijrah (Migration) from Makkah under

the Divine command alongwith the Muslims of Makkah called Muhâjireen. The manner in which the Ansâr received Rasulullah and treated the Muhâjireen, is unparallel in the human history. They shared everything with their Muhâjireen brothers including houses, farms, orchards etc. Not only that, if anyone among Ansâr had two wives, he divorced one and gifted that to his Muhâjir brother. They dedicated and sacrificed their lives for the sake of Islâm. It is natural for any sincere Muslim to love such selfless helpers of Islâm. Rasulullah said:

الأنصار شعار و الناس دثار

"Ansâr are like the inner garments of a body and rest of people like the outer". (Musnad Ahmad)

What about Muhâjireen?

The excellences of Muhâjireen are manifold; they left everything including their motherland and homes for the sake of Islâm. The significance of Hijrah in Islâm is tremendous. A Hadith says:

لو لا هجرة لكنت امرء من الأنصار

"Had there been no Hijrah, I would have been a person from Al-Ansâr." (Bukhari)

From this Hadith one can imagine the significance of Hijrah and that of Muhâjireen.

باب - بلا ترجمة الباب

Chapter (Bâb) 11: Chapter without Tarjamatul Bâb

Hadith No. 17

حدثنا (أَبُو الْيَمَان) قال أخبرنا (شُعَيْب) عن (الزُّهْرِي) قال أخبرني (أبُو إدْرِيس عَائِذُ اللهِ بنُ عبد الله) أنَّ (عُبادَةَ بنَ الصَّامِت) رضي الله عنه وكان شَهدَ بَدْراً وهُو أحَدُ النُّقَباءِ لَيْلَةَ العَقَبَةِ أنَّ رسولَ اللهِ قال وحوله عصابة من أصحابه بايعوني على أن لا تشركوا بالله شيئا ولا تسرقوا ولا تزنوا ولا تقتلوا أولادَكُمْ ولا تأتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أيْدِيكُمْ وأرْجُلِكُمْ ولا تَعْصُوا في مَعْرُوفٍ فمنْ وَفَى مِنْكُمْ فأجْرُهُ على اللهِ ومَنْ أصابَ مِنْ ذلكَ شَيْئاً فَعُوقِبَ في الدُّنْيا فَهُوَ كفَّارَةٌ لهُ ومنْ أصابَ مِنْ ذلكَ شَيْئاً ثم سَتَرَهُ اللهُ فَهُوَ إلى اللهِ إن شاءَ عَفَا عنْهُ وإن شاءَ عَاقَبَهُ فَبَايَعْنَاهُ على ذلكَ

Narrated Ubada bin As-Sâmat

On the night of Al-'Aqaba pledge: Allâh's Apostle said while a group of his companions were around him, "Swear allegiance before me for:

Not to join anything in worship along with Allâh.

Not to steal.

Not to commit illegal sexual intercourse.

Not to kill your children.

Not to accuse an innocent person (to spread such an accusation among people).

Not to be disobedient (when ordered) to do good deed."

The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allâh. And whoever indulges in any one of them (except the ascription of partners to Allâh) and gets the punishment in this world, that punishment will be expiation for that sin. And if one indulges in any of them, and Allâh conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." ‘Ubada bin As-Samit added: "So we swore allegiance for these." (points before Allâh's Apostle)

Chapter (Bâb) without Tarjamatul Bâb

This is the first Bâb (chapter) in this book which is without a title or Tarjamatul Bâb. There are so many places in Bukhari Sharief where Imâm Bukhari has not mentioned anything in Tarjamatul Bâb. Ulema have given many reasons for it, viz.,

Author has forgotten it.

2. Author has not forgotten but the compiler has forgotten it.

Narrator has done some over indulgence.

Ibn Hajar says that the author had left space for it but could not get time latter to complete it.

Majority of scholars like Ibn Hajar, Allâmah Ayni, Allâmah Qastalâni, Allâmah Kirmâni and Shah Muhaddith Delhvi say that such Bâbs or chapters are the continuation of previous chapters, hence no new name has been mentioned. Ibn Hajar has proved it at about forty places. But this does not hold true everywhere.

Hadhrat Sheikh ul Hind says that Imâm Bukhari has done so to test others and to keep the reader's interest intact.

It is done to avoid increase in the number of chapters.

Sometimes there arises some doubt, to clear that Imâm Bukhari gets another chapter without title and answers that doubt.

It is done for returning to the original topic. Imâm Bukhari starts some topic and then gets some other narrations which do not seem to be of the same topic and then in order to return to the original topic he does so.

Shah Waliullah says that Imâm Bukhari uses it at places where Muhadditheen use letter Hâ ‘ح'. (Kashful Bâri)

Purpose of Bâb (without Tarjamatul Bâb)

Here it is like the continuation of previous Bâb. In the previous Bâb Imâm Bukhari said that the love of Ansâr is a sign of Imân. In this Bâb he wants to highlight the reason behind this extraordinary status of Ansâr. As per him, it is the pledge they took at the hands of Rasulullah to help him under all circumstances.

Narrator-Ubada bin Sâmat (RA)

He was famous Sahâbi from Ansâr who took part in the battle of Badr and was a Naqib (a person heading a group of six persons). He was present during "Aqba Awla and Aqbq Thâni". He took part in all battles including Badr, Uhud, Khandaq with Rasulullah. He was among the twelve heralds of Madinah. He used to teach the Qur'ân to the people of Sufa. He went to Palestine and was appointed as the first Qadhi (Judge) there. One hundred and eighty Ahâdith have been quoted from him, out of which six are "Mutafaqun Alaihi" (agreed upon by Bukhari and Muslim). He died in 34 Hijrah at Ramala or Baitul Maqdis. (Kashful Bâri)

Comments

Excellences of Ubadah bin Sâmat (RA)

Hadhrat Ubadah bin Sâmat (RA) participated in the battle of Badr and was one of the heralds (Naqeebs) which were appointed by Rasulullah (Sallallâhu Alaihi Wasallam) there. These were from that group of Ansâr who had met Rasulullah (Sallallâhu Alaihi Wasallam) during Aqaba Thâni 'عقبـــة الثـــاني' at Aqaba near Mina. In these words the peculiar excellences of Ubadah bin Sâmat are mentioned

It means a group of people who are from ten to forty in number.

What is Bay'at?

Bay'at is to take pledge at the hands of Rasulullah or any of his strict followers. It means to try to follow the Shari'ah strictly. It is taken for attaining the excellence in following the Shari'ah with sole intention of pleasing Allâh Ta'âlâ. Allâh Ta'âlâ says:-

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللهَّ َ

"Verily those who plight theit fealty to thee, their fealty in truth to Allâh." (48:10)

It was at the time of Hudhaibia that Muslims were feeling disappointed and Rasulullah took the fealty from them. They placed their hands at the hand of Rasulullah and the Hand of Allâh was over them. This gave them a great moral support and strength. In fact Bay'at is taken for getting this moral support and spiritual strength. So Bay'at should always be taken at the hands of those pious men only, who are strict followers of Rasulullah. It should never be taken at the hands of those who are not following Shari'ah in the real sense of the word like ignorant Sufis and Darveshs etc. Such people usually make this sacred thing a means for their business.

Rasulullah acknowledged Bay'at from his companions for various things like Jehad, Salâh, Zakâh, avoiding sins etc.

Instance at which this Bay'at (pledge) was taken?

Qadhi Ayyâz and others say that this pledge was taken during the night of Aqaba while as Ibn Hajar and others say that it was taken after the victory of Makkah and not during the night of Aqaba.

Matters on which Bay'at was taken

Shirk: على ان تشرك بالله شياء

The oath was taken for not indulging in Shirk. It is unacceptable to Islâm. Islâm believes in the Unity of Allâh and that He has no partners. Islâm has cut the roots of all kinds of Shirk, whether it may be in the form of assigning partners to Allâh as far as His essence is concerned, or in His attributes or in His deeds. All forms of Shirk are unacceptable to Islâm. Even hypocrisy is considered as Shirk in Islâm. That is why pledge on avoiding Shirk was taken prior to all.

Theft: ولا تسرقوا

Theft is a grave sin in Islâm, its punishment in Islâm is to chop off the hands of thief.

Adultery: ولا تزنوا

Adultery is destructive for any civilized society. It is highly condemned and prohibited in Islâm. Its punishment for unmarried person is 100 lashes and for married is Rajam i.e., stoning to death.

Killing of children: ولا تقتلوا اولادكم

Killing an Innocent: Killing of any innocent person is a grave sin in Islâm. Here children are mentioned in particular, because killing of children is all the more grave as they are not only innocent but they are also very weak moreover one has blood relation with the children. In Arabia, it had become routine to kill children, not only that but they used to bury them alive. To prevent the Muslims from this grave crime, they were made to take pledge for not indulging in this sin.

Buhtân (False Allegation): وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وأَرْجُلِكُمْ

Buhtan means to make baseless or false allegations against someone. Since one cooks it in his heart that is why the words "between your hands and feet" are used. Some people say that "between your hands and feet" refers to adultery because the concerned organ for adultery is between hands and feet. There were such ladies at that time also who conceived after illegal contacts and wrongly attributed the foetus to their husbands. Making all sorts of baseless allegations is strongly prohibited in Islâm.

Not to be disobedient to do good deed ولا تعصوا في معروف

What is Ma'roof ?

Some people say it refers to that thing which has been labelled good by the Shari'ah.

Every good deed is called Ma'roof.

Piety or Taqwâ are called Ma'roof.

Ma'roof is that thing which has not been forbidden by Shari'ah.

Ibn-ul Aseer in An-Nihaya says,

"Ma'roof is a comprehensive term which includes all those deeds identified by the Shari'ah as permissible like Faraidh, Mandoobât, Ikhlaq or Aadab as well as those things which have been forbidden." (Kashf ul Bâri)

So, in this Hadith it has been advised that one should not leave behind or consider as ordinary any good deed. Another Hadith says:

لا طاعة في معصية الله

"No obedience (to creation is recommended) which amounts to disobedience of Allâh (Creator)".

فمن وفي منكم فأجره على الله

"One who fulfills all these promises, he will get the reward from Allâh."

و من اصاب من ذالك شيئا فعوقب في الدنيا فهو كفارة له

"One who commits a sin and gets punishment in this world, that punishment will serve as Kaffarah (expiation) for him."

Does worldly punishment serve as Kaffarah for Shirk?:

In this Hadith the first thing mentioned is Shirk. Here the question arises, will worldly punishment serve as Kaffarah for Shirk also. Ulema have given different answers, some Ulema are of the opinion that here Shirk refers to Shirk-i-Asgar (i.e., Riya or Hypocrisy) as only Muslims are the addressed. Others say that Shirk-i-Akbar (i.e, Infidelity) is focused here but worldly punishment cannot serve as Kaffarah for it as it has been totally excluded by a verse of the Holy Qur'ân,

Do Hudood (boundaries, limits) serve as Kaffarah

If someone commits a major sin like murder, plunder or theft and is punished as per the Shari'ah, will that punishment serve as Kaffarah for him? There are different opinions of Ulema regarding this. Scholars like Mujâhid, Sufiyan Thouri, Imâm Shâfa'ee, Imâm Ahmad, Imâm Bukhari and many other Muhadditheen believe that the Hudood serve as Kaffarah, whereas the scholars like Sa'eed ibn Musaib, Abu Abdullah bin Taymia and others believe that they don't.

Balanced view point of Allâmah Kashmiri

Allâmah Kashmiri Mawlânâ Anwar Shah (RA) there can be three situations, viz.,

1. If a person after receiving punishment as a part of Had makes Tawbah (repentance), then this Had will serve as Kaffarah.

2. If a person does not make Tawbah but feels sorry for his deed and does not intend to repeat that sin again, this will also serve as Kaffarah for him.

3. If a person neither makes Tawbah nor he stops doing that crime, then Had will not serve as Kaffarah for him (and Allâh knows the best).

و من أصاب من ذالك ثم ستره الله فهو إلى الله أن شاء عفا عنه و أن شاء عاقبه

If some one does some crime and then Allâh Ta'âlâ conceals his crime, then it is the wish of Allâh whether He forgives him or punishes him.

الفِرَارُ مِنَ الفِتَنِمِنَ الدِّينِ -باب

Chapter (Bâb) 12: To flee (run away) from afflictions is a part of religion.

Hadith No. 18

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ) عَنْ (مالِك) عَنْ (عَبْدِ الرَّحْمَنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمَنِ
عَنْ أبيهِ عن (أبي سَعِيدٍ الخُدْرِي) أنَّهُ قال قال رسولُ الله يُوشِكُ أن يَكُونَ خَيْرَ مالِ المُسلِم غَنَمٌ يَتْبَعُ (
شَعَفَ الجِبالِ ومَواقِعَ القَطْرِ يَفِرُّ بدِينِهِ مِنَ الفِتَنِ

Narrated by Hadhrat Sa'eed al-Khudri (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said, "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions".

Narrator-Hadhrat Abu Sa'eed al_Khudri (RA)

Hadhrat Abu Sa'eed Khudri (RA) is amongst the famous companions of Rasulullah (Sallallâhu Alaihi Wasallam). He was the son of Hadhrat Malik bin San'an (RA) who was martyred in the battle of Uhud. Abu Sa'eed Khudri (RA) also wanted to participate in Uhud battle but was sent back as he was too young. Later he took part in 12 battles. He has quoted Hadith from the four Khulfa-i-Râshideen (RA) and his father. People like Ibn Abbas, Ibn Umar (RA) and many Tâba'een have quoted Hadith from him. There are almost eleven hundred and seventy Hadith quoted from him and out of these forty six are Muttafaqun Alaihi. He died in 64 or 74 Hijrah and was buried in the grave yard of Baqee in Madinah.

Purpose of Tarjamatul Bâb and its relation with chapters

Imâm Bukhari wants to convey that to run away from society with the intention of saving one's Imân is also a part of Imân. Secondly he has used the word Deen here

instead of Imân or Islâm as all the three words as per him are synonyms. The deeds are of two types viz., ‘Do's' and ‘Don'ts', to run away from society is from the latter type (i.e from don'ts).

Comments

What is Fitnah (affliction-فتنــــة)?

When sins become so common in a society that these are no longer considered sins and it becomes very very difficult to stay on the path of piety, such a situation is called affliction. There are so many Ahâdith which have made the mention of afflictions which will become prevalent in this Ummah near the day of judgement. A Hadith quoted in Tirmidhi and Abu Dawood says that the afflictions will descend on this Ummah as the rain falls and another Hadith says that, at such times, it would be as difficult to remain on Deen as it is difficult to hold the burning coal in hand and a person will be Believer in the morning and Disbeliever in the evening. In nutshell Rasulullah (Sallallâhu Alaihi Wasallam) made many predictions about the afflictions involving the Ummah. People asked Rasulullah (Sallallâhu Alaihi Wasallam) as to what should they do if they came across such situation? Rasulullah (Sallallâhu Alaihi Wasallam) told them that in such circumstances only those can save their Imân who would run away from the society and would take refuge on the mountain tops.

Does Islâm teach Rahbâniyat (رهبانيــة)?

No, Islâm does not teach Rahbâniyat. Rahbâniyat means to leave the society and to go to solitude with the intention of earning Thawâb and salvation as they believe it is not possible to get these things while staying with the people. This defeats the very purpose of the creation. Islâm on the other hand emphasises that the best form of worship is in the service of mankind. Now what is mentioned in this Hadith about the shunning away of society is permissible in those circumstances only in which it becomes extremely difficult to stay with piety in society.

What is better-solitude or society?

Islâm stresses on its followers to stay in the society and to work for the betterment of it. If a person has the capability of reforming the society, it will be obligatory

upon him to stay in the society. It is permissible for a person of weak Imân and weak will power to take refuge in solitude to save his Imân. The incident of the people of the Cave (Ashâb-i-Kahaf) mentioned in the Qur'an illustrates this point quite clearly,

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدً

Behold the youths betook themselves to the Cave: they said "Our Lord! bestow on us Mercy from Thyself and dispose of our affair for us in the right way! (18:10)

ا لَقَدْ قُلْنَا إِذًا شَطَطًا وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهً
وْلاَ يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا هَؤُلاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَ

"We relate to thee their story in truth: they were youths who believed in their Lord and We advanced them in guidance: We gave strength to their hearts: Behold they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did; we should indeed have uttered an enormity!" These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allâh? (18: 13-15)

These people left the society when they found that it was difficult for them to save their Imân in the society and Allâh helped them.

Why Ganam (Sheep) have been specified in this Hadith?

"A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions."

The sheep are very useful to man, these are easy to rear particularly on mountain tops, there is self feeding for them. One can use their skin for clothing and bedding, their milk and meat for diet. Sheep have humility in their nature, so one gets this thing in their company. It is reported that all prophets have reared the sheep.

باب- قول النبي أنا أعلمكم بالله وإن المعرفة فعل القلب لقول الله تعالى ولكن يؤاخذكم بما كسبت قلوبكم

Chapter (Bâb) 13: The sayings of Prophet "I know Allâh better than all of you do and knowledge is the act of Qalb as per the sayings of Allâh:"Bue he will call you to account for what your hearts have earned". (2:225)

Hadith No. 19

حدّثنا (مُحَمَّدُ بنُ سَلاَمٍ) قال أخْبَرَنَا (عَبْدَةُ) عنْ (هِشامٍ) عنْ أبِيهِ عنْ (عائِشَةَ) قالتْ كانَ رسولُ اللَّهِ ( ) إذا أمَرَهُمْ أمَرَهُمْ مِنَ الأعْمَالِ بِما يُطِيقُونَ قالوا إنَّا لسْنَا كَهَيْئَتِكَ يا رسولَ اللَّهِ إنّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وما تأخر فيغضب حتى يعرف الغضب في وجهه ثم يقول إن أتقاكم وأعلمكم بالله أنا

Narrated by Hadhrat Aisah (RA)

"Whenever Allâh's Apostle (Sallallâhu Alaihi Wasallam) ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength endurance). They said, "O Allâh's Apostle! We are not like you. Allâh has forgiven your past and future sins." So Allâh's Apostle became angry and it was apparent on his face. He said, "I am the most Allâh fearing, and know Allâh better than all of you do."

Purpose of Tarjamatul Bâb

Here Imâm Bukhari has used two words viz., Ilm and Ma'ârifat. Many times these two words are used synonymously but there does exist a fine difference in the meaning of the two. Ilm is related to the proof of the attribute of the essence whereas the Ma'ârifat means to apply that knowledge to the essence which already exists in the memory, as the Jews were knowing Rasulullah (Sallallâhu Alaihi Wasallam) from their own books, as the Qur'an said:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَ

"The people of the Book know him as they know their own sons" (2:146)

Here the word Ma'ârifat is used as they already had the knowledge of Rasulullah (Sallallâhu Alaihi Wasallam) through their books. It is said that Ma'ârifat is pre-

requisite for Imân whereas the Ilm is from the fruits of Imân. To believe something one has to know it first and that is the Ma'ârifat. After getting the Imân new horizons of knowledge open up and these come under the domain of Ilm. The Qur'an says:

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Allâh will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allâh is well-acquainted with all ye do. (58:11)

وَقُلْ رَبِّ زِدْنِي عِلْمًا

"O my Lord! advance me in knowledge." (20:114)

These verses show that the knowledge has different grades. Knowledge of common people, Awliyâ and Prophets is not same.

Ulema have raised the query as to why Imâm Bukhari here has established this Bâb? The answer given is that here Rasulullah (Sallallâhu Alaihi Wasallam) says: "I know Allâh better than all of you do". Aa'lamakum here the superlative degree is used, by this Imâm Bukhari wants to prove that the Ilm has many degrees or grades, so naturally it will decrease or increase. Since this Ilm is fruit of Imân, so he wants to convey that the Imân can decrease or increase.

Knowledge is the act of Qalb

In the second part of the Bâb Imâm Bukhari says that the knowledge is the act of Qalb. By this he wants to refute the claim of those who say that saying the article of faith by tongue i.e., Kalimah is enough for Imân. Imâm Bukhari says that only that Imân is authentic which is testified by the Qalb or in other words of which one has Ma'ârifat. Imâm Bukhari proves his point by the saying of Allâh,

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ

"But He will call you to account for what your hearts have earned." (2:225)

This Aayat does prove that the hearts do act as is evident by the words "your hearts have earned."

Comments

Hadhrat Aisha (RA) says that Rasulullah (Sallallâhu Alaihi Wasallam) used to order them those commands which were easy to perform. Islâm does not make any such thing obligatory on its believer which is beyond his capacity. A Hadith says:

"Allâh likes those deeds which are done with consistency even if these are less in number. "Rasulullah (Sallallâhu Alaihi Wasallam) used to exert too hard himself but would see to it that others get as much comfort and relaxations as were possible and within the permissible limits.

The Qur'an says:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

"Now hath come unto you an apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the believers is he most kind and merciful. "(9:128)

One day few people came to Hadhrat Aisha (RA) and asked her about the deeds of Rasulullah (Sallallâhu Alaihi Wasallam), she told them about the deeds of Rasulullah (Sallallâhu Alaihi Wasallam). They felt that their deeds were far less than those of Rasulullah (Sallallâhu Alaihi Wasallam) when the fact was that that Allâh had forgiven all the faults, past or future, of Rasulullah (Sallallâhu Alaihi Wasallam), as per the saying of Allâh:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَ

"That Allâh may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way." (48:2)

One of them said that he would never sleep but would spent his nights always in Salâh, other said that he would always observe fast and the third one said that he would never go to his wife. After saying these things these people left and Rasulullah (Sallallâhu Alaihi Wasallam) came and heard that these people had told such and such things. He got very angry and called them back and asked if they had said such things? These people accepted of having said so and said: "O Allâh's Apostle! We are not like you. Allâh has forgiven your past and future sins." So Allâh's Apostle became angry and it was apparent on his face. He said, "I am the most Allâh fearing, and know Allâh better than all of you do."

Here one can see the desire of Sahâbah-al- Kirâm to do more and more Ibâdat and the kindness of Rasulullah (Sallallâhu Alaihi Wasallam) over his Ummah.

"I am the most Allâh fearing, and know Allâh better than all of you do."

By saying so Rasulullah (Sallallâhu Alaihi Wasallam) conveys them that they should not equate themselves with him as he was fearing and knowing Allâh than anybody else. So, obviously one who knows Allâh most, he fears Him most. It was the special status of Rasulullah (Sallallâhu Alaihi Wasallam). He told them that, he despite being the most Allâh knowing and Allâh fearing, he still was eating sleeping, and doing other worldly affairs. So if shunning away of world was of any benefit he would have been the first to shun it away as he was knowing Allâh the most.

باب- مَنْ كَرِهَ أَنْ يَعُودَ في الكُفْرِ كما يَكْرَهُ أن يُلْقَى في النارِ مِنَ الإِيمانِ

Chapter (Bâb) 14: One who hates to revert to disbelief as he hates to be thrown in fire, is from Imân.

Hadith No. 20

صلى الله عليه وسلم قال ثلاث من كنّ فيه وجد حلاوة الإيمان ان عن انس رضي الله عنه عن نبي
يكون الله و رسوله احب اليه مما سواهما و ان يحب المرء لا يحبه إلا لله و ان يكره ان يعود في الكفر كما
يكره ان يقذف في النّار

Narrated by Hadhrat Anas (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allâh and His Apostle become dearer than anything else.

2. Who loves a person and he loves him only for Allâh's sake.

3. Who hates to revert to disbelief (Atheism) after Allâh has brought (saved) him out from it, as he hates to be thrown in fire."

Comments

The similar Hadith has already been quoted in the chapter "Sweetness of Imân. Here it has been quoted with different chain and text. In the earlier chapter the desire of Sahâbah for more deeds was mentioned and in this Hadith it is said that greater the grade of Imân greater will be the love for Allâh and His Messenger, hence naturally for more good deeds and more hatred for displeasing Allâh, that is, Kufr. Second possibility is that in previous chapter "Firar Min al Fitnah" was mentioned as Deen and here "Firar Min al Kufr" is mentioned as Deen.

تَفَاضُلِ أَهْلِ الإِيمانِ فِي الأَعْمَالِ -باب

Chapter (Bâb) 15: Preference of believers as per their deeds.

Hadith No. 21

عن ابی سعید خدری رضی الله عنه عن نبی صلی الله علیه وسلم قال یدخل اهل الجنّة الجنه و اهل النّار النّار
ثمّ یقول الله اخرجوا من کان فی قلبه مثقال حبة من خردل من ایمان فیخرجون منها قد اسودّوا فیلقون فی نخر
اة سكّ مالك فینبتون کما تنبت الحبّة فی حانب السّیل الم تر انّها تخرج صفراء ملتویة قال الحیا او الحي
وهیب حدّثنا عمرو الحیاة و قال خردل من خیر

Narrated by Abu Sa'eed Al-Khudri (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allâh will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Hayâ' (rain) or Hayât (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted"

Purpose of Tarjamatul Bâb

The status of believers differs as per their deeds, both in this world as well as in the Aakhirah. Sinners from amongst the believers will be thrown into Jahannam, as they have Imân in their hearts they will finally be taken out of the Jahannam and the sequence of their taking out will be as per their deeds. People with more good deeds will be taken out first. As Imân and Aimâl are same as per Imâm Bukhari, so Imân, as per him, is also of different grades.

Comments

On the day of judgement the pious believers will be taken to Jannah and the non believers and sinner believers will be thrown into Jahannam. As per another Hadith Allâh will put in the hearts of prophets and other pious believers that they should make intercession to Allâh in favour of these sinner believers so that they can be taken out of Jahannam. Allâh will tell them:

أخرجوا من كان في قلبه مثقال من حبة من خردل من الإيمان

"Take out (from Jahannam) one in whose heart there is Imân equal to (even) a speck."

Then, on their intercession, these people will be taken out of Jahannam in such a state that their bodies would be like charcoal. Before taking them to Jannah they will be thrown into a river which will be flowing just outside the gate of Jannah. The name of this River is either "Hiya" meaning rain or "Hayat" meaning life. Here the narrator had some doubt as to which of these two words was used in this Hadith. Once these people will be thrown into this river they will immediately get freshened and then will be taken into Jannah. This taking out of them will be as per their deeds, i.e., those people will be taken out first whose deeds will be better till only those people will remain who will have no deeds but only Imân. They will also be taken out till it will be told:"Take out (from Jahannam) one in whose heart there is Imân equal to (even) a speck."

Only Allâh Ta'âlâ has Ilm ul Gaib (علم الغيب)

The intercessors will finally tell Allâh , "O Allâh, now no one from believers has remained in Jahannam". Allâh will take out many people even after that. This clearly shows that only Allâh knows the Unseen or Gaib. Ulema have given different opinions as to who will be these people whom Allâh will take out last. Ibn

Arabi says that these will be those people, called Shawahiq al-Jibâl who were in the world on Tawheed and did not receive the Message of prophethood, Allâh knows the best.

Hadith No 22

حدّثنا (مُحمدُ بنُ عُبَيْدِ اللهَّ) قال حدّثنا (إبْرَاهِيمُ بنُ سَعْد) عن (صالِح) عن (ابن شِهاب) عن (أبي أُمامَ
ع (أبا سَعِيدٍ الخُدْرِي) يَقولُ قال رسولُ اللهَّ بَيْنَا أنا نائِمٌ رَأيْتُ الناسَ يُعْرَضُونَ عليَّ وَعَليهِمْ بن سَهْل) أنَّ
قُمُصٌ مِنها ما يَبْلُغُ الثُّدِيَّ ومِنها ما دُونَ ذَلِكِ وعُرِضَ عَلَيَّ عُمَرُ بنُ الخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ ق
أوّلْتَ ذلكَ يا رسولَ اللهَّ قال الدِّينَ

Narrated by Abu Said Al Khudri

Allâh's Apostle said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allâh's Apostle?" He (the Prophet) replied, "It is the Religion."

Comments

One day Rasulullah (Sallallâhu Alaihi Wasallam) told Sahâbah al Kirâm that he was shown people in the dream , some people were wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allâh's Apostle?" He (the Prophet) replied, "It is the Religion." Shirt is an external thing which gives protection to the body from heat and cold and also adds beauty to it. Once one wears the shirt his private parts get covered and he becomes care free about it. Similarly Deen protects one from the wrath of Allâh and Jahannam and also adds grace to his exterior and beauty to his morals and interior. One who sticks to Deen, develops trust in Allâh and becomes care free from all worries. It is for these reasons that shirt has been interpreted as Deen in this Hadith. One's Deen is directly proportional to his deeds, as the people are different in deeds, so are they different in their Deen. As Imâm Bukhari has been trying to prove the same point

in these chapters , that is why he has got this Hadith here in this chapter titled "Preference of Believers as per their (good) Deeds.

Rasulullah (Sallallâhu Alaihi Wasallam) was shown people having different grades of Deen and out of these the shirt of Hadhrat Umar (RA) was the longest meaning thereby that his Deen was the most perfect and the strongest.

Hadhrat Abu Bakr Siddique (RA) is the most perfect and strongest in Deen in the whole Ummah

There is consensus in the Ummah that Hadhrat Abu Bakr Siddique (RA) is the most perfect and the strongest in Deen in the Ummah. From this Hadith it seems that Hadhrat Umar is the most perfect and the strongest in Deen in the Ummah. Ulema have given different answers to this query. Some say that the people who were presented to Rasulullah (Sallallâhu Alaihi Wasallam) in the dream did not include Hadhrat Abu baker (RA), so no question of the preference of Hadhrat Umar (RA) over Hadhrat Abu Bakr (RA). Others say that the preference of Hadhrat Abu Bakr over every one in the Ummah is so well established by the Qur'an and Ahâdith of Rasulullah (Sallallâhu Alaihi Wasallam) that cannot be modified on the basis of this one Hadith which has many options of interpretation. Some say that Hadhrat Umar (RA) was having the longest shirt means that there would be maximum victories to the Umah during his regime. Hadhrat Abu Bakr's period of Khilâfat was around two years and four months while that of Hadhrat Umar (RA) was over ten years. Some others say that preference of Hadhrat Umar (RA) in any one part will not effect the over all preference of Hadhrat Abu Bakr Siddique (RA) .

باب - الحياء من الإيمان

Chapter (Bâb) 16: Modesty is (a part) of Imân

Hadith No. 23

حدّثنا (عبدُ اللهَّ ِ بنُ يُوسُف) َ قال أخبرنا (مَالِكُ بنُ أنَس) ٍ عن (ابنِ شِهاب) ٍ عن (سالِمِ بنِ عبدِ اللهَّ) ِ عَ
دَعْهُ فَإنَّ الحياء من الإيمان رسول َ اللهَّ ِ مَرَّ عَلى رَجُلٍ مِنَ الأنْصَارِ وَهُوَ يَعِظُ أخاهُ في الْحيَاء فقالَ رَسُولُ اللهَّ ِ
الإيمان

Narrated by Abdullah bin Umar

Once Allâh's Apostle passed by an Ansâri (man) who was admonishing to his brother regarding Hayâ'. On that Allâh's Apostle said, "Leave him as Hayâ' is a part of faith." (See Hadith No. 8)

Purpose of Tarjamatul Bâb

In the previous chapter Imâm Bukhari mentioned the preference of believers as per their deeds and in this chapter he is mentioning an important deed that is "Hayâ" which is the part of Imân which can be the cause of the preference of Imân.

Comments

One day Rasulullah (Sallallâhu Alaihi Wasallam) passed by two persons when one of them was advising the other to leave Hayâ as it was causing lot of harm, in his opinion, to him. When one is overwhelmed with the sense of Modesty he goes in many losses as he feels shy in asking the people for his rights. It was in this connection that this man was advising his friend to leave such Modesty which results in so much worldly losses. In another narration it is mentioned that this man was cursing him for such Modesty. When Rasulullah (Sallallâhu Alaihi Wasallam) heard this, he (Sallallâhu Alaihi Wasallam) told that man to leave alone his friend with Modesty as it is a part of Imân. Modesty is a great moral treasure one can have. All prophets have taught the importance of Modesty.

فإن تَابُوا وَأقَامُوا الصَّلاَةَ وآتُوا الزَّكاةَ فَخَلُّوا سَبِيلَهُمْ -باب

Chapter (Bâb) 17: But if they repent and establish regular prayers and practice regular charity then open the way for them.

Hadith No. 24

حدّثنا (عَبْدُ اللهِ بْنُ مُحمَّدٍ ألمسندي) قال حدّثنا (أبُو رَوْحٍ الْحَرَمِيُّ بْنُ عُمَارة) قال حدّثنا (شُعْبَةُ
عَنْ وَاقِدِ بْنِ مُحمَّدٍ قال سَمِعْتُ أبِي يُحَدِّثُ عَنِ (ابْنِ عمَر) أنَّ رسول الله قال أُمِرْتُ أنْ أُقَاتِلَ النَّاسَ حَتَّى
يَشْهَدُوا أنْ لاَ إلَهَ إلاَّ الله وأنّ مُحمَّدا رسُول اللهِ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكاةَ فَإذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي
دِمَاءَهُمْ وأمْوالَهُمْ إلاَّ بِحَقِّ الإسْلاَمِ وَحِسَابُهُمْ عَلَى اللهِ

Narrated by Ibn Umar

Allâh's Apostle said: "I have been ordered (by Allâh) to fight against the people until they testify that none has the right to be worshipped but Allâh and that Muhammad is Allâh's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islâmic laws and then their reckoning (accounts) will be done by Allâh."

Purpose of Tarjamatul Bâb

It again shows that the deeds are part of Imân as the repentance from Shirk, establishment of regular prayers and practicing of regular charity have been made the basis for opening the way for non believers.

Relation between Aayat and the Hadith as per Ibn Hajar

In the Aayat three things i.e., repentance from Shirk, establishment of regular prayers and practicing of regular charity (Zakâh) are mentioned and made the basis for giving peace and protection, similarly, in the Hadith same three things are mentioned as the basis for giving the protection to their lives and property. In the Aayat "but if they repent" means returning from Kufr towards Tawheed. In the Hadith the words of Rasulullah (Sallallâhu Alaihi Wasallam) until they testify that none has the right to be worshipped but Allâh and that Muhammad is Allâh's

Apostle" , means the same. The word Takhliyah in the Aayat and the word Ismat used in the Hadith have same relation.

Comments

In this Hadith Rasulullah (Sallallâhu Alaihi Wasallam) says that he has been ordered by Allâh Ta'âlâ to fight with the people till they testify Oneness of Allâh and his prophethood , in other words he has been told to continue his mission of purifying the world from the shirk and infidelity. These two things i.e., shirk and infidelity, are the root causes of disturbance, oppression and injustice in the world. Believing in the Creator and following His instructions as given by His Messenger is the only way of establishing peace and justice in the world. The mission of Rasulullah (Sallallâhu Alaihi Wasallam) was to establish peace , harmony and justice in the world , so , he was told to fight till end with the forces who were responsible for creating injustice , tyranny and oppression in the world. Once all people will believe in the Oneness of Allâh and accept Him as the Supreme authority and follow His Messenger (Sallallâhu Alaihi Wasallam), every one will have peace and their lives and properties will remain safe.

Except for Islâmic laws:In an Islâmic state it is the duty of the state to protect the lives and properties of its citizens. Every one will get the protection except those who break the law e.g., somebody commits murder or theft, he will be punished accordingly.

"And then their reckoning (accounts) will be done by Allâh."

In an Islâmic state one who testifies Shahâdah and whose deeds are like those of Muslims i.e., he establishes Salâh and pays Zakâh etc. , he will be treated as a Muslim. Whether the faith (Imân) has penetrated his heart or not is not the job of the state. Nobody can pierce through his heart to see into it as to whether there is real Imân in it or not. This thing is left to Allâh and will be decided in the Aakhirah only.

Tawbah and testifying Shahadah

In the Aayat quoted in the Bâb the word ‘Tâbo' is used and in the Hadith the testifying of Shahâdah is used. Repentance or Tawbah here means to repent on the period spent in Jâhiliyah or ignorance and Shirk, develop hatred for previous

ideology and then to testify that that none has the right to be worshipped but Allâh and that Muhammad is Allâh's Apostle. Testifying the Shahâdah itself includes Tawbah and there is no need to say Tawbah separately with Shahâdah as per the majority of Ulema whereas Imâm Ahmad is of the opinion that before the Shahâdah, Tawbah is also important.

A Hadith says:

الإسلام يهدم ما كان قبله

Islâm abolishes whatever (sins have been committed) before Islâm.

So, any one embracing Islâm sincerely will get his earlier sins waved off automatically.

Establishment of Salâh

Establishment of Salâh is a very important pillar of Islâm. Now the question arises as to what would be fate of one who does not establish Salâh. As per Imâm Ahmad bin Hambal one who leaves Salâh purposefully is Kâfir and deserves death sentence. As per Imâm Mâlik and Imâm Shâfa'ee he is not a Kâfir but they also advocate for him death penalty. Imâm Abu Haniefah does not favour death sentence but recommends his imprisonment till he either makes Tawbah or dies.

مَنْ قَالَ إِنَّ الإيمَانَ هُوَ العَمَلُ لقَوْلِ اللهِ تَعَالى وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ دَ باب

Chapter (Bâb) 18: Whoever says that faith (Imân) is action (good deeds) referring to the saying of Allâh, "And this is a paradise which you have been made to inherit because of your deeds which you did (in the worldly life) (43:72). A number of scholars explained the verse: "So by you Lord, we shall certainly call all of them to account for what they did." (15:92-93). By saying: "For the life of this let all strive who wish to strive." (37:61)

Purpose of Tarjamatul Bâb

Allâmah Kashmiri says that here Imâm Bukhari wants to say that Imân is not the name of mere knowledge because a devil can also possess it. Instead Imân is the name of the deed of Qalb or heart i.e., Imân means to accept by the heart. Hadhrat Gangohi is also holds same opinion whereas the majority of Ulema believe that it is the name of the deeds of heart as well as the deeds of the other parts of the body.

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

"And this is paradise which you have been made to inherit because of your deeds which you used to do (in the life) (43:72)

In this verse it is said that you have been given Jannah because of your deeds, we know that one gets Jannah because of Imân and here it is said that you get it because of deeds, so, it means that deeds are also included in Imân بمـا كنتـم تعملـون here means بمـا كنتـم تؤمنـون.

What does inheritance of Jannah mean?

How can you inherit Jannah?, Ulema have given different explanations about it.

Inherited thing remains for ever, as the Jannah will also remain for ever, so, the word 'inherit' is used.

One has complete freedom in using the inherited property, similarly one can use the Jannah the way one likes.

Here Allâh is the giver of Jannah, as the inherited property is never taken back, so Jannah will never be taken back by Allâh after having given it to some one.

Shah Abdul Qâdir says that here the word inheritance is used because it is inherited by Mumin in relation to Aadam as he was the first who was given Jannah.

و قال عدّة من أهل العلم في قوله تعالى فهو ربك لنسئلنهم أجمعين عما كانوا يعملون عن قول لا إله إلا الله

A number of scholars explained the verse (statement of Allâh) -"So by your Lord,We shall certainly call all of them to account for all what they used to do".(15:92), by the saying ," there is no God but Allâh".

In this verse Allâh Ta'âlâ says that He will take them to account for all their deeds. The preceding verses of this verse are as follows:

مِنِينَ () وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ () لاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْ
عَلَى الْمُقْتَسِمِينَ () الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ () فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ () عَمَّا كَانُوا يَعْمَلُونَ () كَمَا أَنْزَلْ
يَعْمَلُونَ)

"Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them nor grieve over them: but lower thy wing (in gentleness) to the Believers. And say: "I am indeed he that warneth openly and without ambiguity" (Of just such wrath) as We sent down on those who divided (Scripture into arbitrary parts) (So also on such) as have made the Qur'an into shreds (as they please). Therefore by thy Lord We will of a surety call them to account For all their deeds.(15:88-93)

In these preceding verses the mention is made of non believers and then it is said that these people (non believers) will be taken to account. We know that non believers are not accountable for their deeds but are accountable for Imân, so, here deeds mean Imân. That is why Imâm Bukhari says that a number of scholars have explained this verse by لا إلـــه إلا الله "There is no god but Allâh".

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

" For the like of this let all strive who wish to strive" (37:61)

From this Aayat also Imâm Bukhari wants to prove the same thing.

Hadith No. 25

دّثنا (إِبْرَاهِيمُ بْنُ سَعْدٍ) قال حدّثنا (ابْنُ شِهَابٍ) عن (أَحْمَدُ بْنُ يُونُسَ وَمُوسَى بْنُ إِسْمَاعِيلَ) قَالاَ حـ
ولِهِ قِيلَ ثُمَّ سَعِيدِ بْنِ الْمُسَيَّبِ) عَنْ (أبي هُرَيْرَة) أن رسول الله سُئل أيّ العمل أفضل فقال إيمان بالله ورس)
يل ثُمَّ مَاذَا قال حَجٌّ مَبْرُورٌ قالَ الجِهَادُ فِي سَبِيلِ اللَّهِ قِ

Narrated by Hadhrat Abu Hurairah (R)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) was asked, "What is the best deed?" He replied, "To believe in Allâh and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihâd (religious fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrimage to Mecca) 'Mabroor, (which is accepted by Allâh and is performed with the intention of seeking Allâh's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

Comments

Rasulullah (Sallallâhu Alaihi Wasallam) was asked same question (what is the best deed?), he (Sallallâhu Alaihi Wasallam) replied it differently at different times depending upon the circumstances in which the question was asked and secondly keeping in view the particular state of the questioner. Here Faith in Allâh and His Messenger (Sallallâhu Alaihi Wasallam) was told to be best deed followed by Jihâd and Haj. Here Jihâd has been mentioned before Hajj when we know that Hajj is obligatory and Jihâd is Fardh-i-Kifâyah. Various explanations have been given by the Ulema. Some say that this Hadith was told before Hajj became Fardh. Others say that it is possible that it is of that period when Jihâd was more important for Sahâbah.

What is Haj-i-Mabroor

It is said that Haj-i-Mabroor means that Hajj during which no sin is done and which is performed with absolute sincerity.

باب- إِذَا لَمْ يَكُنِ الإِسْلاَمُ عَلَى الْحَقِيقَةِ وكانَ عَلَى الإستسْلاَمِ أو الْخَوْفِ مِنَ الْقَتْلِ لِقَوْلِهِ تَعَالَى قَالَتِ الأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا فَإِذَا كانَ عَلَى الْحَقِيقَةِ فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ إِنّ الدِّينَ عِنْدَ اللهِ الإِسْلاَمُ
وَمَنْ يَبْتَغِ غَيْرَ الاِسْلاَمِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ

CHAPTER (Bâb) 19: If one does not accept Islâm truly but does so because of fear and yield of being killed, according to reality of your Imân. The saying of Allâh:"The desert Arabs say, ‘We Believe'. Say ‘Ye have no Faith; but you (only) say, we have submitted". Then if Islâm is based on truth, that is as per the saying of Allâh, "The religion before Allâh is Islâm".

Purpose of Tarjamatul Bâb

Allâmah Anwar Shah Kashmiri says that here Imâm Bukhari wants to convey as to which Islâm is beneficial and of help in the Aakhirah and which is not. That Islâm

or submission which is not based on truth but is because of worldly factors like greed or fear will not be of any help in the Aakhirah. That is why some desert Arabs of Banu Asad tribe, who came to Madinah with their cattle and children due to to drought conditions in their place, were told that the faith had not entered their hearts and that they had only submitted to Islâm because of worldly factors Such Imân is not reliable. The Qur'an confirmed their Islâm but negated their Imân because their Imân was not true Imân, otherwise as per Imâm Bukhari Imân and Islâm are synonymous. The true Islâm is depicted in the second verse quoted above.

Haqeeqat-i-Imân

Once Rasulullah (Sallallâhu Alaihi Wasallam) asked one of his companions, Hadhrat Hârisah (RA) "In which state you woke up in the morning, O Hârisah? Hadhrat Hârisah (RA) replied, "I woke up as true Muslim Rasulullah (Sallallâhu Alaihi Wasallam) said, "O! Hârisah, think what you are saying as there is reality for everything and what is the reality of your Imân. Hadhrat Hârisah (R) replied, "My Nafs turned away from the world, I remained awake during nights (for worship), I remained thirsty during days and my state became such as if am seeing the Throne (Arsh) of my Lord very clearly, as if I am seeing the people of Jannah visiting it and if I am seeing the people of Jahannam crying." Rasulullah (Sallallâhu Alaihi Wasallam) said, "(Indeed) you (O Hârisah) have known (Imân), now stick to it.

Hadith No. 26

حدثنا (أبُو اليَمَان) قالَ أخْبَرَنَا (شُعَيْب) عَن (الزُّهْرِي) قالَ أخبْرَنِي (عَامِرُ بْنُ سَعْدِ بْنِ أبى وَقَّاص
عَنْ (سَعْد) رضى الله عنه أن رسول الله أعْطَى رَهْطاً وَسَعْدٌ جَالِسٌ فَتَرَكَ رسولُ الله رَجُلاً هُوَ أعْجَبُهُمْ إلَيّ
فقلت يا رَسُولَ الله مَالَكَ عَنْ فُلاَنٍ فَوَالله إنّي لأرَاهُ مُؤْمِنَا فقالَ أوْ مُسْلِماً فَسَكَتُّ قَلِيلاً ثم غَلَبَنِي مَا أَعْلَمُ
مِنْهُ فَعُدْتُ لِمَقَالَتِي فَقُلتُ مَالكَ عَنْ فُلاَنٍ فَوَالله إني لأرَاهُ مُؤْمِناً فقالَ أوْ مُسلِماً ثُمَّ غَلَبَنِي مَا أعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي
وَعَادَ رسولُ الله ثُمَّ قَالَ يَا سَعْدُ إنى لأعْطِي الرَّجُلَ وَغَيْرُهُ أحَبُّ إليَّ مِنْهُ خَشيَةَ أنْ يَكُبَّهُ اللهُ فِي النَّار

Narrated by Hadhrat Sa'd (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) distributed (Zakâh) amongst (a group of) people while I was sitting there but Allâh's Apostle left a man whom I thought the best of the lot. I asked, "O Allâh's Apostle! Why have you left that person? By Allâh I regard him as a faithful believer." The Prophet commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allâh's Apostle, "Why have you left so and so? By Allâh! He is a faithful believer." The Prophet again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh."

Narrator-Hadhrat Sa'd bin Abi Waqqas (RA)

Hadhrat Sa'd (RA) is a famous Sahâbi, he is from those ten distinguished Sahâbah who were given the glad tidings of Jannah in this world only. He was 5th or 7th person to embrace Islâm at the age of 17 years and was first to throw arrow in the way of Allâh. He was amongst those six persons whom Hadhrat Umar (RA) nominated for selecting the next Khalifah. He was the conqueror of Iran and the Governor of Iraq. There are about two hundred and seventy Ahâdith narrated on his authority. He died in 55 Hijrah and was buried in Madinah at Baquee, may Allâh be pleased with him.

Comments

Hadhrat Sa'd (RA) says that one day he was sitting with Rasulullah (Sallallâhu Alaihi Wasallam) when he was distributing Zakâh and he did not give one person whom he (Sa'd) was thinking the best faithful believer amongst that lot. This thing surprised Sa'd and he could not resist himself, so, he got up and asked Rasulullah (Sallallâhu Alaihi Wasallam) as to why he left that particular person whom he thought as the best believer from the lot. Rasulullah (Sallallâhu Alaihi Wasallam) replied, "or merely a Muslim". Hadhrat Sa'd (RA) repeated the same question three times and every time got the same answer from Rasulullah (Sallallâhu Alaihi Wasallam). By doing so Rasulullah (Sallallâhu Alaihi Wasallam) wanted to tell Hadhrat Sa'd (RA) that the faith or Imân is a hidden thing, one cannot make a categorical statement about it regarding anybody, only Allâh knows it and that in this world you can testify somebody's Islâm (external submission) and not Imân

(internal submission). The name of this Sahâbi about whom Hadhrat Sa'd (RA) was asking was Hadhrat Ju'ail (RA)".

Does this Hadith negate the Imân of Hadhrat Ju'ail (R)?

No, this Hadith does not negate the Imân of Hadhrat Ju'ail (R), but teaches Hadhrat sa'd (R) that he should not testify about somebody's faith with certainty as that is known only to Allâh. Secondly there is a lesson in it that if someone has to give a word of advice to someone, he should do that secretly and not publicly. Then the Prophet said: "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh."

The other lesson from this Hadith is that at times one can give extra concessions to those whom he thinks to be of weaker faith and give them preference over those having stronger faith.

مَنْ جَمَعَهُنَّ فَقَدْ جَمَعَ الإِيمَانَ الإِنْصَافُ مِنْ نَفْسِكَ وَبَذْلُ إِفْشَاءُ السَّلاَمِ مِنَ الإِسْلاَمِ وقالَ عَمَّارٌ -باب
السَّلاَمِ للْعالَمِ والإِنْفَاقُ مِنَ الإِقْتَارِ

Chapter (Bâb) 20: To make the Islâmic greeting (Salâm) popular is from Islâm and Ammar (RA) said: One who attained three qualities, attained Imân, viz.,

Justice from core of the heart.

To greet Salâm to everyone (known or unknown).

To spend (in the way of Allâh) even during poverty.

Narrator: Hadhrat Ammar bin Yathir (RA)

Hadhrat Yathir (RA), the father of Ammâr (RA) migrated from Yamen to Makkah, there he married Sumayyah (RA) the slave girl of Abu Hudhaifa (RA). Ammâr (RA) was born to Sumayyah (RA) 57 years before Hijrah. All the three that is Yathir (RA) Sumayyah and Ammâr (RA) embraced Islâm quite early in Makkah

and were teased too much by the Makkan infidels. Sumayyah (RA) was the first to get martyred in the way of Allâh. Abu Jahal threw an arrow which hit her private parts and she got martyred. Ammâr (RA) participated in both Hijrahs (migrations) viz., to Habsha and Madinah and also participated in all the Gazwâs (battles) including Uhud and Badr. He was the first to construct Masjid in Islâm. When they were being teased in Makkah, Rasulullah (Sallallâhu Alaihi Wasallam) told them:

صبرا يا ال ياسر فان موعدكم الجنة

"Have patience, O family of Yathir as your promised place is Jannah."

1. Justice from the core of the heart

Here Hadhrat Ammâr (RA) said that there are three things whosoever attains them will attain the Imân. First is to do the justice from the core of heart. Many times one does not want to do justice but circumstances force him to do so, e.g., fear of getting defamed i.e., "if I don't do the justice, I will get defamed." But the justice should be from the core of heart and not because of hypocrisy. Some Ulema say that "الإنصاف من نفسك" means that one should do justice to his Nafs that is to himself.

2. Salâm for everyone (known or unknown)

To make Salâm very popular, that is to wish everyone whether you know him or not.

3. To spend (in the name of Allâh) even during poverty

To spend when you have plenty is not that meritorious as to spend when you yourself are needy.

Hadith No. 27

حدّثنا (قُتَيْبَة) قالَ حدّثنا (اللَّيْث) عَنْ (يَزيدَ بْنِ أبي حَبِيب) عَنْ (أبي الْخَيْر) عَنْ (عَبْدِ اللهِ بْنِ عَمْرو) أنّ رَجُلاً سَألَ رَسولَ الله أيُّ الإسْلام خَيْرٌ قال تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ ومَنْ (

Narrated by Abdullah bin Amr

A person asked Allâh's Apostle. "What (sort of) deeds or (what qualities of) Islâm are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know."

The contents of this Hadith have already been discussed.

كُفْرَانِ العَشِيرِ وَكُفْرٍ بعدَ كُفْرٍ -باب

Chapter (Bâb) 21: To be ungrateful to one's husband. And disbelief is of different grades. A narration from Abu Sa'id Al-Khudri (RA) (in this regard) on the authority of the Prophet (Sallallâhu Alaihi Wasallam).

Literal meaning of Kufr

Literally ‘Kufr' means to conceal. A farmer is called ‘Kâfir' because he conceals the seed in the ground and the night is also called Kâfir because it also conceals the things. A disbeliever is called Kâfir because he conceals the truth and the blessings of Allâh and attributes them to someone other than Allâh.

Applications of the word Kufr

In real sense the word Kufr is applied to one who denies Allâh, His Messenger or the Shari'ah brought by Rasulullah (Sallallâhu Alaihi Wasallam). This type of Kufr drags one out of the fold of Islâm.

Disbelief is of different grades

There are many grades of kufr below this grade of real Kufr which are not so grave but are still labelled as Kufr. These grades of Kufr do not take one out of the fold of Islâm. Here in this chapter the ungratefulness of women towards their husbands is labelled as Kufr but by saying كُفْرٍ بعدَ كُفْرٍ Imâm Bukhari wants to convey that this type of Kufr is of another type, that is, it will not take one out of the fold of Islâm.

Secondly Imâm Bukhari also wants to convey that since Imân is of different grades, Kufr is also of different grades.

"There is a narration from Abu Sa'id Al-Khudri (RA) (in this regard) on the authority of the Prophet (Sallallâhu Alaihi Wasallam)"

In this Imâm Bukhari points towards a Hadith which he has extracted in Kitab-ul-Haidh (Chapter on Menses), on the authority of Hadhrat Sa'id al Khudri ",in which Rasulullah (Sallallâhu Alaihi Wasallam) says:

"O group of women, give charity as I have been shown majority of you in Hellfire, they asked as to why was it so? He replied, "because you often use to curse (say La'nat) and are usually ungrateful to your husbands."

Hadith No. 28

حدثنا (إبن) عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ) عَنْ (مَالِكٍ) عَنْ (زَيْدِ بْنِ أَسْلَمَ) عَنْ (عَطَاءِ بْنِ يَسَارٍ) عَنِ (
يرَ وَيَكْفُرْنَ الإِحْسَانَ لَوْ قَالَ قَالَ النَّبِيُّ أُرِيتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ قِيلَ أَيَكْفُرْنَ بِاللَّهِ قَالَ يَكْفُرْنَ الْعَشِ
أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَ

Narrated by Hadhrat ibn Abbas (RA)

The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allâh?" (or are they ungrateful to Allâh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you."

Comments

The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful."

Asheer means husband, Rasulullah (Sallallâhu Alaihi Wasallam) was shown the hellfire and he saw that the majority of dwellers therein were women. This was shown to him either during Me'raj or Kasoof or in a dream. It is mostly thought

that it was during Kasoof as Imâm Bukhari has repeated this narration under the chapter on Kasoof as well. Rasulullah (Sallallâhu Alaihi Wasallam) was asked as to what was the cause of women being in majority in hellfire, he said that they were more ungrateful and this ungratefulness was not towards Allâh that would take them out of the fold of Islâm, but this ungratefulness was towards their husbands. In another Hadith Rasulullah (Sallallâhu Alaihi Wasallam) said that had it been permissible for him to ask the people to prostrate before anyone other than Allâh, he would have asked the women to prostrate before their husbands. This is why ungratefulness towards the husbands has been labelled as Kufr, though, of lower grade. To impress upon that point Imân Bukhari mentioned in the Bâb the statement كُفْرٍ بعدَ كُفْرٍ

This Hadith says that Rasulullah (Sallallâhu Alaihi Wasallam) saw women in majority than men in Hellfire whereas other Ahâdith say that in Jannah one man will have at least two women as wives, that will mean that there will be more women in Jannah. (Other Hadith says that there will be seventy two wives to each man in Jannah, it is said that the seventy of them will be from among the Hoors of Jannah). Ulema have given different reasons for this ,i.e., will there be more women in Jannah or Hellfire? some say that initially there will be more women in Hellfire and after the Magfirat and Shifa'at they will be taken to Jannah and ultimately there will be more women in Jannah (Allâh knows the best).

باب - الْمَعَاصِي مِنْ أَمْرِ الْجَاهِلِيَّةِ وَلاَ يُكَفَّرُ صَاحِبُهَا بِارْتِكَابِهَا إِلاَّ بِالشِّرْكِ لِقَوْلِ النَّبِيِّ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ
وَقَوْلِ اللَّهِ تَعَالَى إِنَّ اللهَ لاَ يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Chapter (Bâb) 22: Sins are from ignorance. A sinner is not a disbeliever unless he attains a partner with Allâh, as per the saying of Prophet, "You still have some characteristics of ignorance" and Allâh says, "Verily Allâh forgives not that rivals should set up with Him in worship, but He forgives that whom He pleases", (4:48). If two parties among the believers fall into a quarrel make ye peace between them." (49:9) and he labelled them as believers.

What is Ignorance

There are different opinions about it, viz.,

1. It is the period from the birthday of Rasulullah (Sallallâhu Alaihi Wasallam) to the day he announced his Prophethood.

2. The period before prophethood.

3. The period of Sahâbah before embracing Islâm.

Here Imâm Bukhari wants to convey that though the sins are the signs of the period of ignorance yet these are not taking one out of the fold of Islâm. It is only Shirk that makes one Kâfir. Nobody can doubt the faith of Abu Dharr, yet Rasulullah (Sallallâhu Alaihi Wasallam) told him that he had some characteristic of the period of ignorance when he called his servant with bad names. Similarly Allâh Ta'âlâ called those people as believers who fought with each other, otherwise, as per Hadith, we know that the fighting of Muslims with each other is Kufr. Allâh Ta'âlâ says:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ
إِلَى أَمْرِ اللهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ

"If two parties among the Believers fall into a quarrel make ye peace between them:" (49:9)

Allâh Ta'âlâ says:

إِنَّ اللهَ لاَ يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا

"Allâh forgiveth not that partners should be set up with him; but He forgiveth anything else to whom He pleaseth; to set up partners with Allâh is to devise a sin most heinous indeed." (4:48)

Allâh Ta'âlâ does not forgive shirk, will He forgive Kufr?

In this verse Allâh Ta'âlâ says that He will forgive anything to whom he pleases, but not Shirk. Does that mean that He will forgive Kufr as well? The learned scholars say that "Dhoona" in this verse means "Adhnâ", meaning thereby that Allâh Ta'âlâ will forgive all sins which are less than Shirk and not Shirk. Kufr is

higher in degree than Shirk, so, it does not come in the things which are less in gravity than Shirk.

Hadith No. 29

حدّثنا (سُلَيْمَانُ بْنُ حَرْب) قالَ حدّثنا (شُعْبَة) عَنْ (واصِلٍ الأَحْدَب) عَنِ (المَعْرُور) قال لَقِيتُ أبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلى غُلامِهِ حُلَّةٌ فَسَأَلْتُهُ عَنْ ذَلِكَ فقالَ إني سَابَبْتُ رَجُلاً فَعَيَّرْتُهُ بِأُمِّهِ فَقالَ لِيَ النبيُّ يَا أَبَا ذَرٍّ أَعَيَّرْتَهُ بِأُمِّهِ إنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ إخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يأكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَس وَلا تُكَلِّفُوهمْ مَا يَغْلِبُهُمْ فَإنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ

Narrated by Al Marur

At Ar-Rabâdha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allâh has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them".

Narrator-Abu Dhar Gifâri (RA)

Abu Dhar Gifâri (RA) is a famous Sahâbi, who was fourth or fifth person to embrace Islâm in Makkah and later on went back to his home place and performed Dâwah work there and finally migrated to Madinah. Since his migration was late so he could not participate in the battles of Badr, Uhud and Khandaq. There are many Ahâdith that speak for his praise. Rasulullah (Sallallâhu Alaihi Wasallam) said,

1."I have been ordered, by Allâh, to love four persons among my companions." He was asked as to who were those four?, he said, "Ali , Abu Dhar, Salman and Al-Miqdad."

2."May Allâh bless Abu Dhar, he walks alone, will die alone and will be resurrected alone."

In last days of his life he went to a place called Ar-Rabâdha, he advised his wife that she should keep his body outside the house after giving him Ghusl and Kafan

when he breathes his last and tell whosoever passes first by that side, that it is the body of Abu Dhar. His wife did the same and first to pass by that side was Ibn Mas'ood along with some of his companions. His wife told Ibn Mas'ood that it was the body of Abu Dhar. On hearing this tears rolled down the eyes of Ibn Mas'ood and he said:

صدق رسول الله صلى الله عليه وسلم يرحم الله ابا ذر يمشي وحده و يموت وحده و يبعث وحده

"May Allâh bless Abu Dhar, he walks alone, will die alone and will be resurrected alone."

Then Ibn Mas'ood offered his Janâzah and buried him, may Allâh be pleased with him and raise his rank.

Comments

Ar-Rabâdah is a place three Manzils from Madinah. Al Marur says that once he met Abu Dhar at Ar-Rabâdah and saw him and his servant wearing the same type of cloak. Al Marur asked him the reason for the same. Abu Dhar narrated to him an incident that one day he called his one of the servants with bad names regarding his mother, calling him, O son of a black women. Probably this man was Hadhrat Bilal and some say that he was Hadhrat Ammâr bin Yathir. Rasulullah (Sallallâhu Alaihi Wasallam) heard it and he called Abu Dhar and asked him if he had called his servant with bad names regarding his mother. Abu Dhar admitted of having done so, Rasulullah (Sallallâhu Alaihi Wasallam) said to Abu Dhar that he was a person still possessing some characteristics of the days of ignorance (Jâhiliyah). Calling some one with bad names is, of course a sign of ignorance. Islâm insists on development of good morals of high standard for its believers, that is why Rasulullah (Sallallâhu Alaihi Wasallam) admonished Abu Dhar on this issue. This Hadith clearly indicates that even those people who are having very high degree of faith still need someone as their teacher who can pin point their weaknesses, since one cannot know his own weak points. We know that Abu Dhar was having very high degree of faith but still was not able to know his weak point of having some sort of wrath and anger existing in his inner self.

Islâm and human equality

This is a great teaching of Islâm that teaches human equality. Islâm teaches that all human beings have descended from single parent, and hence are equal. No one gets preference over others on the basis of caste, colour or creed. Superiority in Islâm is based only on the degree of faith and piety. Rich or poor, master or slave, ruler or ruled are all temporary phases of this world which have been created by Allâh just to test the man as to how he behaves in a particular given position. So, man should always think that whatever status, rich or poor, ruler or ruled, has been given to him is just to test him. So, a rich man has no reason to feel proud and a poor man no reason to feel dejected. If someone has been made master to other, he should respect his slave from his heart thinking that this slave may be more dearer to Allâh than him and can have higher rank in the Hereafter.

So whoever has a brother under his command should feed him with what he eats himself and dress him as himself. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.

This is unparallel teaching of Islâm, pious Muslims have always upheld this teaching. Abu Dhar put this teaching of his teacher into practice till his death, as is evident from this Hadith that he and his slave was wearing the same type of cloak. Ulema say that it is Mustahab in terms of Shari'ah to provide with same thing to your servant what you like for yourself.

Chapter (Bâb) 23:"If two parties among the Believers fall into a quarrel make ye peace between them:"(49:9)

Note: In some copies of Bukhari this Verse and this Hadith no. 30is mentioned with previous chapter that is "الْمَعَاصِي مِنْ أَمْرِ الْجَاهِلِيَّةِ" and in some it is mentioned as a separate chapter along with the Hadith.

Purpose of Tarjamat ul Bâb

This verse also goes in favour of the view that Kufr has many grades and that some deeds are like Kufr but are not Kufr in actual. Allâh Ta'âlâ called those people as believers who fought with each other, otherwise, as per Hadith, we know that to fight each other (Muslims) is Kufr .

Hadith No. 30

ويُونُس) عَنِ (الْحَسَنِ) عَنِ (الأَحْنَفِ بْنِ قَيْسٍ) عَبْدُ الرَّحْمَنِ بنُ المُبَارَكِ حدّثنا (حَمَّادُ بْنُ زَيْدٍ) حدّثنا (أَيُّوبُ
جُلَ قالَ ارْجِعْ فَإِنِّي قالَ ذَهَبْتُ لأنْصُرَ هَذَا الرَّجُلَ فَلَقِيَنِي أبُو بَكْرَةَ فقال أيْنَ تُرِيدُ قُلْتُ أَنْصُرُ هَذَا الرَّ
سَمِعْتُ رسولَ اللهِ يَقُولُ إذَا الْتَقَى المُسْلِمَانِ

Narrated by Al Ahnaf bin Qais

While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakarah (RA) met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allâh's Apostle saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allâh's Apostle! It is all right for the murderer but what about the murdered one?' Allâh's Apostle replied, "He surely had the intention to kill his companion."

Narrator-Al Ahnaf bin Qais (RA)

He found the period of Rasulullah (Sallallâhu Alaihi Wasallam) but did not meet him, Rasulullah (Sallallâhu Alaihi Wasallam) had made Dua for him in his

absentia. He was very famous for his humility and died in 67 Hijrah. May Allâh be pleased with his soul.

Abu Bakarah (RA)

He is a famous Sahâbi who embraced Islâm during the time when the fort of Tâ'if was being encircled by the Muslims and he escaped from the fort and joined the Muslims. Ibn Hajar says that he was from amongst the distinguished Sahâbah. He died in 51 or 52 Hijrah, May Allâh be pleased with his soul.

Comments

Al Ahnaf bin Qais says that one day he was going to help Hadhrat Ali (RA) and he met Abu Bakarah (RA) on the way. This incident took place during the period of battle of Jamâl. Abu Bakarah (RA) asked Ahnaf bin Qais as to where he was going?, Ahnaf told him that he was going to help his brother i.e., Hadhrat Ali. Abu Bakarah (RA) told Ahnaf to retreat back and told him a Hadith of Rasulullah (Sallallâhu Alaihi Wasallam), .'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allâh's Apostle! It is all right for the murderer but what about the murdered one?' Allâh's Apostle replied, "He surely had the intention to kill his companion."

If Muslims fight with one another, what should one do?

Sahâbah and later learned scholars of Ummah have been of different opinion on this issue.

1.A good number of Sahâbah which include Hadhrat Sa'd bin Abi Vaqqâs, Hadhrat Abdullah bin Umar (RA), Hadhrat Abu Bakarah (RA), Hadhrat Abu Sa'eed Khudri and Hadhrat Imrân bin Husain are of the opinion that in such situation one should isolate oneself fully and should not participate in these mutual fights of Muslims at any cost.

2.Some are of the opinion that one should migrate from that place.

3.Majority of Sahâbah and Tâba'een are of the opinion that, if just and unjust is not known then remaining aloof is better but if it is clearly known as to who is right

and who is wrong then one should help the right one and try to stop one who doing injustice, as Allâh says:

اتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَ إِلَى أَمْرِ اللَّهِ

"If two parties among the Believers fall into a quarrel make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allâh;" (49:9)

Mushajirat-i-Sahâbah (مشاجرات صحابه)

The learned scholars of Islâm have always been of the opinion that one should never pass any bad remark against any Sahâbi and should never hold any bad opinion about any of the Sahâbah as all of them have been given certificate of being just (كلهم عدول) and that Allâh is pleased with all of them.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

"Allâh well pleased with them and they with Him" (98:8)

There is consensus amongst Ulema of Ahli Sunnah Wal Jamât that one should remain silent about those differences amongst the Sahâbah which led to the wars like that of ‘Jamâl' and ‘Sufaiyn' as it is very difficult for us to imagine the status and sincerity of Sahâbah. All of them were extremely sincere, there were some misunderstandings created by some mischievous elements which led to all this.

From this Hadith it seems that one would get punishment even for bad intention even if he has not committed that bad deed. Allâh says in the Qur'an:

رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا

"On no soul doth Allâh place a burden greater than it can bear." (2:286)

A Hadith of Rasulullah (Sallallâhu Alaihi Wasallam) says that when a believer intends some good deed, one Thawâb is written for him even if he does not do that good deed and if one intends to do a sin, it is not written unless and until he commits that sin. But this Hadith says that 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire' because both have intention to kill the other one. Does that mean that one

will be punished for his bad intention even if he does not commit that sin? To understand this we need to know the following terms:

1. Hâjis: This is the first grade of intention, it means that some idea came to mind and left immediately.

2. Khâtir: It is the second grade, it means that some idea came to mind and stayed for some time but mind could not decide whether to do that deed or not.

3. Hadeeth-i-Nafs: It is the third grade, it means that an idea came, stayed there but mind remained in the state of confusion whether to do that or not.

4. Hum: It is the fourth grade; In this there is tendency towards doing or not doing but there is no firmness in decision.

5. Azam: It is the last grade of intention in which there is not only tendency of doing the deed but there is also firmness in the decision, it is this grade of intention which will be punishable and the first four grades are forgiven (Allâh knows the best).

ظلم دون ظلم - باب

Chapter (Bâb) 24: Injustice beyond oppression

Purpose of Tarjamatul Bâb

Here Imâm Bukhari (RA) wants to say that Zulm (injustice) also has many grades and its highest grade is Shirk.

Hadith No. 31

حدّثنا (أبُو الوَلِيد)ِ قال حدّثنا (شُعْبَة)ُ ح قال وحدّثني (بِشْر)ٌ قال حدّثنا (مُحَمَّد)ٌ عن (شُعْبَة)َ عن (سُلَيْمَان)َ عن (إبْراهِيم)َ عن (عَلْقَمَة)َ عن (عبدِ اللهَّ)ِ قالَ لَمَّا نَزَلَت الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إيمانَهُمْ بِظُلْمٍ قال أصحابُ رسولِ الله أيُّنَا لَمْ يَظْلِمْ فأنْزَلَ اللهَّ ُ إنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Narrated by Hadhrat Abdullah (RA)

When the following Verse was revealed: "It is those who believe and confuse not their belief with wrong (worshipping others besides Allâh.)" (6.82), the companions of Allâh's Apostle asked, "Who is amongst us who has not done injustice (wrong)?" Allâh revealed: "No doubt, joining others in worship with Allâh is a great injustice (wrong) indeed." (31.13)

Narrator-Hadhrat Abdullah bin Mas'ood (RA)

Hadhrat Abdullah bin Mas'ood (RA) belongs to the scholarly group of Sahâbah who embraced Islâm before Hadhrat Umar (RA) and participated in all the battles in which Rasulullah (Sallallâhu Alaihi Wasallam) took part. Great Sahâbah like Abu Musâ Ash'ari, Abu Hurairah, Ibn Abbas, Ibn Umar, Anas, Jâbir (RA) and many others have quoted Hadith from him. Hadhrat Alqamah was his distinguished student among the Tâba'een. His mother had also embraced Islâm and they were very close to the family of Rasulullah (Sallallâhu Alaihi Wasallam), so much so that Abu Musâ Ash'ari (RA) says that when he came from Yemen, he saw them so close to Rasulullah (Sallallâhu Alaihi Wasallam) that he thought that they (Ibn Mas'ood and his mother) belong to the family of Rasulullah (Sallallâhu Alaihi Wasallam). He used to be in charge of shoes, miswak, bedding and the Wudhu of Rasulullah (RA) during all his journeys. He killed Abu Jahal after the latter was wounded by the two young boys in the battle of Badr.

Hadhrat Hudhaifa (RA) says that Ibn Mas'ood (RA) resembled Rasulullah (Sallallâhu Alaihi Wasallam) in his morals, decisions and speeches (Khutbah).

Hadhrat Umar (RA) used to say that Ibn Mas'ood (RA) is like a pot which is filled with knowledge upto the brim.

There are about eight hundred Ahâdith narrated on the authority of Ibn Mas'ood (RA). He died in 32 or 33 Hijrah, may Allâh be pleased with his soul and elevate his rank.

Comments

When the following verse was revealed:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الأَمْنُ وَهُمْ مُهْتَدُونَ

"It is those who believe and confuse not their beliefs with wrong that are (truly) in security for they are on (right) guidance". (6:82)

Sahâbah-al-Kirâm were highly perturbed by this as they thought that it would be highly improbable for anyone of them to have committed some or the other injustice in their lives. But this verse says that only those are in security and on true guidance who do not mix up their belief with injustice. They took the word 'Zulm' in its literal meaning, and got perturbed and expressed their concern in front of Rasulullah (Sallallâhu Alaihi Wasallam). He told them that here 'Zulm' means Shirk and substantiated his answer with the verse of the Qur'an which says,

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"No doubt, joining others in worship with Allâh is a great injustice (wrong) indeed." (31:13)

باب عَلاَماتِ المُنَافِقِ

Chapter (Bâb) 25 : Sign of the Hypocrite.

Hadith No. 32

حدّثنا (سُلَيْمَانُ أبُو الرَّبِيع) حدّثنا (إسْماعِيلُ بنُ جَعْفر) قال حدّثنا (نَافِعُ بنُ مَالِكِ ابنِ أبي عامرٍ أبُو سُهَيْلٍ) عن أبيهِ عن (أبي هُرَيْرَة) عن النَّبيِّ قال آيةُ المنافِق ثلاثٌ إذَا حَدَّثَ كَذَبَ وإذا وَعَدَ أخْلَفَ وإذا خانَ

Narrated by Abu Hurairah (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.

2. Whenever he promises, he always breaks it (his promise).

3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

Hadith No. 33

حدّثنا (قَبِيصَةُ بنُ عُقْبَةَ) قال حدّثنا (سُفْيان) عن (الأعْمَش بن مُرَّة) عن (مَسْرُوق) عن (عبدِ الله بن عَمْرٍو) أ النَّبيَّ قال أرْبَعٌ مَنْ كُنَّ فِيه كَانَ مُنَافِقا خَالِصا ومَنْ كَانَتْ فيهِ خَصْلَةٌ مِن النِّفاق حتَّى يَدَعَهَا إذا ائتُمِنَ خانَ وإذا حدَّثَ كَذَبَ وإذا عاهَدَ غَدَرَ وإذا خاصَمَ فَجَرَ

Narrated by Abdullah bin Amr (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.

2. Whenever he speaks, he tells a lie.

3. Whenever he makes a covenant, he proves treacherous.

4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

Comments

What is Nifâq (Hypocrisy)

Nifaq mean when someone pretends to believe something that he does not really believe or that is the opposite of what he does or says at another time. In Shari'ah it means to behave as Muslim externally when actually one is Kâfir internally. This word has been derived from "Nafaq" (نفق) which means an underground tunnel. Since the tunnel has two ends, one deceives by entering the tunnel and people think that he is in there whereas he has already left from the other end.

Types of Nifâq

Allâmah Kirmâni says that there are two types of Nifâq.

Nifâq-i-Sharee (نفــاق شــرعي): It means that one is actually Kâfir but poses to be a Muslim. It is a hypocrisy as regards to the beliefs.

Nifâq-i-Urfi (نفــاق عــرفي): It means that the external deeds of a believer are not matching to his internal ones. It is a hypocrisy as regards to the deeds.

Imâm Tirmidhi says that this Hadith points towards the second type of Nifâq i.e., the Nifâq-fil-Amal (نفــاق) and not the the Nifâq-fil-Aqeedah (نفــاق فــي العقيــده) - (Fathul Bâri). Imâm Qurtabi and Hâfiz Ibn Hajar have appreciated this explanation.

In these two Ahâdith five characteristics of a hypocrite are mentioned in total, viz.,

Whenever he speaks, he tells a lie.

Whenever he promises, he always breaks it (his promise).

If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it).

Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.

Whenever he makes a covenant, he proves treacherous.

Will a believer possessing these characteristics become a Munâfiq (Hypocrite)?

Imâm Ibn Taymiya says that a believer will not become a real hypocrite by having these characteristics of Hypocrisy. It is like (كفــر دون كفــر) - ‘Kufr below Kufr'; as you have grades of Kufr so are there grades of Nifâq. (Faidhul Bâri)

Imâm Nawawi says that resemblance of a believer to a Munâfiq is directly proportional to the number of signs he will be having of Nifâq, more the signs of Nifâq more will he resemble a Munâfiq.

قيــام ليلــة القــدر مــن الإيمــان بــاب

Chapter (Bâb) 26 : To establish Salâh on the night of Qadr is a part of Imân.

Hadith No. 34

حَدَّثَنَا (أبُو اليَمان) قال أخْبَرَنَا (شُعَيْب) قال حدّثنا (أبُو الزِّنَاد) عَن (الأعْرج) عَن (أبي هُرَيْرَة) قال رسولُ اللهِ مَنْ يَقُمْ لَيْلَةَ القَدْرِ إيمانا واحْتِسَابا غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ

Narrated by Abu Hurairah (RA)

Allâh's Apostle (RA) said, "Whoever establishes prayers on the night of Qadr out of sincere faith and with the hope to attain Allâh's rewards (and not to show off) then all his past sins will be forgiven."

Comments

What is meant by Qadr?

The word Qadr in Arabic has the following meanings viz.,

1. Taqdeer (Fate)

If its meaning is taken as taqdeer then here in this Hadith it would mean that during this night the angels are informed about the fate of the people they are going to face that year like death, illness, misfortunes, blessings and other such things.

2. Honour

If its meaning is taken as honour then it would mean that this night is the night of honour or that this night brings honour to those who worship sincerely during this night.

Out of sincere faith and hope to attain Allâh's rewards (إيمانا و احتساب)

The reason for keeping Imân as a precondition is obvious that for Magfirat (forgiving of sins by Allâh) true faith is a must. What does Ahtisâb (احتساب) mean? It means to keep the intention of Ikhlâs (sincerity) and attainment of Allâh's pleasure in constant view while performing the religious deeds. One thing is to do the worship with automatism while having mind engaged in something else and other thing is to do it with absolute presence of mind. So, if one establishes Salâh during this night (i.e, Qadr) with true faith and keeping Allâh's pleasure and fear in complete view, it is promised that his all sins will be forgiven.

Sins that will be forgiven

Majority of Ulema are of the opinion that only Gunnah-i-sagheerah (small sins) will be forgiven and not the Gunnah-i-Kabeera (big sins) as for the latter Toabah is a must. Some Ulema say that it is not far from the Mercy of Allâh that he may forgive all sins, small as well as big.

الجهاد من الإيمان - باب:

Chapter (Bâb) 27: The holy struggle is a part of Imân

Hadith No. 35

ة)ُ قال حدّثنا (أبُو زُرْعَةَ بنُ عَمْروبنِ جَرِيرٍ) قال حدّثنا (عبدُ الوَاحِدِ) قال حدّثنا (عُمَارَ)
جَرِيرٍ بنِ حَفْص) قال حدّثنا قال سَمِعْتُ (أبا هُرَيرَةَ) عنِ النَّبيِّ قال انْتَدَبَ اللهُ لِمَنْ خَرَجَ في سَبِيلِهِ لاَ يُخْرِجُهُ إلاَّ إيمانٌ بِي وتَصْدِيقٌ بِرُسُلِي أن أرْجِعَهُ بِمَا نَالَ مِنْ أجْرٍ أو غَنِيمَةٍ أوْ أُدْخِلَهُ الجَنَّةَ ولَوْلاَ أنْ أشُقَّ على أُمَّتِي ما قَعَدْتُ خَلْفَ سَرِيَّةٍ ولَوَدِدْتُ أنِّي أُقْتَلُ في سَبِيلِ اللهِ ثُمَّ أُحْيا ثم أُقْتَلُ ثم أُحيا ثم أُقتل

Purpose of Tarjamatul Bâb

Ulema have discussed in detail as to why Imâm Bukhari has got the chapter of Jihâd after Lailatul Qadr. Ibn Hajar says that as there is a lot of struggle (Mujâhadah) to keep standing in the Salâh during Lailatul Qadr, similarly there is great Mujâhadah in the Jihâd. Former is a Jihâd with one's own enemy i.e., Nafs and the latter is a Jihâd with the enemies of Islâm.

Narrated by Hadhrat Abu Hurairah (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "The person who participates in (Holy battles) in Allâh's cause and nothing compels him to do so except belief in Allâh and His Apostles, will be recompensed by Allâh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as

a martyr). Had I not found it difficult for my followers, then I would not remain behind any Sariyah going for Jihâd and I would have loved to be martyred in Allâh's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause."

Comments

انْتَدَبَ اللهُ لِمَنْ خَرَجَ في سَبِيلِهِ

Ulema have given many meanings of the word اِنْتَدَبَ viz.,

1. It means that one who leaves his home for Jihâd, Allâh will suffice him for his all needs i.e., his all needs will be taken care of by Allâh.

2. Allâh answers, one who leaves for Jihâd in His way, with Magfirat for that person (أجاب الله إلى سبيله)(An-Nihayah)

And nothing compels him to do so except belief in Allâh and His apostle

Ikhlâs i.e., to do everything for the sake of Allâh with absolute sincerity, is an important pre-requisite for acceptance of any deed by Allâh. A great deed like sacrificing one's life for the sake of Allâh i.e., Jihâd will also be rewarded only if it is for His sake. If someone participates in it for worldly gains, he will get no reward. Secondly one should have firm Imân in Allâh and His Messenger (Sallallâhu Alaihi Wasallam), no deed without this is acceptable to Allâh.

Will be recompensed by Allâh either with a reward or booty (if he survives) or will be admitted to paradise

A true believer who participates in Jihâd for the sake of Allâh will never return unrewarded, he will either return as victorious with a lot of booty, a lot of reward (أجر) or will earn martyrdom thereby confirming his abode in Jannah.

What is Sariyah?

Sariyah means a group of army comprising of up to four hundred persons.

What is Gazwah?

Gazwah is that Sariyah in which Rasulullah (Sallallâhu Alaihi Wasallam) participated himself.

The reasons behind Rasulullah's (Sallallâhu Alaihi Wasallam) not participating in all the Sariyahs

Rasulullah (Sallallâhu Alaihi Wasallam) said: "had I not found it difficult for my followers, I would not remain behind any Sariyah going for Jihâd". Irrespective of this statement he did participate because of the following reasons:

1. It would have become compulsory for all followers to participate in Jihâd, and at least for the Ameer-ul-Mumi'neen it would have become a must.

2. There would have arisen difficulties for the administration at Madinah.

I would have loved to be martyred again and again

And I would have loved to be martyred in Allâh's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.

This statement is to highlight the significance of Jihâd.

باب- تَطَوُّعُ قِيامِ رَمَضَانَ مِنَ الإيمان

Chapter (Bâb) 28: To establish optional Salâh during Ramadhan is a part of Imân

Purpose of Tarjamatul Bâb

Here Imâm Bukhari wants to convey that to offer optional deeds like Nawâfil and Mustahibât (نوافل و مستحبات) are also part of Imân. Secondly he wants to say that Qiyâm (standing during night Salâh) during Ramadhan is Sunnah and not Wâjib

Hadith No. 36

ال حدّثني (مَالِك)ٌ عن (ابن شِهاب)ٍ عنْ (حُمَيْدٍ بن عبدِ الرَّحْمَن)ِ عنْ (أبي هُرَيْرَة ُ (حدّثنا (إسْماعِيل
أنّ رسولَ اللهَّ ِ قال مَنْ قَامَ رَمَضَانَ إيمانا واحْتِسابا غُفِرَ لَهُ ما تَقَدَّمَ مِن ذَنْبِهِ َ (

Narrated by Hadhrat Abu Hurairah (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said: "Whoever establishes prayers during the nights of Ramadhan faithfully out of sincere faith and hope to attain Allâh's rewards (not for showing off), all his past sins will be forgiven."

بـــاب صوم رمضان احتسابا مـن الإيمـان

Chapter (Bâb) 29 : To fast during the month of Ramadhân seeking Allah's reward is a part of Imân.

Hadith no. 37

حدّثنا َ((ابنُ سَلاَم)ٍ قال أخْبَرَنَا (مُحَمَّدُ بُن فُضَيْل)ٍ قال حدّثنا (يحْيَى بنُ سَعيد)ٍ عنْ (أبي سَلَمَة
أبِي هُرَيْرَة) َ قال قال رسولُ الله مَن صامَ رَمَضانَ إيمانا واحْتِسابا غُفِرَ لهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ)

Narrated by Hadhrat Abu Hurairah (RA)

Allâh's apostle (Sallallâhu Alaihi Wasallam) said, "whoever observes fasts during the month of Ramadan out of sincere faith and hope to attain Allâh's rewards, then all his past sins will be forgiven."

Comments

This subject has already been discussed.

الدِّينُ يُسْرٌ وقَولُ النَّبيِّ أحَبُّ الدِّينِ إلى اللهِ الحَنِيفيَّةُ السَّمْحَةُ بابٌ

Chapter (Bâb) 30: Religion is easiness, and the saying of prophet "the most beloved religion before Allâh is that which is Hanifiyah (to worship him alone) and easy"

Purpose of Tarjamatul Bâb

In previous chapters, Imâm Bukhari mentioned about night prayers, fasting and Ramadhan, all these things are difficult and demand lot of courage and hard work. By looking at these things one may consider Islâm a difficult religion. In order to remove that notion, Imâm Bukhari introduced this chapter in between, which clearly states that the Deen is very easy. Here he follows the Qura'nic pattern. Allâh Ta'âlâ says:

نْكُمُ الشَّهْرَ فَلْيَصُمْهُ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِ
الْعُسْرَ وَمَنْ كَانَ مَرِيضًا وَلِتُكْمِلُوا الْعِدَّةَ أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Ramadan is the (month) in which was send down the Qur'an as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting but if anyone is ill or on a journey the prescribed period (should be made up) by days later. Allâh intends every facility for you He does not want to put you to difficulties. (He wants you) to complete the prescribed period and to glorify Him in that He has guided you; and perchance ye shall be grateful (2:185)

Here in this verse easiness is mentioned after the command for fasting, "He does not want to put you to difficulties".

Religion is easiness (ألـــدين يســـر)

Allâh likes the religion which is really easy, and Islâm is a very easy religion when compared to other religions. Followers of Hadhrat Musâ (AS) were asked to offer Salâh fifty times a day. They had to pay one-fourth of their savings as Zakâh and they had to cut off that part of the cloth which would get Najas (impure). They were being punished for their sins in this world as well. The Shari'ah for this Ummah is very easy to follow, just five times Salâh in a day and just two and a half percent of savings to be paid as Zakâh. The clothes become clean and pure just by washing only, no need to cut them off and throw away. This Ummah will not get the punishment of getting disfigured like pigs and monkeys as happened to some earlier people.

What is Hanifiyah (حنيفية)?

Hanief means one who worships Allâh alone and seeks only and only His help in all matters. That is why Hadhrat Ibrahim (AS) was also called Hanief. He left his home, got ready to sacrifice his son for Allâh's sake and when angels offered him their help while he was being put to fire, he said:

لى ما إليك فلا و إما من الله فبب

"If it (help) is from you-then no, if it is from Allâh-then yes".

So following the path of Hadhrat Ibrahim (AS) is Hanifiyah.

What is Samhah (سمحة)?

It means easiness. Allâh, being Merciful to His bondsmen, wants easiness for them.

Ta'leeqat-i-Bukhari (تعليقات بخاري)

It is a very important and interesting part of Sahih Bukhari. Many times Imâm Bukhari mentions a Hadith or part of a Hadith under the title (Bâb) as Tarjamatul Bâb, these are called Taleeqat-i-Bukhari as is mentioned in this Bâb:

يُسْرٌ وقَولُ النَّبيِّ أحَبُّ الدِّينِ إلى اللهِ الحَنِيفيَّةُ السَّمْحَةُالدِّينُ

"Religion is easiness, and the saying of Prophet (Sallallâhu Alaihi Wasallam) "The most beloved religion to Allâh is that which is Hanifiyah (To worship him alone) and easy."

Ta'leeqat are of two kinds

1. Those types of Ahâdith which Imâm Bukhari mentions in his book Sahih Bukhari at other places and also gets them in a particular Bâb just to defend his point. These are 1341 Ahâdith in total. (Kashful Bâri).

2. There are a good number of Ahâdith which Imâm Bukhari mentions in Tarjamatul Bâb but does not mention them in his book. The reason is that Imâm Bukhari has set a very strict criteria for any Hadith to be so authentic as to be worthy of being included in his book. These types of Ahâdith, which he gets in Tarjamatul Bâb and does not mention them in his book, do not meet that criteria necessary for inclusion in his book, though these were authentic near Imâm Bukhari as well. These are one hundred and fifty nine in total. (Kashful Bâri).

Hadith no. 38

حدّثنا (عَبدُ السَّلامِ بنُ مُطَهِّر) قال حدّثنا (عُمَرُ بنُ عَلِي) عن (مَعْنِ بن مُحَمَّدٍ الغِفَاري) عن (سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِي) عن (أبي هرَيْرَة) عن النَّبِيِّ قال إنَّ الدِّينَ يُسْرٌ ولَنْ يُشَادَّ الدِّينَ أحَدٌ إلاَّ غَلَبَهُ فَسَدِّدُوا وَقارِبُوا وأبْشِرُوا واسْتَعِينُوا بالغُدْوَةِ والرَّوْحَةِ وشيْءٍ مِنَ الدُّلْجَةِ

Narrated by Abu Hurairah (RA)

the Prophet (Sallallâhu Alaihi Wasallam) said, "Religion is very easy and whoever overburdens himself in his religion will be overpowered by it (not be able to continue in that way). so take the right path of perfection and try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, afternoons and the last hours of the nights."

Comments

Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way.

We have seen above as to how Deen is very easy. We can take any aspect of Deen and will definitely find it very easy. The most important deed i.e., Salâh just five times, Zakâh just two and a half percent that too only on savings and only once in a year, fasting just for one month and that too during day only and Hajj just once in a life time and that too if you have enough money otherwise not. If one falls ill or becomes is weak, many things get waved off.

Allâh likes those deeds which are done with consistency even if less in number. Rasulullah (Sallallâhu Alaihi Wasallam), being very kind to his Ummah, advises not to overburden oneself with too much of load of worship which one cannot continue later on. Suppose somebody says that he would always wake up for the night prayer, he may do it for some nights but will not be able to do it later on and this is not needed in our Shari'ah.

So take the right path of perfection and try to be near to perfection

اسداد: قال اهل اللغة التوسط في العمل

"as-Sidâd means balanced deeds (without any exaggeration or subtraction)". (Fathul Bâri)

It is very difficult to comment on the beauty of this statement of Rasulullah (Sallallâhu Alaihi Wasallam). It is his utmost affection for his Ummah with which he has given us such great teachings. Firstly, he advises us to choose an ideal path devoid of any extremism, a path which is right one and perfect too. Then he knows that it is always difficult to tread on the ideal and perfect path, so, he advises us to be at least near to it, that will also suffice. One who takes to extremism, usually does not reach the destination but slow and steady always wins the race.

And receive the good tidings that you will be rewarded

Every word of this Hadith needs to be engraved on heart and mind. Usually you will see people depressed and worried, here the real doctor of the mankind prescribes the best medicine for depression i.e., to remain happy after doing the handful of good deeds and receive the good tidings that you will be rewarded. Rasulullah (Sallallâhu Alaihi Wasallam) wants his followers to be happy.

And gain strength by worshipping in the mornings, afternoon and the last hours of the nights

This is the practical part of the medicine. Allâmah Shabir Uthmâni says if someone wants to be a Wali (beloved believer of Allâh), this Hadith is enough. One does not need to shun the world and go to jungles to achieve salvation but it is enough if one can devote some time for the remembrance of Allâh in the mornings up to sunrise, in the afternoons and in last part of the nights. This is quite practicable, relatively easy and of tremendous spiritual benefit if one understands and practices it with faith and consistency. The timings of Salâh have also been framed during these times only as these are the times when man finds freshness in his mind and is relatively less distracted by the worldly engagements. These are the times chosen by Allâh for showering maximum spiritual benefits to His bondsmen.

So, Rasulullah (Sallallâhu Alaihi Wasallam) tells his followers to adopt the balanced approach, not to be extremists, be happy, do worldly work without any hesitation or worry and give some time of the day and night to the remembrance of Allâh.

الصَّلاةُ مِنَ الإيمانِ وَقَوْلُ الله تعالى وما كان الله ُّ لِيُضيعَ إيمانَكُمْ يَعْني صَلاَتَكُمْ عندَ البَيْتِ -باب

Chapter (Bâb) 31: Praying is a part of faith and the saying of Allâh Ta'âlâ "And never would Allâh make your faith of no effect" i.e., your prayers (Salâh) which you offered while facing Baitul Maqdis (Jerusalem)

Purpose of Tarjamatul Bâb

In these chapters Imâm Bukhari is mentioning the requisites of faith and here he wants to convey his point that Salâh is also part of Imân as in this verse the word Imân is used for Salâh.

Shân-i-Nuzool of this verse

It is narrated by Hadhrat Ibn Abbas (RA) that some people had already died before Ka'bah was again decreed as Qiblah of Muslims at a time they were facing Baitul Maqdis during Salâh. At this point a question aroused in the minds of some Sahâbah as to what would happen to the prayers of those Sahâbah who had already died and had offered their prayers towards Baitul Maqdis? They came to Rasulullah (Sallallâhu Alaihi Wasallam) and asked him about this, on this Allâh Ta'âlâ sent this verse:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

"And never would Allâh make your faith of no effect". (2:143)

(يعني صلاتكم عند البيت) i.e., the prayers you offered while facing Baitul Maqdis (Jerusalem)

This statement of Imâm Bukhari (يعني صلاتكم عند البيت) is one of the difficult statements of Sahih Bukhari which Ulema find difficult to explain, as to what is the meaning of "Al Bait" here. There is consensus amongst Muhadditheen that Imân in this verse means Salâh but there is no satisfactory explanation of the word "Al Bait" used by Imâm Bukhari. Some say that by it he means Baitul Maqdis, others object to it by saying that "Al Bait" is usually used for Ka'bah. Some say that by it he means Ka'bah but then its meaning here does not fit.

Hadith No. 39

حدّثنا (عَمْرُو بنُ خالد) قال حدّثنا (زُهَيْر) قال حدّثنا (أبو إسْحاق) عن (البَرَاء) أنّ النَّبيَّ كان أوّلَ ما قَدِمَ المَدِينَة نَزَلَ على أجْدَادِهِ أو قال أخوالِهِ مِن الأنصار وأنه صَلَّى قِبَلَ بَيْتِ المقْدِس سِتَّة عَشَرَ شَهْراً أو سَبْعَة عَشَرَ شَهْراً وكان يُعْجِبُهُ أن تَكُونَ قِبْلَتُهُ قِبَلَ البَيْتِ وأنَّهُ صَلَّى أوّلَ صَلاةٍ صَلَّاها صَلاةَ العَصْرِ وصَلَّى مَعَهُ قَوْمٌ فخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ فمَرَّ على أهْلِ مَسْجِدٍ وَهُمْ رَاكِعُونَ فقال أشْهَدُ بِاللهِ لقَدْ صَلَّيْتُ مَعَ رسولِ الله قِبَلَ مَكَّةَ فدَارُوا كما هُمْ قِبَلَ البَيْتِ وكانت اليَهُودُ قَدْ أعْجَبَهُمْ إذْ كان يُصَلِّي قِبَلَ بَيْتِ المقْدِس وأهْلُ الكِتَابِ فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ البَيْتِ أنْكَرُوا ذَلكَ قال زُهَيْرٌ حدّثنا أبُو إسْحَاق عن البَرَاءِ فى حديثِهِ هذا أنه ماتَ على القِبْلَةِ قَبْلَ أنْ تُحَوَّلَ رِجالٌ وَقُتِلُوا فَلَمْ نَدْرِ ما نَقُولُ فِيهِمْ فأنْزَلَ اللهُ تعالى وما كان اللهُ لِيُضيعَ إيمانَكُمْ

Narrated by Al Bara bin Azib (RA)

When Prophet (Sallallâhu Alaihi Wasallam) came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing

Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah (at Makkah). The first prayer which he offered facing the Ka'bah was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came across some people in a mosque who were bowing down during their prayers (facing Jerusalem). He said addressing them, "By Allâh, I testify that I have prayed with Allâh's Apostle while facing Ka'bah (Makkah).' Hearing this, they changed their direction towards the Ka'bah immediately. Jews and the people of other scriptures used to get pleased to see the Prophet facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it.

Al-Bara' added, "Before we changed our direction towards the Ka'bah (Makkah) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allâh then revealed: And Allâh would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid).' " (2.143).

Narrator: Al Bara (bin Azib)

He is a famous Sahâbi who participated in all Gazwas (wars) except that of Badr as that time he was too young. As per Abu Umru Shaibani, he was the conqueror of Ray. There are three hundred and five Ahâdith narrated on his authority. He died in 71 or 72 Hijrah, peace be upon his soul.

Comments

When the Prophet came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar.

Madina was the Nanihal (maternal home) for Rasulullah (Sallallâhu Alaihi Wasallam). It was actually the maternal home of his grandfather-Abdul Mutallib, whose mother namely Salma Bint Umru was from Madinah from the clan of Banu Adi bin Najar. The mother of Rasulullah (Sallallâhu Alaihi Wasallam) was from Qarshi clan. Abdul Mutallib's father Hashim bin Abd Manaf came to Madinah and married this lady and she gave birth to a baby boy whose actual name was Sheebat ul Hamd. His father Hashim died in his journey of Syria and then his uncle, Mutallib bin Manaf, got his nephew, Sheebat ul Hamd, to Makkah where this boy

got known by the name of Abdul Mutallib when his actually he was nephew of Mutallib and not the son. (Kashful Bâri)

He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months.

There are different narrations regarding the time period during which Rasulullah (Sallallâhu Alaihi Wasallam) offered Salâh towards Baitul Maqdis. Imâm Bukhari and Imâm Muslim mention with uncertainty sixteen or seventeen months whereas in some narrations sixteen and in some seventeen is mentioned with certainty.

The Mosque where change of Qiblah took place

There are various opinions about it, Ibn Hajar says that this change of Qiblah from Baitul Maqdis towards Ka'bah was ordered by Allâh Ta'âlâ to Rasulullah (Sallallâhu Alaihi Wasallam) while offering the Zuhr Salâh in Masjid Banu Salma, commonly now known as Masjid Zu-Qiblatain (ذو القبلتيـــــــــن). Rasulullah (Sallallâhu Alaihi Wasallam) while offering Salâh turned from Baitul Maqdis towards Ka'ba. He offered first two Raka'ts towards Baitul Maqdis and the remaining two towards Ka'ba. Then the first Salâh which was offered towards Ka'bah in Masjid Nabawi was the Asr Salâh. One of the persons, Ubâd bin Bisher, who offered Asr Salâh after Rasulullah (Sallallâhu Alaihi Wasallam) in Masjid Nabawi facing Ka'ba, passed by the Masjid Banu Hârisah where people were offering Asr Salâh towards Baitul Maqdis, He said addressing them, "By Allâh, I testify that I have prayed with Allâh's Apostle facing Makkah (Ka'ba).' Hearing this, they changed their direction towards the Ka'bah immediately. People of Quba came to know about the change of Qiblah in next Fajr Salâh as Quba is at some distance from Madinah. (see Tabaqât Ibn Sa'd, Fathul Bâri, Kashful Bâri).

حُسْنِ إِسْلاَمِ المَرْءِ -باب

Chapter (Bâb) 32: Beauty of Islâm of a person.

Purpose of Tarjamatul Bâb and its relation with previous Bâb:

Allâmah Aini says in Umdatul Qâri that in previous chapter Imâm Bukhari mentioned that Salâh is from faith and that as we know that beauty of Islâm is because of Salâh, so, after Salâh he got the chapter on the beauty of Islâm. The purpose here again is the same that is to prove that Imân has grades. Here he says that beauty is part of Islâm, as we know that beauty has grades, so naturally Imân will also have different grades.

Hadith No. 40

الخُدْرِى)ّ أخبرَهُ أنه سَمِعَ رسولَ اللهَّ ِ (صلى اللهَّ ُ عليه وسلم) قال مَالِكٌ أخْبَرَنِي زَيْدُ بنُ أسْلَم)َ أنّ (أبا سَعِيدٍ
الحَسَنَةُ بِعَشْرِ يقول إذا أسْلَمَ العَبْدُ فَحَسُنَ إسْلاَمُهُ يُكَفِّرُ اللهَّ ُ عنهُ كلَّ سَيِّئَةٍ كان زَلَفها وكان بَعْدَ ذلكَ القِصاصُ (
والسَّيِّئَةُ بِمِثْلِها إلاَّ أن يَتَجَاوَزَ اللهَّ ُ عنها أمْثَالِها إلى سَبْعِمِائَةِ ضِعْفٍ

Narrated Abu Sa'eed al Khudri

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said ,"If a person embraces Islâm and beautifies his Islâm (by following it sincerely), then Allâh will expiate all his past sins, and after that starts the sanction. The good deeds will be rewarded ten times to seven hundred times of it overlooks and an evil deed will be recorded as it is unless Allâh forgives it."

Hadith No. 41

حدثنا (إسْحَاقُ بنُ مَنْصُور) قال حَدّثنا (عبدُ الرَّزَّاق) قال أخْبَرَنَا (مَعْمَر) عَنْ (همام) عَنْ (أبى هُرَيْرَةَ) قال
قال رَسُولُ اللهَّ ِ (صلى اللهَّ ُ عليه وسلم) إذا أحْسَنَ أحَدُكُمْ إسْلاَمَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِعَشْرِ أمْثَالِهَا (
ضِعْفٍ وكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا إلى سَبْعِمِائَةِ

Narrated by Abu Hurairah

Allâh's Apostle said, "If any one of you improve (follows strictly) his Islâmic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

Comments

In this Hadith Rasulullah (Sallallâhu Alaihi Wasallam) says that whosoever embraces Islâm with absolute sincerity, all his previous sins will be expiated. Another Hadith says,

ما كان قبله إسلام يهدم

"Islâm waves off (raises to ground) all the past sins". Muslim)

After entering into the fold of Islâm the deeds will be treated as per their merit which has been labelled as "Qisas" in this Hadith. A good deed will be rewarded ten times and the reward can go up to seven hundred times and even more if Allâh wishes, whereas the bad deed will be recorded as it is.

What about the past good deeds of one who embraces Islâm?

whosoever embraces Islâm with absolute sincerity, all his previous sins will be expiated. Will he be rewarded for his good deeds or not? There is difference of opinion amongst the Ulema on this. As per Imâm Nawawi, he will be rewarded for his good deeds (Umdatul Qâri, Sharah Nawawi on sahih Muslim), but Imâm Bukhari seems to differ on this point that is probably why he has omitted the other part of this Hadith, which has been quoted by Imâm Dhar-i-Qutni from Imâm Mâlik, which says that the his past good deeds are recorded (Nawawi). But the question is that what will happen to good deeds of that person who does not embrace Islâm? Allâmah Kashmiri says that good deeds of non believer will be of two types, Ibâdât and Qurbât. For Ibâdât, Niyyat or intention is necessary and for Niyyat Islâm is a precondition, so, there is no question of these deeds becoming Ibâdat. But these good deeds of a non believer will definitely help him in this world and there is every possibility that these will lead to the reduction in the severity of punishment in the Hereafter, i.e., a non believer with bad deeds will get more chastisement than one with good deeds.

أحب الدين إلى الله عزّ و جلّ أدومه-باب

Chapter (Bâb) 33: The best deed (in religion) in the sight of Allah (the Exalted and Almighty) is one which is done continuously.

Hadith No. 42

حدّثنا (مُحَمَّدُ بْنُ الْمُثَنَّى) حدّثنا (يَحْيَى) عَنْ (هِشَام) قال أخْبَرَنِي أبي عَنْ (عائِشَةَ) أن النَّبِيَّ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ قالَ مَنْ هَذِهِ قالَتْ فُلاَنَةُ تَذْكُرُ مِنْ صَلاَتِهَا قالَ مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ فَوَاللَّهِ لاَ يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا

وكانَ أحَبَّ الدِّينِ إلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ

Narrated by Aisha (RA)

Once the Prophet came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allâh does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allâh is that which is done with consistency."

Comments

One day a lady namely Hawla bint Tuweet was sitting with Hadhrat Aisha (RA) and Rasulullah (Sallallâhu Alaihi Wasallam) passed by from there. Hadhrat Aisha (RA) started praising the Salâh of that lady. It is said that she was famous for her lengthy Salâh and also for her night Salâh. Rasulullah (Sallallâhu Alaihi Wasallam) forbade Hadhrat Aisha (RA) from saying so. He told her," Do (good) deeds which is within your capacity (without being overtaxed) as Allâh does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allâh is that which is done with consistency."

From this Hadith we learn that one should try to do good deeds with consistency which are within one's capacity even if these are less in number. This is all about the optional Ibadât (nawafil) and not about obligatory Ibadât (Faraidh) as the latter are always in man's capacity because in Shari'ah, Allâh has not put any burden on man which he cannot bear.

أكْمَلْتُ لَكُمْ زِيَادَةِ الإِيمَانِ ونُقْصَانِهِ وقَوْلِ اللهِ تعالى وزِدْنَاهُمْ هُدًى ويَزْدَادَ الَّذِينَ آمَنُوا إيمَانا وقالَ الْيَوْمَ -باب
دِينَكُمْ فَإِذَا تَرَكَ شَيْئا مِنَ الْكَمَالِ فهُوَ نَاقِصٌ

Chapter (Bâb) 34: Faith increases and decreases and the saying of Allâh," We increased them in guidance", "And that believers may increase in faith", and Allâh said , "This day I have perfected your religion for you". So, A person will suffers loss if he leaves anything of perfection.

Purpose of Tarjamatul Bâb

Previous chapter was about the consistency in deeds and this chapter says that faith can increase and decrease as one may either be consistent or inconsistent. Secondly, in this chapter the verse of the Qur'an about the perfection of Deen is quoted which also implies that anything that is perfect can increase or decrease in perfection. Ulema have given different explanations as to why Imâm Bukhari has repeated this Bâb.

Hadith No. 43

إبراهيم قال حدثنا هشام قال حدثنا قتادة عن انس عن النبي قال يخرج حدثنا مسلم بن
من النار من قال لا إله إلا الله وفي قلبه وزن شعيرة من خير ويخرج من النار من قال لا
غله إلا الله وفي قلبه وزن برة من خير ويخرج من النار من قال لا إله إلا الله وفي
قلبه وزن ذرة من خير

Narrated by Anas (RA)

The Prophet said, "Whoever said "None has the right to be worshipped but Allâh and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allâh and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allâh and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

Comments

This Hadith also shows that Imân has different grades, which has been compared to things like barley grain, wheat grain and an atom.

What is a Zarrah (atom)?

There are various opinions about it ,viz.,

It means a single dust particle among those which are seen floating in air in sun light that passes through window or some opening.

It means the smallest scalar quantity which can be weighed.

Ibn Abbas says that it means a single dust particle among those which fall down when you strike hands together in order to clean them from dust.

Four (04) zarrahs (atoms) make one Khardhal.

Risâlat

Ibn Hajar says that Risâlat (faith in Prophethood of Muhammad (Sallallâhu Alaihi Wasallam) is included and understood in لا إلــــه إلا الله so one should not be think that faith in Prophethood of Muhammad (Sallallâhu Alaihi Wasallam) is not part of Imân.

Significance of Imân

This Hadith also shows the significance of faith that even a small part of it equal to an atom is enough to get one ultimately out of Hell.

Hadith No. 44

حدّثنا (الْحَسَنُ بْنُ الصَّبَّاح)ِ سَمِعَ (جَعْفَرَ بْنَ عَوْن)ٍ حدّثنا (أبُو الْعُمَيْس)ِ أخْبَرَنَا (قَيْسُ بنُ مُسْلِم)ٍ عَنْ
طَارِقِ بْنِ شِهَاب)ٍ عَنْ (عُمَرَ بْنَ الْخَطَّاب)ِ أنّ رَجُلاً مِنَ الْيَهُودِ قَالَ لَهُ يا أمِيرَ الْمُؤْمِنِينَ آيَةٌ فِي كِتَابِكُمْ
تَقْرَءُونَهَا لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لاَتَّخَذْنَا ذَلكَ الْيَوْمَ عيدا قالَ أيُّ آيَةٌ قالَ الْيَوْمَ أكْمَلْتُ لَكُمْ دِينَكُمْ وَ

عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ عَلَيْهِ وَهُوَ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا قَالَ
قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ

Narrated by Umar bin al-Khattab (RA)

Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration." 'Umar (RA) bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion For you, completed My favor upon you, And have chosen for you Islâm as your religion." (5.3) 'Umar (RA) replied, "No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet was standing at 'Arafat (i.e. the Day of Hajj)"

Comments

A Jew wanted to convey that it is really a matter of great honour and pride for Muslims that Allâh has chosen Islâm as His religion and has completed His favour for Muslims. Allâh says,

تُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْ

"This day have I perfected your religion for you completed my favor upon you and have chosen for you Islâm as your religion."(5:3)

By this answer Hadhrat Umar (RA) meant that these two days i.e., Friday and the day of Arfa (day preceding Eid uz Zuha) are already days of celebration for us and that Muslims are fully aware of the significance of these verses of the Qur'an.

باب -الزَّكَاةُ مِنَ الإِسْلاَمِ وقَوْلُه ومَا أُمِرُوا إلاَّ لِيَعْبُدُوا اللهَّ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ ويُقِيمُوا الصَّلاَةَ ويُؤْتُوا الزَّكَاةَ وذَلِكَ دِينُ القيمةِ

Chapter (Bâb) 35 : To pay Zakâh is part of Islâm, and the saying of Allâh, "And they have been commanded no more than this: to worship Allâh offering Him sincere devotion being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight". (98:5)

Purpose of Tarjamatul Bâb

Earlier on Imâm Bukhari mentioned about things like Salâh and Jihâd and now he mentions about Zakâh.

Hadith No. 45

حَدَّثَنَا إِسْمَاعِيلُ قال حدّثني مالِكُ بْنُ أنَسٍ عَنْ عَمِّهِ أبي سُهَيْلِ بْنِ مالِكَ عَنْ أبِيهِ أنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللهِ يَقُولُ جَاءَ رَجُلٌ إلى رسول الله مِنْ أَهْلِ نَجْدٍ ثائِرُ الرَّأسِ يُسْمَعُ دَوِيُّ صَوْتِهِ ولاَ يُفْقَهُ ما يقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الإسْلاَمِ فقال رسول الله خَمْسُ صَلَوَاتٍ في اليَوْمِ واللَّيْلَةِ فقال هَلْ عَلَيَّ غَيْرُها قال لا إلا أنْ تَطَّوَّعَ قال رسول الله وصِيَامُ رَمَضانَ قال هَلْ عَلَيَّ غَيْرُهُ قال لاَ إلاَّ أنْ تَطَّوَّعَ قال وذَكَرَ لَهُ رسولُ اللهِ الزَّكَاةَ قال هَلْ عَلَيَّ غَيْرُهَا قالَ لاَ إلاَّ أنْ تَطَّوَّعَ قالَ فأدْبَرَ الرَّجُلُ وهوَ يَقُولُ واللهِ لاَ أزِيدُ عَلَى هَذَا ولاَ أنْقُصُ قال رسول الله أفْلَحَ إنْ صَدَقَ

Narrated by Talha bin Ubaidullah

A man from Najd with unkempt hair came to Allâh's Apostle and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islâm. Allâh's Apostle said, "You have to offer prayers exactly five times in a day and night (i.e., 24 hours)." The man asked, "Is there any more (praying)?" Allâh's Apostle replied, "No, but if you want to offer the Nawâfil prayers (you can)." Allâh's Apostle further said to him: "You have to observe fasts during the month of Ramadan." The man asked, "Is there any more fasting?" Allâh's Apostle replied, "No, but if you want to observe the Nawâfil fasts (you can.)" Then Allâh's Apostle further said to him, "You have to pay the Zakâh (obligatory charity)." The man asked, "Is there any thing other than the Zakâh for me to pay?" Allâh's Apostle replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allâh! I will neither do less

nor more than this." Allâh's Apostle said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)."

Comments

Since other things mentioned in this Hadith like Salâh etc. have already been mentioned, Imâm Bukhari has highlighted only Zakâh in this Hadith.

بَاب - إتّباعُ الْجَنائِز مِنَ الإِيمَان

Chapter (Bâb) 36: To accompany the funeral procession (up to the place of burial) is a part of faith

Purpose of Tarjamatul Bâb

Ibn Hajar says that Imâm Bukhari has ended the list of titles of his chapters related to the parts of faith like Salâh, Zakâh etc. with this chapter of funeral procession as funeral comes last in man's life, so has he got it last.

Hadith No. 46

حدّثنا أحْمَدُ بْنُ عَبْدِ اللهِ بْنِ عَلِيٍّ المَنْجُوفِي قال حدّثنا رَوْح قال حدّثنا عَوْف عَنِ الْحَسَن ومُحَمَّد عَنْ أَبِي هُرَيْرَة أنّ رسولَ الله قالَ مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إيمَاناً واحْتِسَاباً وكانَ مَعَهُ حتَّى يُصَلَّى عَلَيْهَا ويُفْرَغَ مِنْ دَفْنِهَا فإنَّهُ يَرْجِعُ مِنَ الأَجْرِ بِقِيرَاطَيْنِ كُلُّ قيرَاطٍ مِثْلُ أُحُدٍ ومَنْ صَلَّى عليْهَا ثُمَّ رجَعَ قَبْلَ أنْ تُدْفَنَ فإنَّهُ يَرْجِعُ بِقِيرَاطٍ تابَعَهُ عُثْمانُ المُؤَذِّنُ قال حدّثنا عَوْفٌ عَنْ مُحمَّدٍ عَنْ أبِي هُرَيْرَةَ عَنِ النَّبِي نَحْوَهُ

Narrated by Hadhrat Abu Hurairah (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allâh's reward and remains with it till the funeral prayer is offered and the burial

ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only."

Comments

Allâh's Apostle said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allâh's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Here the word Ahtesâb (احتساب) is used with Imân, it is said that one should follow the funeral with Ahtesâb i.e., while following the funeral one should think over the reality of life and its end and try to derive lessons for oneself. It is this type of following the funeral which is promised this reward of two Qirats. By following the funeral one should get reminded of death and its consequences and should try to prepare one's self for the same.

باب خَوْفِ الْمُؤْمِنِ مِنْ أَنْ يَحْبَطَ عَمَلُهُ وَهُوَ لاَ يَشْعُرُ وقال إبْراهِيمُ التَّيْمِيُّ ما عَرَضْتُ قَوْلِي علي عَمَلي إلاَّ خَشِيتُ أَنْ أَكُونَ مُكَذَّبًا وقال ابنُ أبي مُلَيْكَةَ أَدْرَكْتُ ثَلاَثِينَ مِنْ أَصْحابِ النَّبيِّ كُلُّهُمْ يَخافُ النِّفَاقَ على نَفْسِهِ ما مِنْهُمْ أَحَدٌ يَقُولُ إِنَّهُ على إيمانِ جِبْرِيلَ ومِيكائِيلَ ويُذْكَرُ عن الْحسَنِ ما خافَهُ إلاَّ مُؤْمِنٌ ولا أَمِنَهُ إلاَّ مُنافِقٌ وما يُحْذَرُ مِنَ الإصْرارِ على النِّفَاقِ والعِصْيانِ مِنْ غَيْرِ تَوْبَةٍ لِقَوْلِ اللهِ تعالى ولَمْ يُصِرُّوا على ما فَعَلُوا وهُمْ يَعْلَمُونَ

Chapter (Bâb) 37: Fear of the believer that his good deeds may be destroyed without his knowledge. And Ibrahim Taymi said, "Whenever I compare my words with my deeds, I always fear that I many be liar". And Ibn Mulaika said, "I met thirty companions of Prophet (Sallallâhu Alaihi Wasallam) and every one of them feared having hypocrisy in themselves, and none of them said that they had faith of same degree as that of angel Jibra'eel or Meeka'eel. It was mentioned that al-Hasan (al-Bisri) said, "only believers fear hypocrisy and only hypocrites feel safe from it". And in this chapter those things are also mentioned from which one is being warned like infighting and persistence on sins without repentance (Toabah), as Allâh says, "And are never obstinate in persisting knowingly in (the wrong) they have done". (3:135)

Purpose of Tarjamatul Bâb

After finishing the things related to faith or Imân, Imâm Bukhari got this chapter in which he wants to tell the believers that they should not feel safe after having faith but they should always keep in mind that only that faith is valid and useful which one can carry along after one's death. Sometimes a believer says something unknowingly which begets the wrath of Allâh and his faith is snatched from him and he even does not come to know that. So a believer should always avoid those things which are harmful for Imân and should try to do as many good deeds as possible in order to strengthen his Imân.

Ibrahim Taymi was a pious man who used to say that whenever he says something he fears that people may refute him as they may not find his deeds matching his words. Ibn Mulaika says that he met thirty Sahâbah who feared that they were hypocrites and that he has not seen anyone saying that his Imân is like that of Jibra'eel (AS) or Meeka'eel (AS). This last part of the sentence i.e., "That he has not seen anyone saying that his Imân is like that of Jibra'eel (AS) or Meeka'eel (AS) seems to be for contradiction of Imâm Abu Haniefah who is reported to have said so. Ulema have given different explanations of this statement of Abu Haniefah.

Hadith No. 47

حدّثنا (مُحَمَّدُ بنُ عَرْعَرَة)َ قال (حدّثنا شُعْبَة)ُ عن (زُبَيْد)ٍ قال سألت أبا وَائِلٍ عنِ المُرجِئَة فقال حدّثني عب
اللهّ ِ أن النَّبِيَّ قال سِبَابُ المُسْلِم فسُوُقٌ وَقِتالُهُ كُفْرٌ

Narrated by Hadhrat Abdullah (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief)".

Comments

Abu Wayil (RA) says that Abdullah bin Mas'ood told him a Hadith in which Rasulullah (Sallallahu Alaihi Wasallam) said that abusing a Muslim is Fisq (debauchery) and to quarrel with him is Kufr (infidelity).

Fisq literally means "debauchery, dissipate", but in Islamic Shariah Fisq means "disobedience, leave Allah's command and to get out of true path i.e., Shariah". Quarrelling with a fellow Muslim has been equated with Kurf in this Hadith so as to show the gravity of its sinfulness. Ulema say that it does not take one out of the fold of Islam but is a grave sin.

Hadith No. 48

بة بن سعيد حدثنا إسماعيل بن جعفر عن حميد عن أنس قال أخبرني عبادة بن الصامت أن **أخبرنا قتي**
رسول الله خرج يعتبر بليلة القدر وفتلاحى رجلان من المسلمين فقال إني خرجت لاخبر كم بليلة القدر وإنه
تلاحى فلان وفلان فرفعت وعسى أن يكون خيراً لكم التمسوها في السبع والخمس

Narrated 'Ubada bin As-Samit

"Allâh's Apostle went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarreled, its knowledge was taken away (I forgot it) and may be it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)".

Comments

One day Rasulullah (Sallallâhu Alaihi Wasallam) came out to inform people about Lailatul Qadr. There in Masjid-i-Nabwi, two people were quarrelling with each other on some matter. While Rasulullah (Sallallahu Alaihi Wasallam) got engaged in ending up quarrel between them, the exact information regarding the night on which Lailatul Qadr falls was lifted from his memory. This shows that quarrelling becomes a means which deprives one from many blessings and that too particularly when it takes place in a Masjid. Quarrelling in Masjid-i-Nabwi makes it all the more sinful. Ibn Dehya says that these two people were Ka'ab bin Maalik and Abdullah bin Abi Hadhrad who were quarrelling about some debt.

Afterwards, Rasulullah (Sallallâhu Alaihi Wasallam) said to the people, that there may be good in this for you not to know the exact night, so that you can now search for it. He said, you should search during the odd night of the last ten days of the month of Ramadhan.

اعةِ وبيَانِ النَّبِيِّ لَهُ ثم قال جاءَ جِبْرِيلُ عليه السلام جِبْرِيلَ النَّبِيَّ عن الإيمانِ والإسْلامِ والإحْسانِ وعِلْمِ السَّ -باب
وقَوْلِهِ تعالى وعليه السلام يُعَلِّمُكم دِينَكُمْ فَجَعلَ ذلِكَ كُلَّهُ دِينا وما بَيَّنَ النَّبِيُّ لِوَفْدِ عَبْدِ الْقَيْسِ مِنَ الإيمانِ
غَيْرَ الإسْلامِ دِينا فَلَنْ يُقْبَلَ مِنهُ

Chapter (Bâb) 38: Jibra'eel questioning about Imân, Islâm, Ahsân (benevolence) and the knowledge of the Hour (Dooms day) and clarifying these to Jibra'eel (AS) by him (i.e., Rasulullah (Sallallâhu Alaihi Wasallam). Then Rasulullah (Sallallâhu Alaihi Wasallam) said (to his companions), "Jibra'eel (AS) had come to teach you your religion. "So the Prophet (Sallallâhu Alaihi Wasallam) regarded Allâh that as Deen. And all that Rasulullah (Sallallâhu Alaihi Wasallam) explained to the delegation of Abdul Qais was a part of Imân and Allâh's saying, "And whoever desires a religion other than Islâm, never will it be accepted of Him". (3:85)

Hadith No. 49

حدثنا مسدد قال حدثنا إسماعيل بن إبراهيم أخبرنا أبو حيان التيمي عن أبي زرعة عن أبي هريرة قال كان
ا للناس فأتاه جبريل فقال ما الإيمان قال الإيمان أن تؤمن بالله وملائكته وبلقائه ورسله وتؤمن النبي بارزاً يوم
بالبعث قال الإسلام قال الإسلام أن تعبد الله ولا تشرك به وتقيم الصلاة وتؤدي
الزكاة المفروضة وتصوم رمضان قال ما الإحسان قال أن تعبد الله كأنك تراه فإن لم
ه يراك قال متى الساعة قال ما المسؤل عنها بأعلم من السائل وسأخبرك عن أشراطها إذا تكن تراه فإن
ولدت الأمة ربها وإذا تطاول رعاة الإبل البهم في البنيان في خمس لا يعلمهن إلا الله ثم تلا النبي إن الله عنده
يعلم الناس دينهم قال أبو علم الساعة الآية ثم أدبر فقال ردوه فلم يروا شيئاً فقال هذا جبريل جاء
عبد الله جعل ذلك كله من الإيمان

Hadith-i-Jibra'eel

Narrated by Abu Hurairah (RA)

One day while the Prophet (Sallallâhu Alaihi Wasallam) was sitting in the company of some people, (The angel) Gabriel (AS) came and asked, "What is faith?" Allâh's Apostle (Sallallâhu Alaihi Wasallam) replied, 'Faith is to believe in Allâh, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection." Then he further asked, "What is Islâm?" Allâh's Apostle replied, "To worship Allâh Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakâh) and to observe fasts during the month of Ramadan."

Then he further asked, "What is Ahsân (perfection)?" Allâh's Apostle replied, "To worship Allâh as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allâh's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

When a slave (lady) gives birth to her master.

When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allâh.

The Prophet then recited: "Verily, with Allâh (Alone) is the knowledge of the Hour--." (31:34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

Status of Hadith

This Hadith is called Hadith-i-Jibra'eel as it was Hadhrat Jibra'eel (AS) who was asking questions to Rasulullah (AS) in this Hadith. Qurtubi says that this Hadith should be called "Ummu-Sunnah" (Mother of all Ahâdith) in similar way as Surah Fatihah is called Ummul Qur'an. All other Ahâdith seem to be the explanation of this Hadith, same way as whole Qur'ân is said to be the explanation of Surah-al-Fatihah. All authentic authorities of Hadith agree upon the authenticity of this Hadith. Imâm Bukhari, Imâm Muslim and authors of other Hadith books have quoted this Hadith from different Sahâbah-al-Kirâm and author of Mishkât has quoted it from Hadhrat Umar ibn al-Khatâb (RA).

Purpose of Tarjamatul Bâb

By establishing this Bâb here Imâm Bukhari wants to convey that Islâm, Imân and Ahsân are synonymous and that these all constitute Deen as Rasulullah (Sallallâhu Alaihi Wasallam) told Sahâbah after Jibra'eel (AS) left and Rasulullah (Sallallâhu Alaihi Wasallam) labelled all these as Deen. Imâm Bukhari also substantiates his point by quoting the verse of the Qur'an which says:

ومَنْ يَبْتَغِ غَيْرَ الإسْلامِ دِينا فَلَنْ يُقْبَلَ مِنهُ

"If anyone desires a religion other than Islâm (submission to Allâh) never will it be accepted of him" (3:85)

Comments

There is consensus amongst Ulema that this incident took place in last part of the life of Rasulullah (Sallallâhu Alaihi Wasallam), most probably after Haja-tul-Widah (last Hajj of Rasulullah). It was during this last Hajj that the following verse of the Qur'an was revealed,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

"This day have I perfected your religion for you, completed my favor upon you and have chosen for you Islâm as your religion." (5:3)

As this verse says that the Deen i.e., Islâm has been perfected on that very day. Similarly this Hadith, which Rasulullah (Sallallâhu Alaihi Wasallam) stated during his last days, comprises of almost all aspects of Deen. Imân denotes all things related to beliefs, Islâm denotes all Ibâdât like Salâh, Saum and Zakâh etc. and Ahsân includes all things related to spiritual up-liftment with excellences what is called as Sulook.

Hadhrat Abu Hurairah (RA) says that one day they (companions of Rasulullah (Sallallâhu Alaihi Wasallam) were sitting around Rasulullah (Sallallâhu Alaihi Wasallam) when a stranger came dressed in shinning white dress with jet black hair and there were no signs of travelling upon him. He was not a local as no Sahâbi recognised him, so he aught to have come from a far-off place either on foot or on camel (those days camel was the only means of transportation). Had he come on foot or on a camel, there would have been lot of dust on his clothes and hair and other signs of tiredness of long journey should have also been noticeable. When Sahâbah saw none of these things, they were surprised. Imâm Muslim, while narrating the background of this Hadith, says that once Rasulullah (Sallallâhu Alaihi Wasallam) asked the Sahâbah to ask questions but they could not dare to ask anything because of fear and then Hadhrat Jibra'eel (AS) appeared. Abu Dawood quotes that the stranger came to Rasulullah (Sallallâhu Alaihi Wasallam) when Sahâbah were sitting around by his side and while he was sitting on an

elevated place of mud which the Sahâbah had constructed for him. Imâm Qurtubi derives a lesson from this that it is proper for an Aalim to sit on an elevated place for reverence. This stranger whom the Sahâbah could not recognise was Hadhrat Jibra'eel (AS) who had come in the form of a human being resembling one of the most handsome Sahahbi namely Dhahya-al-Kalbi (RA) as is reported in a narration quoted in Nasaee Sharief. Hadhrat Jibra'eel (AS) came in the form of a young man dressed in white clean clothes, from this Ulema have derived the lesson that

The young age is most suitable for learning.

The student should stick to the cleanliness and

That the white clothes are preferable.

It is reported in Musnad-al-Imâm-al-Azam on the authority of Hammad from Alqama from Ibn Mas'ood (RA) that Jibra'eel (AS) came in the form of a young man dressed in white clothes and said, As-salâm-u-Alikum Ya Rasulullah and Rasulullah (Sallallâhu Alaihi Wasallam) replied, Wa-Alaika-s-Salâm. From this Ulema have derived the lesson that an incomer can first greet Salâm to all those who are present and then can greet specific Salâm to someone calling him by name. After entering, Hadhrat Jibra'eel (AS) came near Rasulullah (Sallallâhu Alaihi Wasallam) and sat in front of him on knees as one sits in Tashahud in Salâh in such a way that his knees were touching the knees of Rasulullah (Sallallâhu Alaihi Wasallam). Ulema say that this is the best way of sitting for a student and helps in concentration and also shows his for learning.

Tell me about Imân

This was the first question that Hadhrat Jibraþeel (AS) asked Rasulullah (Sallallâhu Alaihi Wasallam). In reply to this question Rasulullah (Sallallâhu Alaihi Wasallam) said:

الإيمان ان تؤمن بالله وملائكته وبلقائه ورسله وتؤمن بالبعث

"Faith is to believe in Allâh, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection."

This imperative sentence of Jibra'eel (AS) does not imply order but implies request. There is consensus amongst all Ulema that Rasulullah (Sallallâhu Alaihi Wasallam) is superior than angels and humans (Mirqat).

Belief in Allâh

It means to believe in Oneness and Uniqueness of Allâh Ta'âlâ both in His Essence and His Attributes. To believe in His Self Existence and that His Existence is not dependent upon the existence of any other thing whereas the existence of every other thing is dependent upon His Existence. Imân in Allâh means to acknowledge His bounties, His Mercy and the extreme excellence of all His attributes as is worth His Jalâl and Jamâl.

Different people have Imân of different grades. Common people recite the article of faith i.e., Kalimah by tongue while having faith in their hearts whereas the people possessing higher grade of Imân find themselves in the presence of Allâh thus forgetting the world and remain busy in preparation for Hereafter. Those people having even higher state of Imân, get so much enlightenment from Allâh that they even forget themselves and the dualism is lost to them.

Allâh is the name of Essence of Allâh, the other names like Ar-Rehmân, Ar-Rahim, Al-Gaffâr are the names of His Attributes. So, in His name i.e., Allâh-all His Attributes are also included i.e., when one calls Him by the name of Allâh, he is calling Him by all His Attributes. Allâh alone is worth worshipping, as He alone is the Creator of every creature. He has no partners, no children and no parents, there is none like unto Him. He knows everything and listens everything at the same time. To listen one thing does not make Him unable from listening others. Similarly, seeing one thing does not make Him incapable to see others. He is Omnipotent and does not need any advisers or helpers. He is beyond human comprehension. He is present everywhere but cannot be seen in this world. He has no beginning or end, everything other than Him has a beginning and an end. Nothing happens in this universe out of His Knowledge and Will. He created things from nothing. He says, ‘be' and it ‘becomes'. He is the Real Creator, Designer, Planner and Operator of the whole universe and what is beyond that. No slumber seizes Him nor sleep. Nothing is beyond His kingdom. He is nearer to man than his jugular veins.

His Attributes are also beyond our comprehension. When we say ‘Hand of Allâh', it does not mean something like our hands, similarly when we say He sees, listens or speaks, it does not mean that He has eyes, ears and tongue like ours, but these words are used only for our easy understanding otherwise nobody can comprehend their real meaning, as the way He is Unique in His Essence so is He in His Attributes. His Attributes cannot be compared with that of His creatures. As is the

difference between the Creator and the creation, so is the difference between the Attributes of the Creator and the creation, e.g., difference between our seeing and listening and His seeing and listening.

Allâh is beyond time and space as these are created things. There is no present, past or future before Him, these are things for the creatures. One cannot attribute a particular direction to Him, as He is everywhere. It is not proper to attribute words like ascent or descent to Allâh. It is narrated in some traditions that Allâh descends to Aasman-i-Duniya (lowest heaven) during the last part of the night and also during Shabb-i-Qadr. By this descent it should not be understood that Allâh descends physically down as ascent and descent are not worth His Excellency. This word 'descent' again is from Mutashabihât and Ulema say that by this word descent is meant that Allâh pays special attention towards the world.

Nothing can make him helpless or overpower him. Allâh Ta'âlâ says in Qur'ân:

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَ لِكُمْ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

"It is Allâh Who has created you, further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) 'partners' who can do any single one of these things? Glory to Him! and High is He above the partners they attribute (to Him)! (30:40)

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

"And Allâh is not to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing, All-Powerful.(35:44)

For accomplishing any task one needs two things, power to do that task and the knowledge; Allâh has both, hence can do anything and everything.

Our eyes can see material things only and our minds can understand those things only which are related to matter and can be felt. Rasulullah (Sallallâhu Alaihi Wasallam) said that Jannah is such a thing which no eye has seen, no ear has heard of and its idea has not passed through anybody's heart as to what it exactly looks like. When we cannot see or comprehend Jannah, which is material thing and also created one, how will we be able to see or comprehend Allâh who has no material body? Hadhrat Junaid Baghdâdi (RA) has well said: "Whatever idea come to your mind about the being of Allâh, think that He is not like that, as He cannot come in our minds and is above all these imaginations."

Allâh Ta'âlâ says:

لاَ تُدْرِكُهُ الأَبْصَارُ

"No vision can grasp Him" (6:103)

وَلاَ يُحِيطُونَ بِهِ عِلْمًا

"And they shall not compass it with their knowledge" (20:110)

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"There is nothing whatever like unto Him, and He is the one that hears and sees" (42:11)

Nothing is like unto Him neither in essence nor in attributes, nor in deeds. His Knowledge is not like our knowledge, His seeing in not like our seeing, His listening is not like our listening. His being on throne is not like our being on throne, His laughing is not like our laughing and His power is not like our power. In short, there is nothing that can be compared with Him or can be given as an example.

Allâh is the Creator free of wants

Allâh Ta'âlâ says:

إِنَّ اللهَ هُوَ وَمَا الرَّزَّاقُ خَلَقْتُ ذُو الْجِنَّ () وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ () مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ
(الْقُوَّةِ الْمَتِينُ)

"I have only created Jinns and men, that they may serve Me. No, sustenance do I require of them, nor do I require that they should feed me. For Allâh is He Who gives (all) sustenance, Lord of Power, Steadfast (forever).

أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللهِ وَاللهُ هُوَ الْغَنِيُّ الْحَمِيدُ

"O ye men! it is you that have need of Allâh: but Allâh is the One free of all wants, worthy of all praise" (35:15)

Allâh provides sustenance to all with utmost ease

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

"For Allâh is He Who gives (all) sustenance, Lord or Power, Steadfast (forever) (51:58)

Allâh Destroys Without Fear

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا () وَلَا يَخَافُ عُقْبَاهَا

"Then they rejected him (as a false prophet), and they hamstrung her. So, their Lord crushed them for their sins and leveled them. And for Him is no fear of its consequences." (91:14-15)

When creatures take some decision, they think of consequences that can be against them but Allâh being the Creator, can create at will and there can be no question of any such apprehension in His case.

Resurrection is Easy for Allâh

He says:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ()

"It is He Who begins the creation; then repeats it; and for Him it is most easy, To Him belongs the loftiest similitude (we can think of) in the heavens and the earth; for He is Exalted in Might, full of Wisdom" (30:27)

In the first instance Allâh created every creature from nothing, when He can create everything from nothing, then how can it be difficult for Him to give life again to dead ones.

لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ()

"The unbelievers think that they will not be Raised up (for Judgement), say: "Yes, by my Lord, you shall surely be raised up: then shall you be told (the truth) of all that you did. And that is easy for Allâh" (64:7)

Allâh is Qadeem so are His Attributes

Qadeem means without beginning, as His Essence is Qadeem so are His Attributes. His Attributes cannot be separated from His Essence. He was Creator (Khâliq) even before creating anything. Act of creation did not add anything to His Essence or Attributes. He will remain Creator even after the creation is no more there. He did not become Creator after creating the creations. He was Creator before that as well. When He created or creates anything, at that time He is active Creator whereas before creating, He was potential Creator. A writer remains a writer even when he is not writing. When he is not writing, he possesses the potential or ability to write, so does not cease to be a writer. Similar is the case with all other attributes of Allâh like seeing (Baseer), Listening (Samee) and Knowing (Aleem) etc. These all Attributes were with Him always even before creating the creation and there will be no loss in them even after the creations will remain no more.

Belief in angels

Malaikah or angels are very fine creation of Allâh created from Noor (light). They are not visible to ordinarily naked eye and they also have the power to adopt different shapes. They have no evil instincts, hence cannot do any evil. They always obey the Divine Commands. They have no gender, we have to believe in their existence and not attribute any sex to them. They are innumerable and their number is known to Allâh only. Names of four senior angels viz., Jibra'eel, Meeka'eel, Israfeel and Izraeel (AS) are famous and the rest of the angles are to be believed in general. Angels are honourable creatures who are always busy in carrying out the duties which Allâh has decreed upon them. They never disobey Allâh.

Hadhrat Jibra'eel (AS) brought the laws of Allâh Ta'âlâ to the Rusul (Messengers) through the medium of Divine Revelation. He was sometimes sent by Allâh to assist the Ambiyâ fighting the enemies of Islâm. At times he was sent by Allâh to execute punishment to those who were disobedient to Allâh.

Hadhrat Meeka'eel (AS) is the angel appointed in charge of rains, weather and providence. There are many angels under his supervision, some responsible for rain, some for clouds, some for winds and some for sustenance etc. They all act in accordance to Allâh Ta'âlâ's Will and Commandments.

Hadhrat Israfeel (AS) is the angel whose task will be to sound the "Soor" or trumpet which will then lead to the destruction of the universe and the advent of Qiyâmah (dooms day).

Hadhrat Izra'eel (AS) is the angel of death commonly known as "Malakal-Maut". He is in charge of inflicting death to the various creations of Allâh Ta'âlâ. He also has many angels working under his supervision. Some angels are responsible for taking the souls of pious people while others are responsible for taking the souls of evil and disobedient people.

Amongst them are (كراماً كاتبين) 'Kirâman Kâtibeen', the two angels who are posted with every human, one on each shoulder, from his birth up to death. The right one writes the good deeds and the left one writes the bad deeds of a person. Another special group of angels are those who hold the Throne. Every Muslim is accompanied by an angel who inspires in him 'Hidâyat' (Guidance to do good). The angels called the Nakeer (نكير) and Munker (منكر) question a person in grave soon after his death.

Belief in His books

It means to believe in all the divine books which were sent down by Allâh to different prophets like Al-Qur'ân was to Prophet Muhammad (Sallallâhu Alaihi Wasallam), Injeel to Hadhrat Eisâ (AS), Zaboor to Hadhrat Dawood (AS) and Torah to Hadhrat Musâ (AS). There are many other divine books, also called Suhuf, which were sent down to other Prophets but their exact number is not known. We believe in all of them with whatever their number had been. Belief in these books means that these books existed and were sent down by Allâh, hence were divine in nature, The Qur'ân revealed to Prophet Muhammad (Sallallâhu Alaihi Wasallam) is the last revealed book of Allâh and is the only divine book which is existing today in its original form without any addition or alteration and will remain in its original form up to the day of Judgement as Allâh Himself has guaranteed its safety. Allâh Ta'âlâ says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We have, without doubt, sent down the Message; And We will assuredly guard it (from corruption)" (15:9)

The Qur'ân abrogated all earlier divine books, that means today we believe that all earlier books were divine but their commandments stand abrogated by the Qur'ân and now we have to follow the commandments of the Qur'ân only.

No divine book other than the Qur'ân is existing in its original form today as the safety of those books was not guaranteed by Allâh.

Some narrations have stated that the number of divine books revealed to different Prophets was one hundred and four, out of them ten Suhuf were sent to Hadhrat Adam (AS), fifty to Hadhrat Sheeth (AS), thirty to Hadhrat Idrees (AS), ten to Hadhrat Ibrahim (AS) and four above mentioned books and out of these Qur'ân is the last and the best. (Mirqat)

The Qur'ân

It is the Last Revelation sent down by Allâh to Rasulullah (Sallallâhu Alaihi Wasallam). It is the Word of Allâh, hence it is His attribute i.e., it is not created but the attribute of the Creator. Both the words and meaning of the Qur'ân are from Allâh. Allâh Ta'âlâ says:

تِلْكَ آيَاتُ اللهِّ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

These are the signs of Allâh: We rehearse them to thee in truth: verily thou art once of the Messengers" (2:252)

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

"But when We have recited it, follow thou its recital (as promulgated)"(75:18)

Imâm Tahâwi says:

"Thus, the Qur'ân is the spoken word of Allâh except that we do not know how He speaks for His speech is not like our speech as His hearing is not like our hearing."

Allâh Ta'âlâ says:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللهُّ إِلاَّ وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ

"It is not fitting for a man that Allâh should speak to him except by inspiration, or from behind a veil, or by sending of a Messenger to reveal, with Allâh's permission what Allâh wills: for He is Most High, Most Wise" (42:51)

This Aayat reveals that Allâh speaks through Wahy and that 'Wahy' is His speech. Allâh Ta'âlâ says:

تَنْزِيلُ الْكِتَابِ مِنَ اللهِّ الْعَزِيزِ الْحَكِيم

"The revelation of this Book is from Allâh, The Exalted in Power, Full of Wisdom." (39:1)

The origin of words of Qur'ân is from the essence of Allâh. What an excellent description by Imâm Abu Haniefah in Fiqh-Akbar:

ألقـــران المكتـــوب فـــي المصـــاحف المحفـــوظ فـــي القلـــوب المتلـــو بالســـانة الســـنزل علـــى الرســـول الالفـــاظ المتلـــوة حادثـــة لا القـــران

"The Qur'ân is written in books, safely stored in hearts, recited by tongues, has been revealed on the Prophet, the words with which we recite the Qur'ân are created and the Qur'ân is not created (Makhlooq).

Allâh Himself named the Qur'ân as the 'Word of Allâh'

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللهِّ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَ يَعْلَمُو

"If one amongst the pagans ask thee for asylum, grant it to him, so that he may hear the word of Allâh; and then escort him to where he can be secure, that is because they are men without knowledge."(9:6)

Imâm Tahâwi says that one who says that the Qur'ân is the word of a human being and not the word of Allâh, is a Kâfir (Infidel) as Allâh Himself calls it the 'Word of Allâh' in the above mentioned Aayat.

Belief in Prophets sent by Allâh

It means to believe in all the Prophets which were sent by Allâh amongst whom Hadhrat Adam (AS) being the first and Hadhrat Muhammad (Sallallâhu Alaihi Wasallam) being the last prophet. Islâm enjoins us to believe that all these prophets existed and preached whatever Allâh revealed to them. There have been mentioned

the names of only few prophets in Qur'ân and Hadith, Islâm enjoins us to believe in them with specificity and in the rest of them in general. The number and the names of all the Ambiyâ is not known. The names of a few famous Ambiyâ are given below:

Hadhrat Adam, Hadhrat Sheeth, Hadhrat Idrees, Hadhrat Nuh, Hadhrat Ibrahim, Hadhrat Isma'il, Hadhrat Ishâq, Hadhrat Yaqoob, Hadhrat Yusuf, Hadhrat Dawood, Hadhrat Sulaimân, Hadhrat Musâ, Hadhrat Haroon, Hadhrat Zakaria, Hadhrat Yahyâ, Hadhrat Ilyâs, Hadhrat Yunus, Hadhrat Loot, Hadhrat Sâleh, Hadhrat Hood, Hadhrat Shuaib, Hadhrat Eisâ (AS) and Hadhrat Muhammad Rasulullah (Sallallâhu Alaihi Wasallam).

All prophets were Masoom (innocent or free from sins), that means a prophet cannot commit a sin because they are divinely protected against committing any sin.

There is consensus amongst the whole Ummah over the innocence of Prophets and this is an important branch of Imân. It is better not to attribute any fixed number to the total number of Prophets sent by Allâh. It is for this reason that Ulema say that it is better to say that I believe in all the Prophets sent by Allâh, whatever be their number.

Imâm Ahmad has quoted on the authority of Abu Ahamah that once Hadhrat Abu Dhar Gifâri (RA) asked Rasulullah (Sallallâhu Alaihi Wasallam) about the total number of Prophets, Rasulullah (Sallallâhu Alaihi Wasallam) said, "One Lakh and twenty-four thousand" .

The ranks of some Prophets are higher than that of others and our beloved Prophet Muhammad (Sallallâhu Alaihi Wasallam) is the noblest and the highest in rank amongst the Prophets of Allâh.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ
مِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

Those Messengers We endowed with gifts, some above others: to some of them Allâh spoke; others He raised to degrees (of honour); To Jesus the son of Mary We gave clear (signs), and strengthened him with the Holy Spirit. If Allâh had so willed, succeeding generations would not have fought among each other, after clear (signs) had come to them but they (chose) to wrangle some believing and others rejecting. If Allâh had so willed, they would not have fought each other; but Allâh does what He wills. (2:253)

تَنْصُرُنَّهُ مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَ أَخَذَ اللهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَ
قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِ

Behold! Allâh took the covenant of the prophets, saying: "I give you a Book and Wisdom: then comes to you a Messenger, confirming what is with you; Do ye believe in him and render, him help". Allâh said: "Do you agree, and take this my covenant as binding on you?" They said: "We agree". He said: "Then bear witness, and I am with you among the witness." (3:81)

لَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللهِ وَ
خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"Ye are the best of people, evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allâh. If only the people of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors." (3:110)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

We have, without doubt, sent down the Message; And We will assuredly guard it (from corruption). (15:9)

Prophethood of Rasulullah (Sallallâhu Alaihi Wasallam)

Prophet Muhammad (Sallallâhu Alaihi Wasallam) was sent for all people of all times. Prophethood was sealed upon him.

وَمَا أَرْسَلْنَاكَ إِلاَّ كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

"We have not sent thee but as a (Messenger) to all mankind, giving them glad tidings, and warning them (against sins), but most men know not." (34:28)

يُمِيتُ فَآمِنُوا إِلاَّ هُوَ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ لاَ إِلَهَ
بِاللهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ الَّذِي يُؤْمِنُ بِاللهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

"Say: O men! I am sent unto you all, as the Messenger of Allâh, to whom belongth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So believe in Allâh and His Messenger. The unlettered Prophet, who believeth in Allâh and His Words: follow him that (so) ye may be guided." (7:158)

فُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا تَبَارَكَ الَّذِي نَزَّلَ الْ

"Blessed is He Who sent down the criterion to His servant, that it may be an admonition to all creatures" (25:1)

(قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا)

"Say: it has been revealed to me that a company of jinns listened (to the Qur'ân) they said," We have really heard a wonderful recital." (72:1)

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ

اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)

"Muhammad is not the father of any of your men, but (he is) the Messenger of Allâh, and the seal of the Prophets: and Allâh has full knowledge of all things." (33:40)

Prophethood (Nubuwat) is a gift of Allâh

Allâh chooses whomsoever He wills for this great task. It is not achieved by one's struggle and effort in His cause. Allâh Ta'âlâ says:

(مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

"It is never the wish of those without faith among the people of the book nor of the polytheists. That anything good should come down to you from your Lord. But Allâh will choose for His special Mercy whom He will-for Allâh is Lord of grace abounding." (2:105)

(اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

"Allâh chooses Messengers from angels and from men for Allâh is He Who hears and sees (all things)." (22:75)

Belief concerning the resurrection

Along with the teachings of Tawheed (Oneness) and Risâlat (Prophethood) all the Ambiyâ (AS) were unanimous in their teaching regarding the concept of a physical Qiyâmah and a physical resurrection. Qiyâmah refers to the period which will follow the destruction of the present order of the universe. The entire universe as is known to us will come to an end. On this day, the stage for the affairs of reckoning will be set up. Man will be rewarded for his good deeds and punished for his evil actions.

The life hereafter has two stages

From death to resurrection known as "Aalam-i-Barzakh".

From resurrection to eternity known as "Aalam-i- Mah'shar.

The Qur'ân and Hadith inform us that man is sometimes punished during the time between death and resurrection. Death means the separation of the soul from the body. The soul is then transmitted to another world.

Question

Everyday many people die in different parts of the world. How is it possible for only two angels to question them at one and the same time?

Answer

Just as Hadhrat Izra'eel (AS) has many angels working under his supervision, similarly "Munkar and Nakeer" (AS) are a group of angels.

Tell me about Islâm

This was the second question of Hadhrat Jibra'eel (AS) to Rasulullah (Sallallâhu Alaihi Wasallam).

Tawheed (Oneness of Allâh)

Rasulullah (Sallallâhu Alaihi Wasallam) once when asked about Islâm by Hadhrat Jibra'eel (AS) said that Islâm means to testify the article of faith, La-ilaha-il-lal-lah Muhammad-ur-Rasulullah (Sallallâhu Alaihi Wasallam) (لا إلــه إلا الله محمـــد رســول الله), which means that there is no god but Allâh and Muhammad (Sallallâhu Alaihi Wasallam) is His Messenger. First step in Islâm is 'La' which means nothing i.e., first step in Islâm is to achieve the state of nothingness. There are some religions like Buddhism which talk of nothingness. They, after shunning away the world, meditate in solitude to achieve this state of nothingness but they achieve nothing except some illusive imaginations. On the other hand a Muslim has to achieve state of nothingness practically while living an active practical life. A Muslim, by way of this article of faith, believes very firmly that there is nothing but Allâh, He is the only being Who has His own existence and the existence of everything other than His, is dependent upon His existence. No one has any power, strength or existence of its own and whatever anything has, that has been given to it by Allâh. So a Muslim observes the hand of Allâh in the essence of everything and in every action. He sees that any deed performed by anyone is actually commanded by Allâh, so, he gets so much engrossed in the thought of Allâh that he thinks, he feels and he sees that there is none but Allâh. At this stage it is said that this Muslim is tasting the 'Tawheed'. Imâm al-Ghâzali (RA) says that there are two outer kernels and two inner fruits of 'Tawheed'. To utter the faith of article, the Kalimah, with the tongue is the outermost kernel and to have its firm faith in the heart is the next kernel. One fruit of Tawheed is that the secret of Tawheed gets manifest with the help of Divine Noor (illumination) to such an extent that such a person sees Allâh as the Ultimate cause of all actions that are taking place around him and sees His Ultimate Causative Hand in all the effects. The other inner fruit of Tawheed is that one does not appreciate existence of anything except that of Allâh and such a person gets engrossed in Allâh to such an extent that he forgets every other thing.

Imâm-al-Ghâzali (RA) gives an example of this as, there was a clean sheet of white paper and something was written on it with a black pen. Someone asked this sheet of paper as to what made your face black, you were just now clean white and now you look black. The paper replied that I was all done by ink and better ask the ink. The ink was asked as to why you blackened the face of white paper. Ink said, "I was at rest in my home (i.,e inkpot), the pen came and pierced my body and took me away from my home and then spread me on the paper. You better ask the pen. The pen was asked about the complaint of the ink. It replied, "I was at my home (i.e., tree), a hand came, brutally broke me away from my parent (tree) and skinned me off and cut my tongue with a sharp knife (the tip of wooden pen is cut in the centre). Now the same hand is making me to walk on the paper headlong. What is

my fault, you better ask the hand." The hand was asked about the pen's complaint against it. The hand replied, "I was resting quietly and the will (Iradha) came and asked me to do it. I don't do anything unless commanded by will to do that. I am helpless, what is my fault, you better ask the will." The chain of these question - answers continues till it ends with Allâh Ta'âlâ. The person, who has been bestowed upon with the blessing of Tawheed (of higher degree), observes Allâh Ta'âlâ even in the ink which is being spread on a sheet of paper with a pen. Same way such a person observes Allâh Ta'âlâ as the Ultimate cause of every deed that is being executed by him or around him.

Fanâ and Baqâ

There comes a time when ‘I' (self) is lost in ‘He' (Allah). ‘I' no more remains there and there is only ‘He'. Sufis call it ‘Fanâ' and ‘Baqâ'. ‘Fanâ' means that ‘I' no more commands, that means - that such a person does not act as per the commands of ‘I'. ‘Baqâ' means that one acts as per the commands of ‘He' and not ‘I'. It does not mean that ‘I' is replaced by ‘He' in body and soul as some ignorant pseudo mystics believe, such a belief is Kufr (infidelity). It simply means that evil instincts of ‘I' or baser self get completely suppressed and it no longer incites for evil. These evil instincts are replaced by pious instincts and it becomes very easy for such a person to do good deeds, rather it becomes his nature to do good and to follow the commands of Shari'ah in letter and spirit.

Wahdat-ul-Wujud (Unity of Existence)

When it is said that nothing exists other than Allâh, ignorant people take it as if everything is god, so they worship everything, which is an evident Kufr. These people call it Wahdat-ul-Wujud (Unity of Existence); such an interpretation is totally wrong and unfounded. One may ask a question as to what is the meaning of ‘nothing exists other than Allâh'? Well, it means that nothing exists itself other than Allâh. The existence of every other thing is dependant upon the existence of Allâh and latter is not dependant on anything other than Himself. We see millions of stars in the sky during night, when sun rises in the morning, we see no stars. Where have they gone? They are very much there but in the presence of the sun they become invisible, though they do exist during day as well. Similarly, we can say that the existence of creatures becomes insignificant in the presence of the existence of Allâh, though all living creatures do have their existence. So, to say that creatures are actually creator is not correct.

Some saintly people sometimes experience a wonderful state in which they loose all demarcations of self and non-self and get absorbed in the Reality to such an extent that it becomes difficult for them to differentiate between the one who looks and the one who is looked upon. This state is a momentary state and does not last long. Such an experience is something extra-ordinary and cannot be described in words, only those who experience it can understand it, for others it is wastage of time to discuss such things.

Salâh

Establishment of Salâh is next to the article of faith i.e., Kalimah. After having firm faith in Allâh and His Messenger (Sallallâhu Alaihi Wasallam), the next most important constituent of Islâm is the establishment of Salâh. Rasulullah (Sallallâhu Alaihi Wasallam) said in a Hadith that one who deliberately leaves Salâh, does an act of Kufr and that Salâh distinguishes a Muslim from a non-Muslim. Salâh is the most complete and the best form of worship one can think of. It involves all faculties viz., mental and spiritual for the act of worship in the real form. Best way of asking somebody about Mercy and Kindness is to stand in front of him quietly, nicely with folded hands and one may bow before him in reverence and extreme form of physical respect is shown by prostrating before him, placing one's head of pride on the ground. Since Islâm teaches that the only Helper, Merciful and Benevolent is Allâh, so it has banned from bowing in front of any other being other than Allâh. Islâm teaches that Allâh alone fulfills all needs from the smallest to the biggest, so a Muslim is asked to bow before Allâh only and this he does in Salâh, in the form of Qiyâm, Ruku and Sajdah. The contents of Salâh, the Qur'ân and other words which one is supposed to recite in Salâh, express greatness of Allâh, His countless bounties and gratefulness for the same with Tawheed (monotheism) and Ikhlas (sincerety) and in the remaining part the bondsman, the performer of Salâh, prays to Almighty Allâh with full respect from the core of his heart and asks His help and Mercy. The wording is such that it looks as if the bondsman is having a direct conversation with Almighty Allâh. It is for this reason that Salâh is called ‘Me'raj-ul-Mumineen'. In Me'raj Rasulullah (Sallallâhu Alaihi Wasallam) was taken up into the Heavens even above them where he got the highest nearness to Allâh and talked to Allâh at the closest range, it was at this moment that Allâh gave Rasulullah (Sallallâhu Alaihi Wasallam) Salâh as a gift for his Ummah, so that the Ummah can get nearness of Allâh and His pleasure in Salâh.

Aqeem-us-Salâh

Rasulullah (Sallallâhu Alaihi Wasallam) used the word ‘Aqeem-us-Salâh' which means to establish the Salâh and did not say to offer the Salâh. Ulema say that establishment of Salâh means to offer Salâh along with all its ideal conditions, for example, to offer Salâh in time with proper cleanliness of mind, soul, body, clothes and place. To offer Salâh slowly with grace and not in haste manner, and with presence of mind humility, with fear and love of Allâh and in Jama't (congregational) etc.

Zakâh

Third constituent of Islâm after Salâh is to pay Zakâh (poor tax). Every Muslim is supposed to pay two and a half percent of his/her yearly savings as poor tax if that exceeds the prescribed limit. Zakâh is an Arabic word which means purity, so this tax has been imposed on wealthy Muslims so that the rest of their wealth gets purified from the impurities of sins etc. The tax is so much less that it becomes very easy to pay. The main difference of Islâmic Tax of Zakâh and that of modern taxation is that former is on saving while the latter is on income. It is easy to pay from saving than from that income which has already been spent.

For those who strive for higher states of Imân, the word Zakâh means something more. For them it means to purify the exterior (Zâhir) and interior (Bâtin) by shunning away wealth and spending that for the pleasure of Allâh and to purify the Qalb from everything other than Allâh so that it can perceive the rays of Divine light.

Saum

Fourth constituent of Islâm is to observe fast (Saum), during the month of Ramadhan. It is obligatory for Muslims to observe fast from dawn to sunset for the whole month of Ramadhan every year. The benefits of Saum for the physical health are numerous which can be seen in the books written on this subject. It has immense spiritual benefits as well. It weakens the bestial instincts in man and strengthens in him the Angelic instincts. Man comes closer to the Angels and his Qalb begins appreciating the fine subtleties of nature. The one who observes fasts is very much loved by Allâh to the extent that Allâh has promised that He will Himself reward the doer of this act

Haj

The fifth constituent of Islâm which Rasulullah (Sallallâhu Alaihi Wasallam) stated in this Hadith is Haj. Hajj is obligatory once in a life time for those Muslims who can go to Makkah-al-Mukarramah either on foot, camel or horse etc or have enough money to arrange for other means of transportation, accommodation and meals and can support their dependants monetarily back home. Hajj is performed once in a year from 8th to 12th Zil-Hajj at Makkah-al-Mukarramah. The details can be seen from the various books on Haj.

What is Ahsân?

This was the third question asked by Jibra'eel (AS). Rasulullah (Sallallâhu Alaihi Wasallam) told him that Ahsân means to worship Allâh in such a way as if one is seeing Allâh and if one cannot do that then one should at least have this strong conviction that Allâh is seeing him all the time. It is only after getting this strong conviction that Allâh is seeing, one can worship the way it is desired by Allâh. Allâmah Shabir Uthmâni says that man is constituted of two parts, body and soul. If one exercises his body parts repeatedly his body parts become stronger and stronger, Similarly if one exercises his spiritual faculties repeatedly, his spiritual power becomes stronger and stronger. When one works on Imân and Islâm properly and regularly he gets spiritual upliftment by which it becomes easy for him to understand and act upon Islâm and Imân, and that is the state of Ahsân, so, to say that Ahsân is something different than Shari'ah is absolute ignorance.

Then he further asked, "When will the Hour be established?" Allâh's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

When a slave (lady) gives birth to her master.

When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allâh.

The Prophet then recited:

إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ

"Verily, with Allâh (Alone) is the knowledge of the Hour ......". (31: 34)

This was the fourth question of Jibra'eel ¡.

Beliefs concerning the signs of Qiyâmah

Allâh Ta'âlâ will command Hadhrat Israfeel (AS) to blow the trumpet-"Soor". The thunderous and destructive sound emitting from the Soor will destroy the entire universe. At the appointed time, forty years later Hadhrat Israfeel (AS) will again sound the Soor. The second sounding of the Soor will restore the creation to life. This restoration of life will be ‘The Day of Resurrection'.

The exact date of Qiyâmah is known only to Allâh Ta'âlâ. He has not revealed to anyone the actual date and day of Qiyâmah. There is also absolutely no way or means by which anyone can come to know about its time. However Allâh has informed His Ambiyâ (AS) about some signs and events that will appear before Qiyâmah.

Rasulullah (Sallallâhu Alaihi Wasallam) has mentioned some events and signs by means of which the proximity of Qiyâmah may be deduced. The signs of Qiyâmah are of two kinds.

The lesser signs

These are the events which will take place from the time of Rasulullah's (Sallallâhu Alaihi Wasallam) birth to the appearance of Imâm Mahdi. Amongst these the first sign is the honourable birth of Rasulullah (Sallallâhu Alaihi Wasallam).

Imâm Bukhari narrates a Hadith that Rasulullah (Sallallâhu Alaihi Wasallam) reported to have said:

"The following six things are most certainly to occur before Qiyâmah."

My demise.

Baitul Maqdis will be conquered.

A general plague.

Abundance of wealth.

A Fitnah (affliction) will appear and enter the house of every Arab (this affliction was the martyrdom of Hadhrat Uthmân (RA).

You will be in peace with the Christians, they will then deceive you and attack you with a force of eighty flags and with each flag will be an army of twelve thousand.

Similarly there are many more signs of Qiyâmah foretold by Rasulullah (Sallallâhu Alaihi Wasallam) in the Ahâdith,

Ignorance of Deen will increase greatly.

Knowledge of Deen will rapidly decrease.

Alcohol will be consumed in public.

Fornication will become rampant.

Shame and modesty will be eliminated.

Female population will increase.

Dancing, singing and musical instruments will become rampant.

Telling lies will be regarded as a profession.

People will disobey their mothers and regard their fathers as strangers while considering friends to be their close associates.

Children will be disobedient to mothers and subservient to their wife.

Immoral, evil and the worst in character will assume the reigns of power and government.

Public funds will be regarded as private property.

Oppression will become rampant.

People will desire death due to the evil and false practices that will become rampant.

The major signs

These are the events which will take place after the appearance of Imâm Mahdi to the sounding of the trumpet. These will appear when Qiyâmah will be very close.

The advent of Imâm Mahdi

Mahdi in Arabic means rightly guided. Many Mahdis (rightly guided people) have come and will continue to come. But the Mahdi whose mention is made in the Ahâdith will make his appearance very close to Qiyâmah as foretold by Rasulullah (Sallallâhu Alaihi Wasallam). He will be from the progeny of Hadhrat Fatimah (RA). His name will be Muhammed (AS). His father's name Abdullah and his mother's name Aminah. He will very closely resemble Rasulullah (Sallallâhu Alaihi Wasallam). He will be a tall person. He will have a bright and broad forehead, and will have a long high bridged nose. He will speak with a stutter. Sometimes due to difficulty in speech he will hit his hands on his thighs. His knowledge will be an inspiration from Allâh. He will be a resident of Madinah. He will appear at the age of forty in Makkah. The Ulema of Syria and Iraq will pledge allegiance to him. Mahdi will remove the treasures buried in the Ka'bah and distribute it amongst the Muslims. He will first rule over the Arabs and then the entire world will be under his leadership. He will restore peace and justice in the entire world. All his actions will be in accordance to the Shari'ah of Rasulullah (Sallallâhu Alaihi Wasallam). During his lifetime Dajjâl will also appear and Hadhrat Esa (AS) will descend from the heaven and alight on the eastern minaret of the Jama-i-Masjid of Damascus and will perform his Salâh behind Imâm Mahdi (RA). In the same year during the month of Ramadhan there will be two eclipses. An eclipse of the sun and an eclipse of the moon. During his reign Islâm will flourish in the world.

Imâm Mahdi will go for the "Ziyarat" of Rasulullah (Sallallâhu Alaihi Wasallam) and then proceed to Damascus. There he will be confronted by a Christian army comprising of eighty groups. Imâm Mahdi (RA) will prepare an army from Damascus and fight the Christians. In this battle the Muslims will be divided into three groups. One will turn their backs on the Christian army and flee, their repentance will not be accepted and they will die as non believers. Another group will be rewarded with martyrdom. The third group will be victorious and will always be saved from destruction and all forms of evil.

Up to this day, whoever has claimed to be Mahdi was a liar

During the time of emperor Akbar, Sayed Muhammad Johnpuri claimed to be Mahdi. During the British rule of India, Ahmed Qadyâni also claimed to be Mahdi. Presently there is one claiming this post in Sudan.

They are all liars, since none of them conforms to the description of Imâm Mahdi (RA) as reported by Rasulullah (Sallallâhu Alaihi Wasallam).

Second major sign-the appearance of Dajjâl (دجّال)

The word Dajjâl is derived from the Arabic word "Dajal" (دجل), which means to deceive, dupe, cheat etc. Hence Dajjâl means imposter, swindler, cheat. Many Dajjâls of this meaning have appeared. Imâm Abu Dawood and Imâm Tirmizi (RA) report the following Hadith of Rasulullah (RA)

"There will be Thirty liars in my Ummah, each one will claim to be a Nabi- whereas I am the seal of Nubuwat."

The Dajjâl mentioned in the Ahâdith that will appear during the reign of Imâm Mahdi, will be from the Jewish tribe. He will be known as Maseeh. He will be "one-eyed". His hair will be curly. On his forehead the letters, Kâf, Fâ, Râ (ك ف ر) will be inscribed, which true believers will be able to read. This is the stamp of Kufr which appears on his forehead. He will appear between Syria and Iraq and claim to be a Nabi. He will thereafter go to Isfahân where 70,000 (seventy thousand) Jews will become his followers. Here he will lay claim to divinity, and will spread mischief on earth. Two years before his appearance there will be a severe drought. To test the believers. Allâh will allow him to demonstrate many supernatural feats. He will burn a large fire and call it Jahannam. He will also have a garden called Jannah.

With a large army he will move around and cause pillage and plunder in many lands. He will then attempt to gain entry into Makkah, but the angels protecting it will not allow him to enter. He will then proceed to Madina and halt on the outskirts of Madina at Mount Uhud. During that time Madinah will have seven gates. Two angels will be standing guard over these gates and Dajjâl will be unable to enter Madina as well. He will then travel towards Damascus where Imâm Mahdi (AS) will be living. Imâm Mahdi (AS) will prepare a Muslim army to fight Dajjâl. On this occasion, while making preparation for the battle against Dajjâl, Hadhrat Esa (AS), resting his hands on the shoulders of two angels will descend from the heaven. He will alight on the eastern Minaret of the Jama-i-Masjid of Damascus.

The descent of Hadhrat Eisâ (AS)

The third major sign of Qiyâmah is the descent of Hadhrat Eisâ (AS) and the killing of Dajjal.

The descent of Hadhrat Esa (AS) is substantiated from Quran, Hadith and consensus of opinion. It is incumbent to hold this belief regarding Hadhrat Eisâ (AS).

Hadhrat Eisâ (AS) is a Nabi amongst the Ambiyâ of the Bani Israel. He had a miraculous birth, i.e. without the agency of a father. His mother Hadhrat Maryam (AS) never married. He was engaged in propagating the Message and Deen of Allâh. Due to hatred and jealously the Jews conspired to murder him, and thus locked him up in a room.

Allâh Ta'âlâ sent an angel to raise Hadhrat Eisâ (AS) physically i.e. with his body while he was alive. A person among the Jews entered the room to see Hadhrat Eisâ (AS). Allâh transformed his appearance to the like of Hadhrat Eisâ (AS). The Jews took him as Hadhrat Eisâ (AS) and murdered him. Thus he was saved snf raised physically to the heaven while he was still alive. He remains there alive to this day.

He will descend from heaven during the reign of Imâm Mahdi (AS). Imâm Mahdi (AS) will propose to hand over all control to Nabi Eisâ (AS) who will decline saying that his special duty is to slay Dajjâl. Allâh will aid him with such power and strength that whenever a non-believer touches his breath will die. Hadhrat Eisâ (AS) will pursue and kill Dajjâl at a place called "Bâb Lud" which is in Shâm. After destroying Dajjâl and his army Hadhrat Eisâ (AS) and Imâm Mahdi (AS) will console those who had suffered under the hands of Dajjâl.

Finally, the whole world will come under Islâmic domination. During this glorious Islâmic reign the whole world will be filled with justice and piety.

Imâm Mahdi (AS) will rule over the world for seven years before his death in "Baytul Maqdis". His age at the time of his death will be between 47 and 50. Hadhrat Eisâ (AS) will perform his Janâzah (funeral prayers) and bury him in "Baytul Maqdis".

After his death the leadership of Islâm will pass over to Hadhrat Eisâ (AS). He will adhere fully to the Shari'ah of Rasulullah (Sallallâhu Alaihi Wasallam). (‘Beliefs concerning the Qiyâmah' have been quoted from the book-Aqâidul Islâm)

The appearance of Ya'jooj and Ma'jooj (gog and magog)

Ya'jooj and Ma'jooj is a tribe from the progeny of Yafas the son of Hadhrat Nuh (AS).

They have been imprisoned behind a wall built by Zul Qarnain between two mountain ranges. They will emerge and wreak great destruction and turmoil on earth. Hadhrat Eisâ (AS) will go away to the mountains and pray to Allâh for their destruction. Allâh Ta'âlâ will finally eliminate them by a natural disaster. Thereafter Allâh will create birds with long necks who will their bodies and throw their remains into the sea. There will be a great flood thereafter that will cleanse the earth of the smell and diseases that will result from the destruction of this tribe. After the destruction of this tribe, there will be great bounties and blessing of Allâh on earth.

This prosperity will remain for seven years. Thereafter, Hadhrat Eisâ (AS) will die a physical death after accomplishing his duty. He will be buried in a grave next to Rasulullah (Sallallâhu Alaihi Wasallam). In his lifetime Hadhrat Eisâ (AS) will appoint his Khalifah (successor), a man named Jahjaf of Yemen from the tribe of Quhtân. He will rule with great justice and piety. After him will follow several rulers and slowly evil and corruption will once again set in.

During this time the heavens will be covered with a dense fog which will envelope the earth for forty days. All Muslims will develop cold as a result of the fog and all non believers will lapse into unconsciousness, some will recover after a day while others after two or three days.

Proof

خَانٍ مُّبِينٍ تَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُ

"Wait for that day when a smoke will appear from the heavens." (44:11)

The rising of the sun in the west

Among the major signs of Qiyâmah is the rising of the sun in the West.

It is reported in a Hadith that the night preceding the rising of the sun in the West will become extremely extended. The duration of the night will instill restlessness and fear into people and animals. Children will awaken crying, travellers will tire, people will repent for their sins on seeing these signs. Eventually the sun will rise the following morning from the West. On this occasion the rays of the sun will be very dull. The sun will rise from the West until it reaches more or less the meridian and then again set in the West thereafter it will rise in the East as normally.

When this event will occur, neither Imân nor Tawbah will be valid. If any non believer repents and accepts Imân thereafter his repentance and belief will not be acceptable.

First proof

ا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا وَأْتِي بَعْضُ آيَاتِ رَبِّكَ لاَ يَنْفَعُ نَفْسًا إِيمَ
مُنْتَظِرُونَ

"The day that certain of the signs of Allâh do come, believing shall not profit anyone who had not believed before or had not earned some good in his belief." (6:158)

It is stated in Bukhari and Muslim that the words "certain of the signs" means the rising of the sun from the West.

Second proof

Hadhrat Abu Hurairah (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) said:

"Qiyâmah will not appear but after the Rising of the sun from the West. On seeing this people will ,accept Imân but their acceptance will be of no use to them. (Bukhari Muslim)

After the rising of the sun in the West, an earthquake will grip mount ‘Safa' in Makkah. The mountain will split open and a strange animal will emerge. This animal will speak to people.

Third proof

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَ

"And when the word is fulfilled concerning them, we shall bring forth a beast of the earth, who will speak unto them for mankind did not believe." (27:82)

After the disappearance of this creature an extremely fresh and fragrant breeze will commence from the South. This breeze will cause all the believers to die, and there will remain no person to differentiate between virtue and evil.

The reign of africans

After the death of all Muslims (in the way mentioned above) the world will be filled with non believers. The world will be under the domination of the Kuffâr and the "Habashies" (Africans) will rule. They will destroy the Ka'bah Sharief, and remove the treasures buried under it.

The world will be plunged in immorality, evil and corruption. People will satisfy their sexual desires like animals in public. The Qur'ân will be raised, there will remain no believers and the worst epoch of moral degeneration and oppression will be witnessed. There will also be severe sicknesses and diseases.

First Proof

تخرج كنز الكعبة إلا ذو السويقين من الحبشة لا يس

Rasulullah (Sallallâhu Alaihi Wasallam) has said that a short legged Habshi (negro) will remove the treasure of the Ka'bah.

Second proof

Hadhrat Abu Hurairah (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) has said:

"Qiyâmah would not occur until the women of the tribe of Daus would worship their idols."

Thereafter peace will prevail in Shâm. It would be the greatest period of technology and science.

The last sign of Qiyâmah

The last sign of Qiyâmah is that a large and raging fire will burn in Adan (Yemen) which will turn the people towards the plains of congregation. Rasulullah (Sallallâhu Alaihi Wasallam) has made mention of this fire to be among the major signs of Qiyâmah.

After all these signs appear Allâh will command Hadhrat Israfeel (AS) to sound the "Soor" (trumpet). The "Soor" is a gigantic horn shaped trumpet. It will bring about the destruction of the entire universe and the creation will die. The souls of those who have died will become unconscious. However, those whom Allâh wishes to save will be saved.

A period will pass in this condition. Thereafter, Hadhrat Israfeel (AS) will be again commanded to sound the trumpet, which will result in all the dead to be resurrected. The period between the two soundings of the trumpet will be forty years or 40 months.

After this resurrection everybody will gather on the plains of congregation. Experiencing the difficulties of this day, people will go to the Ambiyâ for intercession. Finally Rasulullah (Sallallâhu Alaihi Wasallam) will intercede. and the scales of deeds will be set up. Deeds of every person will be weighed. The pious and virtuous will receive their book of records in their right hand and the evil will receive it in their left hand, On this occasion Rasulullah (Sallallâhu Alaihi Wasallam) will offer water from Haudhi Kawther (the well of blessing and intercession) to his followers . This water will be whiter than milk and sweeter than honey.

First proof

كَارَى وَلَكِنَّ عَذَابَ اللهِ شَدِيدٌ وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُ

"And you will see men drunken, yet they will not be drunken but the chastisement of Allâh will be severe on them." (22:2)

Second proof

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ

"It is He who has created this the first time and it will be Him who will create it the second time. And the second creation is easier than the first for Him" (30:27)

Third proof

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُ

"And the hour will come, there is no doubt thereof and Allâh will raise those who are in the graves." (22:7)

The nature and condition of Qiyâmah

إِذَا الشَّمْسُ كُوِّرَتْ () وَإِذَا النُّجُومُ انْكَدَرَتْ

"When the Sun is overthrown, and when the stars fall." (81:1-2)

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ () وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً () فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

"And when the trumpet will sound one blast, and the earth and the mountains shall be lifted up and crushed with one crash. Then on that day will the event befall." (69:14-15)

إِذَا وَقَعَتِ الْوَاقِعَةُ () لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ () خَافِضَةٌ رَافِعَةٌ () إِذَا رُجَّتِ الْأَرْضُ رَجًّا () وَبُسَّتِ الْجِبَالُ بَسًّا () فَكَانَتْ هَبَاءً مُنْبَثًّا () وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً () فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

"When the event befalleth -there is no denying that it will befall - abasing (some) exalting (others) when the earth is shaken a shock and the hills are ground to powder -so that they became a scattered dust. And ye will be three kinds -(first) those on the right hand, what of those on the right hand? And (then) those on the left hand, what of those on the left hand?" (56:1-8)

There are many such verses regarding Qiyâmah. After the first sounding of the trumpet everything will perish. Only Allâh will remain. Allâh will then ask:

لِمَنِ الْمُلْكُ الْيَوْمَ

"Whose kingdom is it today?" (40:16)

And then Allâh will reply Himself:

دِ الْقَهَّارِ الْوَاحِ

"It is the kingdom of Allâh most Powerful." (40:16)

Forty years hence Allâh will give life to Hadhrat Israfeel (AS) who will be commanded to sound the trumpet once more.

The angels who carry the Throne of Allâh will be resurrected first. Thereafter Hadhrat Jibra'eel (AS), Meeka'eel (AS) and Isra'eel (AS) will be resurrected. Then the earth, sky, sun and the moon will be restored.

A rain will fall due to which all living things and people will be resurrected with body and soul.

لصُّور فَإِذَا هُمْ مِنَ الأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَوَنُفِخَ فِي ا

"When the second trumpet will sound people will raise from their graves and go towards their Allâh." (36:51)

يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ

"On the day when the earth will be changed to other than the earth." (15:48)

Hence the plain of congregation and reckoning will not be the earth we live in.

After waiting a very long period on the plains of reckoning and after becoming disturbed and frustrated due to the heat and thirst there, people will turn towards Hadhrat Adam (AS) and request him for intercession so that the task of reckoning may commence. Hadhrat Adam (AS) will send all the people to Hadhrat Nuh (AS). Hadhrat Nooh (AS) will send them to Hadhrat Ebrahim (AS). Hadhrat Ebrahim (AS) will send them to Hadhrat Musâ (AS). Hadhrat Musâ (AS) will send them to Hadhrat Eisâ (AS). Hadhrat Easa (AS) will guide all the creation and to Rasulullah (Sallallâhu Alaihi Wasallam) and request for intercession.

Rasulullah (Sallallâhu Alaihi Wasallam) will then intercede and ask Allâh Ta'âlâ to begin the reckoning.

The distribution of deeds

After this intercession of Rasulullah (Sallallâhu Alaihi Wasallam) the distribution of deeds will take place. Those who were obedient, virtuous and pious will receive their book of deeds in their right hands whereas the disobedient with evil deeds will receive their book of deeds in their left hands.

Those who will receive their book of deeds in the right hand will be pleased and in comfort and shall gain entrance into Jannah and those who will receive their book of deeds in their left hand will be in grief and pain. They shall be sent to Jahannam.

First proof

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ () فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا () وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا () وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ () فَسَوْفَ يَدْعُو ثُبُورًا () وَيَصْلَى سَعِيرًا

"Then he who is given his record in his right hand. Soon will his account be taken by an easy reckoning and he will turn to his people rejoicing but he who his given his record behind his back soon will he cry for Protection and he will enter a blazing fire." (84-7-12)

Second proof

اقْرَأْ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

"(It will be said to him) Read your (own) record- sufficient is your soul this day to make out an account against you." (17:14)

At this juncture the Ambiyâ and the two angels Kirâman Kâtibeen will be summoned. Allâh Ta'âlâ says:

وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ

"And the Ambiyâ and the witnesses will be brought forward and a just decision pronounced between them." (39:69)

The Ambiyâ will say we have delivered the message but the non believers refused to accept. The non believers will deny and reject the Ambiyâ's testimony. Allâh Ta'âlâ will then ask the Ambiyâ to produce witness.

Rasulullah (Sallallâhu Alaihi Wasallam) and his Ummah will bear witness for the Ambiyâ (AS) that they had delivered the message. The angels Kirâman Kâtibeen

will present their records of deeds. The non believers will deny this too. Allâh will give the organs of the human body power to speak and they will testify against the non believers.

Third proof

ا كَانُوا يَعْمَلُونَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَ

"On the day when their tongues, their hands and their feet will bear witness against them."(24:24)

وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

"And if there be (no more than) the weight of a mustard seed we will bring it (to account) and sufficient are we to take account." (21:47)

Hadhrat Aisha (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) used to recite the following Dua in his prayers.

اللهم حاسبني حسابا يسيرا

"O Allâh ease my reckoning."

Hadhrat Aisha (RA) says, once when Rasulullah (Sallallâhu Alaihi Wasallam) completed his Salâh she asked him "What is ease of reckoning?" Rasulullah (Sallallâhu Alaihi Wasallam) replied "that Allâh forgives you on receipt of your actions of reckoning".

It is reported in a Hadith that Rasulullah (Sallallâhu Alaihi Wasallam) has said: Allâh will execute justice between animals also. If an animal with horns had hurt another animal without horns, justice will be executed between them also. All animals will be commanded to perish thereafter.

After that the actions of everyone will be weighed. Allâh will erect a bridge over Jahannam called ‘Pul-i-Sirât'. The believers will cross it and enter into Jannah and the people destined for Jahannam will fall over into Jahannam while crossing it.

Rasulullah (Sallallâhu Alaihi Wasallam) will be the first to cross this bridge with his followers. Some believers will cross it with the speed of lightening others slower and others even slower depending on their deeds. There will be complete darkness over the bridge but for the believers there will be a light (the light of Imân) with which they will see.

Haudhi Kawther

On the day of Qiyâmah every Nabi will be given a gift as a special mark of his Nubuwat. Rasulullah (Sallallâhu Alaihi Wasallam) will be given the "Haudhi Kawther". It will be the most distinguished gift on this day. The Qur'ân speaks of this in the following manner.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

"Verily we have given you kawthar (abundance)". (108:1)

There are also may Ahâdith which speak about this great gift.

In another Hadith it is reported that those parts of the body of a Mumin that he used to wash while making Wudhu, will glitter on this day as a mark of being the followers of Rasulullah (Sallallâhu Alaihi Wasallam).

When people will rise from their graves they will be extremely thirsty.

Rasulullah (Sallallâhu Alaihi Wasallam) is reported to have said the length of my 'Haudh' will be the equal to the distance covered in a months journey. Its water will be whiter than milk and sweeter than honey. There will be goblets to the magnitude of the stars in the sky. Whoever drinks of it once will never be thirsty again.

Some are of the opinion that attendance at this well will be before reckoning while others are of the opinion it will take place after reckoning.

It seems that some will drink from it as they rise from their graves whilst others will be delayed due to their sins. While some believers will drink after getting salvation from Jahannam and before entrance into Jannah.

What will Rasulullah (Sallallâhu Alaihi Wasallam) intercede for?

Rasulullah (Sallallâhu Alaihi Wasallam) will intercede for the following:

For the commencement of the reckoning.

For ease of reckoning.

Salvation for those destined for Jahannam.

Salvation for those who have been entered into Jahannam.

Elevation in the ranks of many of his followers:

The Ambiyâ (AS), Ulema, Awliyâ, Shuhadâ, Huffâz and the pious will be granted permission to intercede for the unfaithful believers who have been destined for Jahannam. Rasulullah (Sallallâhu Alaihi Wasallam) will be first to be allowed to intercede.

Hadhrat Anas (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) has said:

"When the Last Day will dawn and all the former and latter ones will be gathered together on the plain of reckoning, there will be great anxiety among the people. Thus, they (i.e., some of their representatives) will approach Hadhrat Adam (AS) to intercede on their behalf, and Hadhrat Adam (AS) will reply, "I am not worthy of it. You better go to Hadhrat Ibrahim (AS), he is the friend of Allâh and may be able to help you. They will accordingly approach Hadhrat Ibrahim (AS) and make the request of intercession to him. He too, will reply, "I am not worthy of it. You better go to Hadhrat Musâ (AS), he is the speaker with Allâh and may help you. They will accordingly approach to Hadhrat Musâ (AS) and make the request to him. But he again, will reply, I am not worthy of it. You better go to Hadhrat Eisâ (AS), he is the spirit of Allâh and may be able to help you. They will accordingly approach to Hadhrat Eisâ (AS) and place same request to him. But he will also say "I am not worthy of it. You better go to the Last Divine Ambiyâ (AS), Muhammad (Sallallâhu Alaihi Wasallam)." They will thereupon, come to me and ask me to intercede, I will say, "This is my task".

I will then, seek an audience with the Al-Merciful which will be conceded. Allâh will communicate to me the knowledge of some of His praises (which are not known to me at present). I shall Glorify Him through those praises and bow low, touching the ground with the forehead in reverence.

(According to report in Musnad-i-Ahmad), Rasulullah (Sallallâhu Alaihi Wasallam) will remain in this posture for a week. It will then be said to me, "O Muhammad! Raise your head and ask what you want. Your prayer will be heard. Ask for anything and it will be granted. Make what ever intercession you wish to make and it will be allowed." I shall say, ‘My followers', (Meaning mercy be shown to them today, and they may be forgiven). I will be told to go and take them out of Jahannam even those who have faith equivalent to weight of a mustard seed. I shall go and do so. After wards, I shall return to the benevolent presence of Allâh

Ta'âlâ, and again praise Him with the words inspired to me and fall into prostration before Him, It will, once more, be said to me, "O Muhammad! Raise your head and say what you want. Your prayer will be heard. Ask for anything you like and it will be granted. Make whatever intercession you wish to make and it will be allowed." I shall say ‘My followers'. "I will be told to go and take them out of Jahannam in whose hearts there is faith even of the weight of a dust particle. I shall go and do so. Afterwards, I shall return to the benevolent presence of Allâh Ta'âlâ and again praise Him in the words inspired to me and fall in prostration before Him. It will once more be said to me. "O Mohammad raise your head and say what you want . Ask for anything you like and it will be granted. Make whatever intercession you wish to make and it will be allowed." I shall say ‘My Followers'. I will thereupon, be told to go and take them out of Jahannam in whose hearts there is faith even of a lesser weight than a dust-particle. I shall go and do it. After it, I shall return for the fourth time, to the benevolent presence of Allâh Ta'âlâ and praise Him in the words inspired in me and fall in prostration before Him. It will be said to me, "O Muhammad! Raise your head and say what you want. your prayer will be heard. Ask for anything you like and it will be granted. Make any intercession you wish to make and it will be granted. Make any intercession you wish to make and it will be allowed. I will then say "O Allâh allow me to intercede on behalf of all those who may have said la-illaha-illalah لا إلـــه إلا الله. Allâh will thereupon, remark. "It is not your task. By my Power and Glory and by My Majesty and Magnificence, I shall take out of Jahannam all those who have said La-illaha-illAllâh ا إلـــه إلا الله.

It is reported by Hadhrat Abu Huriarah (RA) that Rasulullah (Sallallâhu Alaihi Wasallam) said:

"On the Day of Qiyâmah such people will also benefit from my intercession who have committed major sins".

On the Day of Qiyâmah Rasulullah (Sallallâhu Alaihi Wasallam) will be crowned with the position of "Maqâme Mahmood" (مقَامِ محمود), the status that all the Ambiyâ (AS) wished for. On this day Rasulullah (Sallallâhu Alaihi Wasallam), on being implored by his followers and moved by their pathetic state will step forward with fullest faith in the Mercy of Allâh and entreat Him humbly that the state of anxious uncertainty be ended and judgment be pronounced. On this day the high and elevated position of Rasulullah (Sallallâhu Alaihi Wasallam) will be manifested.

Once the door of intercession will be opened by Rasulullah (Sallallâhu Alaihi Wasallam) and other Ambiyâ (AS), angels and pious servants of Allâh will also be allowed to intercede for the believers.

Hadhrat Abu Sa'eed Khudri (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) said: "Among my followers there will be some people who will intercede on behalf of nations and communities and some will intercede on behalf of groups, and some who will intercede on behalf of one person and Allâh will accept the intercession of everybody, eventually all the believers shall enter Jannah.

In some Ahâdith it is also indicated that even the children who have died in their infancy will intercede on behalf of their parents.

Rasulullah (Sallallâhu Alaihi Wasallam) assured intercession for the following people:

The believer who visits the grave Rasulullah (Sallallâhu Alaihi Wasallam).

He who sends Durood and Salâm abundantly on Rasulullah (Sallallâhu Alaihi Wasallam).

He who passes away in Makkah and Madinah thereby regarding dying in these two blessed places as a reward.

Rasulullah (Sallallâhu Alaihi Wasallam) will not intercede for non-believers, similarly he had indicated not to intercede for certain sinful Muslims e.g., oppressive ruler and those who transgress the boundaries of Shari'ah.

May Allâh bestow us death with Imân and may all the Muslims benefit from Rasulullah's (Sallallâhu Alaihi Wasallam) intercession.

A'râf

There is a place called A'râf between Jannah and Jahannam where the dwellers of Jannah and Jahannam will converse with the one another. Allâh Ta'âlâ says in Qur'ân:

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الأَعْرَافِ

"Between them shall be a veil." (7:46)

رِجَالٌ يَعْرِفُونَ كُلاً بِسِيمَاهُمْ

"And on the height will be men who would know every one by his marks." (7:46)

The Ulema are of the opinion that the dwellers of A'râf will be those who have good and evil actions in equal. These people will express their wish to entered Jannah. Allâh will finally order their entrance into Jannah.

جَنَّةَ لاَ خَوْفٌ عَلَيْكُمْ وَلاَ أَنْتُمْ تَحْزَنُونَادْخُلُوا الْ

"Enter into Jannah no fear shall be on your nor shall ye grieve." (7:49)

Jahannam has been already created

Allâh Ta'âlâ says in the Qur'ân:

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

"It (Jahannam) has been prepared for the Non-believers" (3:131)

It comprises of severe physical and spiritual chastisements and tortures. The dwellers of Jahannam who posses a little bit of Imân will gain entrance into Jannah after being punished for their sins while the non-believers and Mushrikeen will remain in Jahannam eternally. Allâh Ta'âlâ says in Qur'ân:

إِنَّ اللهَّ لاَ يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ

"Allâh forgives not that partners should be set up with Him but He forgive anything else" (4:48)

وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ

"For those who reject their Allâh is the penalty of Jahannam and evil is such destination" (67:6)

إِنَّ شَجَرَةَ الزَّقُّومِ () طَعَامُ الأَثِيمِ () كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ () كَغَلْيِ الْحَمِيمِ

Verily the tree of Zaqqom will be the food of the sinful - like molten brass; it will boil in their insides, like the boiling of scalding water." (44:43-45)

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ

"In front of such a one is Jahannam and he is given for drink boiling water." (14:16)

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ () لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ

"And verily Jahannam is the promised abode for them all to it are seven gates." (15:43-44)

It is related in Bukhari that the mildest punishment to be inflicted to a person in Jahannam is that he will be made to wear a pair of sandals of fire and due to its intense heat his brain will boil up.

Non believers will not get salvation from Jahannam. The Qur'ân is replete with the words:

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ ا

"Those who reject (the Truth) among the people of the Book and among the polytheists will be in hell-fire, to dwell there in (forever). They are worst of creatures" (98:6)

Proofs for the physical existence of Jannah

Allâh Ta'âlâ says in Qur'ân:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

" It (Jannah) has been prepared for the pious." (55-46)

The incident of Hadhrat Adam (AS) and Hadhrat Hawa (AS), when they were taken out of Jannah and placed on earth proves the physical existence of Jannah.

Also, Rasulullah (Sallallâhu Alaihi Wasallam) himself saw Jannah and Jahannam on the occasion of Me'raj.

Deedâr (ديدار) of Allâh Ta'âlâ

The greatest blessing in Jannah will be the "Deedâr" of Allâh Ta'âlâ. (i.e. the dwellers of Jannah will be able to see (Allâh Ta'âlâ).

(ى رَبِّهَا نَاظِرَةٌوُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ () إِلَ

"That day will faces be resplendent. Looking towards their Allâh." (75:22-23)

Hadhrat Suhaib (RA) narrates that he heard Rasulullah (Sallallâhu Alaihi Wasallam) saying, when the people of Jannah will arrive there, Allâh will enquire

from them "Do you wish that We may grant one more favour to you" (i.e. bestow upon you a blessing in addition to what you have already received)? They will answer "You have bestowed so many favours on us and you saved us from Jahannam and granted us Jannah. What more can we ask for ?" The veil will then be lifted and they will be able to see Allâh Ta'âlâ. This blessing will surpass all other favours that had been conferred on them.

Rasulullah (Sallallâhu Alaihi Wasallam) thereafter recited the following verse of the Qur'ân:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ

"Or those who do good is the best place and more there to." (10:26)

Rasulullah (Sallallâhu Alaihi Wasallam) is reported to have said:

ستَرون ربكم عيانا

"You will see your Allâh Ta'âlâ clearly." (Bukhari and Muslim)

Hadhrat Jareer Ibn Abdullah (RA) narrated that one night we were sitting with Rasulullah (Sallallâhu Alaihi Wasallam), and he looked at the moon. It was the fourteenth night of the month, and the full moon was shining in the sky. Rasulullah (Sallallâhu Alaihi Wasallam) then turned towards us and said:

"Surely you will see Allâh Ta'âlâ as you are seeing the moon. You will have to make no special effort to see Him, nor will there be any other difficulty." (Bukhari and Muslim)

This Hadith has been narrated by twenty one Sahâbah (RA).

كَلاَّ إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

"Nay, but surely on that Day they will be covered from their Allâh Ta'âlâ (and prevented from seeing Him)" (pertaining to the non-believers). (83:15)

It is impossible to see Allâh Ta'âlâ

In this world in a state of wakefulness, it is not possible to see Allâh Ta'âlâ with the naked eye.

First proof:

تُدْرِكُهُ الأ ْ َبْصَارُ وَهُوَ يُدْرِكُ الأ ْ َبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

"The eyes cannot comprehend Him but He comprehends everything." (6:103)

This means that in this world the creation is unable to see Allâh Ta'âlâ with the naked eye. However Allâh comprehends everything.

Second proof:

It is reported that Hadhrat Abdullah Bin Shaqeeq (RA) said to Hadhrat Abu Zar Gafari (RA), "If I had met Rasulullah (Sallallâhu Alaihi Wasallam), I would have certainly asked him a question. Hadhrat Abu Zar (RA) asked: "What is it that you wished to ask?" He replied: "I would have asked, did you (i.e., Rasulullah (Sallallâhu Alaihi Wasallam)) see your Allâh?" Hadhrat Abu Zar (RA) said: "I asked Rasulullah (Sallallâhu Alaihi Wasallam) this question and he replied: "Allâh is Nur, how could I have seen him." (Tirmidhi)

To have seen Allâh Ta'âlâ by Rasulullah (Sallallâhu Alaihi Wasallam) on the night of Me'raj is not contradictory to this Hadith, since Rasulullah (Sallallâhu Alaihi Wasallam) saw Allâh in Jannah and not in this world. This proves that Rasulullah (Sallallâhu Alaihi Wasallam) did not see Allâh Ta'âlâ in this world.

However pious people are sometimes most privileged to see Allâh Ta'âlâ in their dreams. It is reported that Imâm Abu Haniefah (RA) and Imâm Ahmed bin Hambal (RA) saw Allâh Ta'âlâ in their dream.

Punishment and reward in the Hereafter

Punishment and reward in the Hereafter is dependent on the condition of man at the time of his death.

First proof:

Hadhrat Abdullah Ibn Mas'ood (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) said: "You may do good deeds which take you towards Jannah, you will only be a foot away from Jannah and you may do evil that ultimately leads you into Jahannam.

Second proof:

Rasulullah (Sallallâhu Alaihi Wasallam) has said in a Hadith:

إنمـــا الأعمـــال بـــالخواتيم

"Your deeds are judged by your condition at the time of your death."

Allâh Ta'âlâ accepts his repentance

Whenever a person repents sincerely, Allâh Ta'âlâ accepts his repentance and forgives him. However at the time of death, when he becomes able to see the angels of death and punishment, his repentance and Imân is not accepted.

First proof:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الآنْ

"Of no effect is the repentance of those who continue to do evil, until death faces them and he says now have I repented indeed." (4-8)

Second proof:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

"Say! O my servants who have transgressed against their souls- Despair not of the mercy of Allâh; for Allâh forgives all sins, for He is All Forgiving Most Merciful." (39-53)

Third proof:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"Allâh accepts the repentance of those who do evil in ignorance and repent soon afterwards, to them will Allâh turn in mercy, for Allâh is full of knowledge and wisdom". (4:17)

بـــاب بـــلا ترجمـــة البـــاب

Chapter (Bâb) 39 : Without Tarjamatul Bâb.

Purpose of Tarjamatul Bâb

Imâm Bukhari has not established any title (Tarjamatul Bâb) for this chapter. In some copies of Bukhari Sharief even the word "Bâb" is not there which can imply that this Hadith will be included in the previous chapter. In previous chapter Imâm Bukhari said that Imân, Islâm and Ahsân are all Deen, Here tries to convey that Deen has different grades as in the Hadith quoted here, the Heraclius uses the word "Deen" when he asks Ibn Sufyân, "Does any body leave this Deen after entering into it? Abu Sufyân answers in negative. In response to the answer of Abu Sufyân, Heraclius says, "That is Imân when a small bit of it enters into the hearts, no one hates it" What Heraclius called as "Deen" in his question, he called the same as "Imân" in his answer, thereby meaning that both are same.

Sheikh-ul-Hind says: In this chapter Imâm Bukhari is compensating the thing which he said in the chapter titled "Fear of a believer that his deeds may be nullified". In that chapter Imâm Bukhari said that a believer should live in a constant fear of losing his Imân. In this Hadith, he is saying that once Imân gets incorporated in heart then it never leaves.

Hadith No. 50

حدّثنا (إبْرَاهِيمُ بنُ حَمْزَةَ) قال حدّثنا (إبْرَاهِيمُ بنُ سَعْدٍ) عنْ (صالِحٍ) عنِ (ابنِ شهابٍ) عنْ (عُبَيدِ اللهِ بنِ عبْدِ اللهِ) أنَّ (عبدَ اللهِ بنَ عبَّاس) أخْبَرَهُ قال أخْبَرَنِي (أبُو سُفْيَان) أنّ (هرقْل) قال لَهُ سألْتُكَ هلْ يَزِيدُونَ أمْ يَنْقُصونَ فزَعمْتَ أنهمْ يَزِيدُونَ وكَذلكَ الإيمانُ حتَّى يتَمَّ وسألْتُكَ هلْ يرْتَدُّ أحدٌ سَخْطَةً لِدِينِهِ بعْدَ أنْ يَدْخُلَ فيهِ فزَعمْتَ أن لا وكذلكَ الإيمانُ حِينَ تُخالِطُ بشَاشَتُهُ القُلوبَ لا يَسْخَطُهُ أحَدٌ

Narrated by Abdullah bin Abbas (RA)

I was informed by Abu Sufyân that Heraclius said to him, "I asked you whether they (followers of Muhammad) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophets) religion (Islâm) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) true faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it."

باب فَضْلِ مَنِ اسْتَبْرأ لِدِينِهِ

Chapter (Bâb) 40 : "The superiority of that person who leaves all doubtful things for the sake of his religion."

Purpose of Tarjamatul Bâb

Here Imâm Bukhari wants to say that not only Imân has grades, but "Taqwâ" also has grades. Taqwâ means to refrain from sins because of fear of Allâh. Its first grade is to refrain from Kufr and Shirk, second grade is to refrain from major sins, third grade is to refrain from minor sins and fourth grade is to refrain from doubtful things.

Hadith No. 51

حدّثنا (أبُو نُعيْمٍ) حدّثنا (زكَرِياءُ) عن (عامِرٍ) قال سَمِعْتُ (النُّعمْانَ بنَ بَشِيرٍ) يقولُ سَمِعْتُ رسولَ اللهِ يقُولُ الحلالُ بيِّنٌ والحَرامُ بيِّنٌ وبيْنهما مُشَبَّهاتٌ لا يَعْلمُها كَثِيرٌ مِنَ النَّاس فَمَنِ اتَّقى المُشَبَّهاتِ اسْتَبرَأ لِدِينِهِ وعِرْضِهِ ومَنْ وَقَعَ فِي الشُّبُهاتِ كَراعٍ يَرْعَى حَولَ الحِمى يُوشِكُ أن يُواقِعَهُ ألا وإنّ لِكُلِّ مَلِكٍ حِمًى ألا إنّ

حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ ألا وإنّ في الجَسَدِ مُضْغَةً إذا صَلَحَتْ صَلَحَ الجَسدُ كُلُّهُ وإذا فَسَدَتْ فَسَدَ الجَسَدُ كُلُّهُ ألا وهِيَ القَلبُ

Narrated by an-No'man bin Bashir (RA)

I heard Allâh's Apostle (Sallallâhu Alaihi Wasallam) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allâh on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

Narrator-Hadhrat No'man bin Bashir

An-No'man bin Bashir (RA) is the son of Bashir bin Sa'd (RA) who embraced Islâm in 'Aqba-Thania'. He participated in all Gazwas including Badr. His mother was the sister of a famous suhabi namely Abdullah bin Rawaha (RA). No'man bin Bashir (RA) was born in 3nd year of Hijrah and is called أول مولود في الاسلام (First born child in Islâm) after Hijrah of Ansâr from Madinah as Abdullah bin Zubair (RA) was the first born child in Islâm after Hijrah of Muhâjireen. Hadhrat No'man bin Bashir (RA) was the governor of Hamas and Kofa during Khilâfat of Hadhrat Mâwiyah (RA). There are one hundred and fourteen Ahâdith narrated on his authority, of which five are agreed upon. He died in 64 Hijrah, may Allâh be pleased with his soul and elevate his rank.

Status of the Hadith

This Hadith is one of the great Ahâdith. Some people say that it is one third of Islâm. Imâm Abu Dawood has chosen four Ahâdith from a total of five lac Ahâdith, which he thinks are enough for one's Deen and this is one among these Ahâdith. These Ahâdith are:

1) إنما الأعمال بالنيات

2) من حسن الإسلام ترمه ما لا يعنه

3) لا يكون المؤما حتى يرضى لأخيه ما يرضى لنفسه

4) ألحرام بيّن والحرام بيّن

Comments

Hadhrat No'man bin Bashir (RA) says that he heard Rasulullah (Sallallâhu Alaihi Wasallam) as saying that Halâl (Permissible things in the Shari'ah) is quite evident and Harâm (forbidden things in Shari'ah) is also evident. A believer is supposed to act upon Halâl and to refrain from Harâm. But there are a good number of things where one gets confused whether these are Halâl or Harâm. It is these things which are labelled as "Mushtabihât" . In this Hadith Rasulullah (Sallallâhu Alaihi Wasallam) says that one who keeps himself away even from doubtful things or Mushtabihât, he will definitely save his Deen.

Halâl and Harâm is evident

This means that a particular thing being Halâl is proved beyond any doubt by the four sources of Fiqh i.e., the Qur'an, Hadith, consensus of the Ummah (Ijma-اجمعاء) and Qayyas (juristic reasoning). There is no difference of opinion in the Ummah about these things being Halâl or Harâm. Such doubtless Halâl things are to be taken and acted upon without any hesitation and such doubtless Harâm things are to be abstained from. This is the common man's grade of Taqwâ (Piety).

Mushtabihât

There are many things which fall between the two groups i.e., clear-cut Halâl and clear-cut Harâm, and these are called Mushtabihât or doubtful things. There are many things which make them doubtful. Allâmah Khattabi says that one should not understand that there is nothing known about these things in Shari'ah because Allâh has ordained about everything. But the thing is that the statement of Shari'ah about a particular thing is sometimes not told in clear terms and common people do not find easy answers to such things and hence become doubtful as regards the common man but are not doubtful near Allâh or Shari'ah or the learned people. This thing is clear from the wording of this Hadith only which says that many people do not know it, which indirectly means that some people know it. Then the message of this Hadith would be that anyone who does not know the status of a

particular thing as regards to Halâl or Harâm, should remain away from it till he comes to know about its true nature from the learned scholars of Islâm. If it turns to be Halâl, he can go for it and if it turns to be Harâm than he should leave it.

Imâm Nawawi says that Mushtabihât are those things about which the proofs of being Halâl or Harâm, are contradictory. He says that it will be better to leave them even if some Mujtahid grants its permission. This type of Taqwâ is called Var'a (ورع).

Some examples of Mushtabihât

The rulings applicable in Dharul-Harb (دار الحرب) and Dharul-Islâm (دار الاسلام) are different . There are certain things which become permissible in Dharul-Harb but are forbidden in Dhar-ul-Islâm. Now, if it is not clear whether a particular country should be called Dharul-Harb or Dharul-Islâm, it is better not to consider those things permissible which otherwise become permissible.

Women have been asked not to visit grave yards but there is another Hadith which says that not going to grave yards has not been made obligatory on them. There seems to be a contradiction, in such an event going of women to grave yards has become doubtful, so it would be better for them not to go.

Some times a thing is quite Halâl but others get confused about it, and there is every apprehension that they may put false allegations against the doer, that time it is better to avoid such situations, though one is doing quite permissible job. Once Rasulullah (Sallallâhu Alaihi Wasallam) was accompanying his wife Safiyah during night, two men from Ansâr passed by, Rasulullah (Sallallâhu Alaihi Wasallam) at once told them that 'she is my wife Safiya'. By doing this Rasulullah (Sallallâhu Alaihi Wasallam) closed any opportunity of Satan to put wrong thing in their minds.

So whoever saves himself from these suspicious things saves his religion and his honour

By leaving doubtful things one saves both his religion as well as his honour. People take in high esteem a person who avoids even a doubtful thing and regard him as a pious man. For example, any person who avoids a particular medicine which contains alcohol is considered very pious by the people. One who takes pains to avoid even doubtful things he is very unlikely to commit sins and as such he will definitely save his Deen. And whoever indulges in these suspicious things

is like a shepherd who grazes his cattle near the Hima (private pasture) of someone else and at any moment his cattle is liable to get in it.

What is Hima?

In olden days the kings used to select a fertile piece of green pasture as their private pasture and would punish any one grazing his cattle therein. So, the shepherds usually grazed their cattle far away from it fearing that that they might be punished as there is every possibility that these cattle may get in the forbidden pasture.

Hima of Allâh is His forbidden things

Allâmah Shabir Uthmâni says that man is like a shepherd and his Nafs is like cattle and the doubtful things are like the surroundings around the Hima (private pasture of Allâh i.e., His Forbidden things). So, the Nafs which takes the forbidden things is likely to indulge in Harâm things.

Beware! There is a pice of flesh

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

In this Hadith it is said that one can save his religion and honour if one avoids the forbidden things and in this part of the Hadith it is said that one can achieve this thing by concentrating on the Qalb. If the Qalb becomes purified from all the worldly filth then it would be easy to achieve higher grades of Taqwâ.

باب أدَاءُ الْخُمُس مِنَ الإيمانِ

Chapter (Bâb) 41 : "To pay one fifth of the war booty (in the name of Allâh) is a part of faith."

Purpose of Tarjamatul Bâb

Imâm Bukhari is enumerating the branches of Imân and he has kept this thing as last probably because some people sometimes get the booty after death.

Hadith No. 52

حدثنا علي بن الجعد قال اخبرنا شعبة عن أبي جمرة قال كنت اقعد مع ابن عباس يجلسني على سريره فقال أقم عندي حتى اجعل لك سهما من مالي فاقمت معه شهرين ثم قال ان وفد عبد القيس لما أتوا النبي قال من القوم او من الوفد قالوا ربيعة قال مرحبا بالقوم او بالوفد غير خزايا ولا ندامى فقالوا يا رسول الله إنا لا نستطيع أن نأتيك إلا في شهر الحرام وبيننا وبينك هذا الحي من كفار مضر فمرنا بأمر فصل نخبر به من وراءنا وندخل به الجنة وسألوه عن الأشربة فأمرهم بأربع ونهاهم عن أربع أمرهم بالإيمان بالله وحده قال أتدرون ما الإيمان بالله وحده قالوا الله ورسوله اعلم قال شهادة ان لا إله إلا الله وان محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وصيام رمضان وأن تعطوا من المغنم الخمس ونهاهم عن اربع عن الحنتم والدباء والنقير والمزفت وربما قال المقير وقال احفظوهن واخبروا بهن من وراءكم

Narrated by Hadhrat Abu Jamra (RA)

I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allâh's Apostle! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allâh Alone and asked them, "Do you know what is meant by believing in Allâh Alone?" They replied, "Allâh and His Apostle know better." Thereupon the Prophet said, "It means:

To testify that none has the right to be worshipped but Allâh and Muhammad is Allâh's Apostle.

To offer prayers perfectly

To pay the Zakâh (obligatory charity)

To observe fast during the month of Ramadan.

And to pay Al-Khumus (one fifth of the booty to be given in Allâh's Cause).

Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which alcoholic drinks were prepared) (The Prophet mentioned the container of wine and he meant the wine itself). The Prophet further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

Comments

Al-Khumus means one fifth of the booty one gets after participating in the war fought in the way of Allâh. Imâm Bukhari wants to convey that paying of this Khumus is also part of faith. Allâh Ta'âlâ says in the Qur'an:

وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ
وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آمَنْتُمْ بِاللَّهِ

"And know that out of all the booty that ye may acquire (in war) a fifth share is assigned to Allâh and to the apostle and to near relatives orphans the needy and the wayfarer if ye do believe in Allâh and in the revelation We sent down to Our servant on the day of testing the day of the meeting of the two forces. For Allâh hath power over all things." (8:41)

باب ما جاءَ أنّ الأعْمَال بالنِّيَّةِ والحِسْبَةِ ولِكُلِّ امرِىءٍ ما نَوَى فَدَخَلَ فيهِ الإيمانُ والوضُوء والصَّلاةُ والزَّكاةُ
والحَجُّ والصَّوْم والأحْكامُ وقال الله تعالى قُلْ كُلٌّ يَعْمَل على شاكِلَتِهِ على نيَّتِهِ ونفقَةُ الرَّجُلِ على أهْلِهِ يَحْتَسِبُها
صَدَقَةٌ وقال النَّبيُّ ولَكِنْ جهادٌ ونِيَّةٌ

Chapter (Bâb) 42 : What came in the saying "The reward of deeds depends upon the intention and seeking the reward from Allâh. And every person will have reward according to what he has intended". And this includes Faith, Ablution, Salâh, Fasting, Zakâh, Hajj and other commands of Allâh and Allâh Ta'âlâ said: "Each one does (deeds) according to his intentions and the spending of a man for his family with the intention of having reward from Allâh, will be rewarded as alms (Sadqah). And the Prophet (Sallallâhu Alaihi Wasallam) said: "But Jihâd and intention".

Purpose of Tarjamatul Bâb

As per Imâm Bukhari a deed will fetch reward only if it is done with sincere intention (Niyyat) with the sole aim of seeking reward from Allâh (Hisbat).

Hadith No. 53

حدّثنا (عبدُ اللهِ بنُ مَسْلَمَةَ) قال أخْبَرَنَا (مالِك) عنْ (يَحْيَى بن سَعِيد) عنْ (مُحَمّدِ بن إبْرَاهِيم
عَلْقَمَةَ بْنِ وَقَّاص) عنْ (عُمَر) أنّ رسولَ اللهِ قال الأعْمَالُ بالنِّيَّةِ ولِكُلِّ امْرِىءٍ ما نَوَى فَمَنْ كانَتْ هِجْرَتُهُ
إلى اللهِ ورسولِهِ فَهِجْرَتُهُ إلى اللهِ ورسولِهِ ومَنْ كانَتْ هِجْرَتُهُ لدنْيَا يُصِيبُهَا أو امْرَأةٍ يَتَزَوَّجُها فَهِجْرَتُهُ إلى ما
هاجَرَ إليهِ

Narrated by Hadhrat Umar bin Khattab (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allâh and His Apostle, his emigration was for Allâh and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Hadith No. 54

حدّثنا (حَجَّاجُ بنُ مِنْهَال) قال حدّثنا (شُعْبَة) قال أخْبَرَنِي (عَدِيُّ بنُ ثابِت) قال سَمِعْتُ (عبدَ اللهِ بنَ يزيد)
عنْ (أبي مَسْعُود) عنِ النبيِّ قال إذا أنْفَقَ الرَّجُلُ على أهْلِهِ يَحْتَسِبُها فَهُوَ لَهُ صَدَقَةٌ

Narrated by Hadhrat Abu Mas'ud (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "If a man spends on his family (with the intention of having a reward from Allâh) sincerely for Allâh's sake then it is a (kind of) alms-giving in reward for him.

Hadith No. 55

حدّثنا (الحَكَمُ بنُ نافع) قال أخْبَرَنَا (شُعَيْب) عن (الزُّهْرِي) قال حدّثني (عامِرُ بنُ سَعْد) عنْ (سَعْدِ بن أبي وقاص) أنَّهُ أخْبَرَهُ أنّ رسول اللهِ قال إنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِها وَجْهَ اللهِ إلاَّ أُجِرْتَ عَلَيْهَا حتّى ما تَجْعَلُ فِي فم امْرَأتِكَ

Narrated by Sa'd bin Abi Waqqas (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said, "You will be rewarded for whatever you spend for Allâh's sake even if it were a morsel which you put in your wife's mouth."

Comments

What came in the saying "the reward of the deeds depends upon the intention and seeking the reward from Allâh.

This is the first part of Tarjamatul Bâb. al-Hisbah (الحسبه) means to do a deed with the intention of seeking reward from Allâh. Ibn Hajar says that Imâm Bukhari considers Imân as a deed, so according to him Niyyat or intention is necessary for it (Imân) as well as it is required for rest of the deeds like Salâh, Zakâh and Hajj etc. Ibn Hajar further says that if Imân is taken as testifying by heart (Tasdeeq), then Niyyat is not needed for it as one does not make intention for fear and love of Allâh. The same view is held by Hanafi school of thought that Niyyat is not needed for Imân.

There is consensus among the Ummah that Niyyat is important for deeds like Salâh, Zakâh, Saum (fasting) and Hajj etc., but there is difference of opinion as to whether it is important for Wudhu or not. Imâm Bukhari has included Wudhu also in those deeds for which Niyyat is a must while as according to Hanafi school of thought actual deed is Salâh for which Niyyat is a must and since Wudhu is for Salâh and is not aimed primarily, hence it is not necessary to make Niyyat for it i.e., they say that Wudhu is not "independent purpose" (مقصود بالذات).

Ibn Hajar says that Niyyat is important in all those deeds which are done mutually like trade, Nikah and Talâq etc. Allâmah Aini does not agree with Ibn Hajar on this point.

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ

Say: "Everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the Way." (17:84)

In this verse the word Shakilatihi (لِتِهِشَاكِ) has been translated by Imâm Bukhari as intention. Then the meaning of the verse would be that everyone acts as per his intention. Same translation has been quoted from Hasani Bisri and Qatâdah whereas Mujâhid translates it as nature (طبيعات). In short it would mean that every one acts as per his intention, nature and religion and Allâh, being all knowing, knows the best as to who is on the right path.

Spending on one's family

And the spending of a man on his family with the intention of having a reward from Allâh, will be rewarded as alms (Sadqah).

This is related to the second part of the Tarjamatul Bâb i.e., Al-Hisbah. It means that if one feeds his family and at the same time makes the intention of seeking reward from Allâh, it will fetch him more reward.

"But Jihâd and intention."

This is related to the third part of the Tarjamatul Bâb. This is the part of a Hadith from Ibn Abbas (RA) in which he says that after the victory of Makkah, when people embraced Islâm they felt regretted not having embraced Islâm earlier so that they could also have got the reward of Hijrah (migration). On this Rasulullah (Sallallâhu Alaihi Wasallam) said:

لا هجرة بعد الفتح و لكن جهاد و نية

"There is no Hijrah (migration) after victory (of Makkah), but Jihâd and intention."

Ulema say that it means that though there is no Hijrah now but one can still get reward by making the Niyyat for his deeds and also by participating in Jihâd in which also one has to leave the home.

ولرَسُولِهِ ولأئمَّةِ المُسْلِمِينَ و عامَّتِهِمْ وقولِهِ تعالى إذا نَصَحُوا للهِ وَرَسُولِهِباب قوْلِ النبيِّ الدِّينُ النَّصِيحَةُ للهِ

Chapter (Bâb) 43 : The saying of the Prophet (Sallallâhu Alaihi Wasallam) "religion is exhortation to Allâh, to Allâh's Apostle (Sallallâhu Alaihi Wasallam), to the leaders of Muslims and to the common Muslims". And the saying of Allâh, "If they are sincere (in duty) to Allâh and His Apostle (9:91)

Purpose of Tarjamatul Bâb and its status

Imâm Bukhari has ended the Kitab-ul-Imân (chapter on faith) with a very comprehensive and great Hadith. The words of the Tarjamatul Bâb are the words of Hadith but Imâm Bukhari has not included this Hadith in his book whereas Imâm Muslim has mentioned this Hadith in Muslim Sharief. Imâm Muhammad bin Aslam al-Toosi has included this Hadith in those four Ahâdith which he believed enough for one's Deen. Imâm Nawawi says that this Hadith alone is enough.

Hadith No. 56

حدّثنا (مُسَدَّد) قالَ حدّثنا (يَحْيَى) عَنْ (إسْمَاعِيل) قالَ حدّثني (قَيْسُ بنُ أبي حَازِم) عَنْ (جَرِير بْنِ عبْدِ اللهِ) قال بَايَعْتُ رسولَ اللهِ على إقَامِ الصَّلاَةِ وإيتَاءِ الزَّكَاةِ والنُّصْحِ لِكُلِّ مُسْلِمٍ

Narrated by Hadhrat Jarir bin Abdullah (RA)

I made the pledge of allegiance to Allâh's Apostle (Sallallâhu Alaihi Wasallam) for the following:

offer prayers perfectly

pay the Zakâh (obligatory charity)

and be sincere and true to every Muslim.

Hadith No. 57

قال حدثنا (أبُو النُّعْمان) ِ قال حدثنا (أبُو عَوَانَة) َ عَنْ (زِيَادِ بْنِ عِلاقَة) َ قال سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللهِ َّ يَقُولُ يَوْمَ مَاتَ الْمُغِيرَةُ بْنُ شُعْبَةَ قَامَ فَحمِدَ اللهَ َّ وأثْنَى عَلَيْهِ وقالَ عَلَيْكُمْ بِإتِّقَاءِ اللهِ ِ وحْدَهُ لاَ شَرِيكَ لَهُ والوَقَارِ والسَّكِينَةِ حَتَّى يأتِيَكُمْ أمِيرٌ فإنَّما يأتِيكُمْ الآنَ ثُمَّ قالَ اسْتَعْفُوا لامِيرِكُمْ فإنَّهُ كانَ يُحِبُّ العَفْوَ ثُمَّ قالَ أمّا بَعْدُ فإنِّي أتَيْتُ النبيَّ ّ قُلْتُ أُبَايِعُكَ عَلَى الإِسْلاَمِ فَشَرَطَ عَلَيَّ والنُّصْحِ لِكُلِّ مُسْلِمٍ فَبَايَعْتُهُ عَلَى هَذَا ورَبِّ هَذَا المَسْجِدِ إنِّي لَنَاصِحٌ لَكُمْ ثُمَّ اسْتَغْفَرَ وَنَزَلَ

Narrated by Ziyâb bin Ilâqa (RA)

I heard Jarir bin 'Abdullah (Praising Allâh). On the day when Al-Mughira bin Shu'ba died, he (Jarir) got up (on the pulpit) and thanked and praised Allâh and said, "Be afraid of Allâh alone Who has none along with Him to be worshipped. (You should) be calm and quiet till the (new) cheif comes to you and he will come to you soon. Ask Allâh's forgiveness for your (late) cheif because he himself loved to forgive others." Jarir added, "Amma badu (now then), I went to the Prophet and said, 'I give my pledge of allegiance to you for Islâm." The Prophet conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allâh's forgiveness and came down (from the pulpit).

Comments

To be sincere to Allâh

Ibn Hajar quotes in Fathul Bâri that once the Disciples of Hadhrat Eisâ (AS) asked him ,"O! Roohullah, who is Nâsih (ناصح) to Allâh?" (When this word "An-Naseehah" is used in relation to Allâh, it does not mean advice, as Allâh needs no adviser.) Hadhrat Eisâ (AS) said, "One who gives preference to the rights of Allâh over the rights of people. Being sincere to Allâh means to believe in Him as taught by Rasulullah not to attribute any partners to Him, to follow His commands sincerely, to refrain from His forbidden things and to love and fear Him.

To be sincere to al-Qur'ân

To believe that it is the word of Allâh, its every word is guarded by Allâh from any addition or alteration and that it is not like the word of creation. To recite it with Imân and Ahtesâb and to take lessons from it.

To be sincere to Allâh's Apostle (Sallallâhu Alaihi Wasallam)

It means to believe in everything that Rasulullah (Sallallâhu Alaihi Wasallam) came with. To believe him as the seal of Prophethood and to follow his Sunnah sincerely.

To be sincere to the Imâms (leaders and rulers) of Muslims

It means to obey them as long as they do not order that thing which is sinful in Shari'ah, to offer Salâh behind them and to advise them if found to be negligent.

Ulema and Mujtahideen can also be included in this category.

To be sincere to the common Muslims

It means to teach them Deen, be kind to them, wish for them as one wishes for one's own self and to exhort them for the right things and to stop them from bad things etc.

ألحمد لله اليوم قد تم الجزء الاول من شرح البخاري المشتمل علي كتاب بدء الوحي و كتاب الإيمان بفضل الله تعالى عزّ ة جلّ اللهم تقبله مني و تجاوز عن خطيئتي و جعله سببا المغفرتي

٢٢ ١٤٢٥ رمضان

Ra'fatul Bari

(Sharah Sahih Al-Bukhari)

رأفة الباري

شرح

صحيح البخاري

Vol-II

Dr. Rafiq Ahmad

بسم الله الرحمن الرحيم

Preface to second volume

All praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness. Glory be to Him Who made His servant to go on a night from the Sacred Musjid (Musjid-i-Haraam) to the remote Musjid (Musjid Aqsa) of which He has blessed the precincts.

May Allah shower uncountable Durood on our beloved Prophet (Sallallahu Alaihi Wasallam), who does not speak out of desire and who stands on an exalted standard of character.

With great fear, reluctance and apprehension, I started working on the first volume of Ra'fatul Bari when I saw that not much was available to the English readers about various aspects which are necessary for understanding the Hadith. In English language, I saw that only the translation of Sahih Bukhari was available with quiet insufficient footnotes. This compelled me to dare and take up this difficult task, which I always knew, was not my job. I undertook this task with "Tawakkul Alallah", with the hope that Allah would forgive my shortcomings. Finally, with His Grace, the first volume went to the market and to my utter surprise it got unexpected admiration from many quarters, both far and near. I received

letters and emails from different countries like U.K. and South Africa, praising the work and insisting me to complete it. People made me realize that such work was not available in English language so far and that it was the need of the hour. This encouraged me to undertake the task of working on the second volume and with the help and mercy of Allah Subhaanahu Wa Ta'ala, that is now in your hands.

I request the readers to make Dua for me that Allah Subhaanahu Wa Ta'ala accepts this humble work, forgives my shortcomings and grants me Taufeeq to complete this work with His pleasure.

I am highly thankful to my dear Sameem Husain, who took lot of pains in computerising , proofreading and compiling this book.

I must thank to Mr. Syed Sajid Sahib of Adam Publishers, New Delhi for publishing this book and also his endeavour to make it available in countries like USA, UK, South Africa and other parts of the globe.

Prof. Dr. Rafiq Ahmad,
Head & Neck Surgeon,
ENT Department.
Govt. Medical College, Srinagar,
Kashmir, India.
e-mail :-drrafiqahmad@islaminkashmir.org
drrafiqahmad@rediffmail.com

Director:
Institute of Islâmic Research,
Dârul Uloom Ilâhiyah.
Soura, Srinagar,
Kashmir. India.

بسم الله الرحمن الرحيم

كتاب العلم

The Book of Knowledge

Imam Bukhari started his book with the Chapter of Wahy, followed it with the Chapter of Iman and then with the Chapter of knowledge. The reasons for starting with the Chapter of Wahy have already been discussed in that chapter. After Wahy, the Iman is the basis of whole Deen, regarding both the beliefs as well as the deeds. After obtaining Iman, one has to know the things related to it, and in order to follow them as per Shari'ah he needs to have knowledge. That is why Imam Bukhari followed the Chapter of Iman with that of knowledge. There exists a debate amongst the scholars whether the knowledge is axiomatic (self-evident) (بديهي) or speculative (ظني). Qadhi Ibn al-Arabi and Imam Razi are of the opinion that knowledge is axiomatic, hence does not need any definition, whereas Imam Ghazali says that knowledge is speculative and accepts specification (تعديد)

Mulla Ali Qari says that the knowledge is a Noor (light) that is borrowed from the niche of the Prophet-hood (مشكاة نبوة) of Rasulullah (Sallallahu Alaihi Wasallam). Allah puts it in the Qalb of a believer by which hidden things get manifest for him.

بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيم

باب فَضْلِ الْعِلْمِ

وقَولِ الله تعالٰى (يرفَعِ الله الذين آمنوا منكُم والذين أُوتوا الْعلْم درجات

والله بِما تعملُونَ خبِ) . وقَوله عز وجل (رب زِدنِى علْما) .

Chapter 1 : In the name of Allah, the most Gracious, the most Merciful.

The excellence of knowledge.

And the saying of Allah: “Allah will exalt, in degree those of you who believe and who have been granted knowledge. And Allah is aware of what you do (58:11) And the statement of Allah Ta’ala: My Lord, Increase me in knowledge (20:114)

Virtues of knowledge

Imam Bukhari has started with virtues or excellences of knowledge rather than the true state or actuality (حقائق) of knowledge. Qadhi Ibn Arabi says that it is because Imam Bukhari believes that the knowledge is so evident that it does not need any definition, and secondly he is not discussing the actuality of things in this book. Imam Bukhari has quoted two verses of the Holy Qur’an in this Baab and has not mentioned any Hadith under this Baab. The verses are:

يرفَع ا   الذين آمنوا منكُم والذين أُوتوا العلْم درجات وا   بِما تعملُونَ خبير

Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do. (58:11)

رب زِدنِي علْماً

Increase me in knowledge (20:114)

By quoting these two verses, Imam Bukhari intends to prove the significance and excellence of knowledge. In the first verse Allah Ta'ala says that *'He raises the status of a believer'* and then specifically mentions the raising of the status of those who have knowledge - thereby establishing the excellence of these people over those who do not have knowledge. In the second verse Rasulullah (Sallallahu Alaihi Wasallam) is asked to invoke for increase in his knowledge, this also proves the excellence of acquiring knowledge, otherwise Rasulullah (Sallallahu Alaihi Wasallam) would not have been directed to ask for something that is not excellent.

Knowledge means the knowledge of Shari'ah

Knowledge here means the knowledge of the Shari'ah. Allah Ta'ala says in the Qur'an:

فَأعرِض عمن تولى عن ذكْرِنا ولَم يرِد إِلا الْحياةَ الدنيا () ذَلك مبلَغهم من الْعلْمِ إِن ربك هو أَعلَم بِمن ضل عن سبِيله وهو أَعلَم بِمنِ اهتدى()

Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life. That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction. (53:29,30)

Knowledge is of various kinds, viz., Fardh (obligatory), Wajib, Sunnat, Mubah (permissible) and Haram (forbidden). The worldly knowledge that benefits humanity like medicine, mathematics, physics, chemistry etc. is permissible in Islam, whereas the knowledge that is harmful to humanity like sorcery, witchcraft etc. is Haram (forbidden). The knowledge that is neither useful nor harmful like some of the subjects taught these days at university level are useless to humanity, hence not liked by Islam.

Allaama Ibn Abdul Barr has quoted a Hadith in Jamia Bayaanul Ilm on the authority of Abdullah bin Umar (RA):

عن عبد ا ابن عمر قال قال رسول ا صلى ا عليه وسلم ألعلم ثلاثة فما سوى ذالك فهو فضل آية كمة و سنة قائمة و فريضة عاذلة

Rasulullah said, "Knowledge is either the verses of Qur'an, the Sunnah, and the Fareedha Aadila and anything beyond these is extra".

Non-Citation of Hadith in this Baab

The scholars of Hadith give different explanations for this. Some say that Imam Bukhari did not get any Hadith that fulfilled his criterion for this Baab. Others say that Imam Bukhari had first written the titles of the chapters (i.e., Tarjamatul Baab), and forgot to write Hadith under this Baab. Ibn Hajr says that Imam Bukhari believed that these two verses were self explanatory, hence enough for this Baab. And Allah knows the best.

باب : مَنْ سُئِلَ عِلْماً وَهوَ مُشْتَغِلٌ فِي حَدِيثِهِ فَأَتم ا َدِيثَ ثُم أجابَ

6.

السائِلَ

Chapter 2: That who was asked about knowledge while he was busy in some conversation and completed his talk before answering the questioner.

Purpose of Tarjamatul Baab

In the previous Baab the increase or advancement in knowledge was mentioned, and in this Baab, the method for achieving the same is mentioned. The best way for achieving knowledge is to ask questions to the learned persons (i.e., Ulema). Knowledge is the name of question and answer, and it is said that **a good question is half of the knowledge** (حسن السئوال نصف العلم). In this Baab the etiquettes pertaining to the student and the teacher are taught. Allah Ta'ala says:

فَاسأَلُوا أَهلَ الذِّكْرِ إِنْ كُنتم لا تعلَمونَ

"If ye realise this not, ask of those who possess the Message" (16:43)

<u>Hadith No. 58</u>

حدثَنا محمد بن سنان قَالَ حدثَنا فُلَيح ح وحدثَنِى إِبراهيم بن الْمنذرِ قَالَ حدثَنا محمد بن فُلَيحٍ قَالَ حدثَنِى أَبِى قَالَ حدثَنِى هلاَلُ بن على عن عطَاءِ بنِ يسارٍ عن أَبِى هريرةَ قَالَ بينما النبِى - صلى ا عليه وسلم - فى مجلسٍ يحدثُ الْقَوم جاءَه أَعرابِى فَقَالَ متى الساعةُ فَمضى رسولُ الله - صلى ا عليه وسلم - يحدثُ ، فَقَالَ بعض الْقَومِ سمع ما قَالَ ، فَكَرِه ما قَالَ ، وقَالَ بعضهم بلْ لَم يسمع ، حتى إِذَا قَضى حديثَه قَالَ أَين - أُراه - السائلُ عنِ الساعة . قَالَ ها أَنا يا رسولَ الله . قَالَ فَإِذَا ضيعت الأَمانةُ فَانتظرِ الساعةَ

.قَالَ كَيف إِضاعتها قَالَ إِذَا وسد الأمر إِلَى غَيرِ أَهله فَانتظر الساعةَ .

Narrated Abu Huraira (RA)

"While the Prophet was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allah's Apostle continued his talk, so some people said that Allah's Apostle had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Apostle had not heard it. When the Prophet finished his speech, he said, "Where is the questioner, who enquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle." Then the Prophet said, "When trust is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday.)"

Comments

A Bedouin comes to Rasulullah (Sallallahu Alaihi Wasallam) and asks him a question about the Day of Judgment at a time when he was addressing the people. He (Sallallahu Alaihi Wasallam) did not answer him immediately. Here the question arises, when should one answer a question? If the question is about the beliefs or is time related then one should answer it immediately.

Once Rasulullah (Sallallahu Alaihi Wasallam) was delivering a sermon (khutba) and someone came and asked something about Deen, Rasulullah (Sallallahu Alaihi Wasallam) stopped his sermon and first answered this person as his question was about a more important

matter i.e., about his belief. But here in this particular Hadith under discussion, Rasulullah (Sallallahu Alaihi Wasallam) was busy in more important issue than the question of the inquirer, that is why Rasulullah (Sallallahu Alaihi Wasallam) didn't answer him immediately. In answering the question one has to keep many things in mind - like the nature of question, the condition of inquirer, whether he is a local or from far off place and further the teacher should assess the overall scenario and then decide the timing and nature of the answer.

Display of Politeness

In this Hadith, we see that a Bedouin asks his question in a crude manner, and does not wait for Rasulullah (Sallallahu Alaihi Wasallam) to finish his talk. At the same time, we see that Rasulullah (Sallallahu Alaihi Wasallam) politely calls him in the end, answers his question and does not show any kind of anger to him. This act of Rasulullah (Sallallahu Alaihi Wasallam) is a guideline of politeness that a teacher is supposed to show if he is questioned.

Clarification for not understanding

The Bedouin in this Hadith asks the clarification as to how would honesty be lost. This shows that a Student should ask for clarification if he does not understand the answer.

Suitable Answer

The Bedouin asked about the Day of Judgment and Rasulullah (Sallallahu Alaihi Wasallam) told him the signs of that day. This means that a teacher should only answer what he thinks is suitable for the inquirer.

The Meaning of Trust (أمانة)

It is said that the trust here means the same trust, which is mentioned in this verse of the Qur'an,

إنا عرضنا الْأمانةَ علىٰ السموات والْأرضِ والْجِبالِ فَأبين أنْ يحملْنها وأشفَقْن منها وحملَها الْإنسانُ إنه كَانَ ظَلُوما جهولًا

We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish. (33:72)

When this trust was offered to the heavens, earth, mountains etc.; all these realized their capabilities and found that they were unable to hold this trust. When it was offered to man, he did not look at his capability but set his eyes on the One Who was offering it, i.e., Allah (SWT), and thus accepted it as a true lover. That is why the Qur'an said – 'he is unjust and foolish (as regards to his self)' (إِنَّهُ كَانَ ظَلُومًا جَهُولا)

Others say that this trust is the seed of Iman (faith). It is because of this seed of faith that one is able to do justice with every job one is supposed to do. Higher the grade of Iman, higher will be his ability to do justice.

Timing of the Day of Judgement

"When the power or authority comes in the hands of un-fit persons, then wait for the Hour (Doomsday.)"

Rasulullah (Sallallahu Alaihi Wasallam) was asked about the timing of the Day of Judgment, since Allah alone knows that, so he only told the Bedouin the sign that points towards the nearness of that day. He told the Bedouin that when dishonest and untrustworthy peo-

ple will be handed over the charge of administration, then it is the time to wait for the Day of Judgment.

Why Imam Bukhari quoted this Hadith in this chapter

In this Hadith it is said that when the administration is handed over to dishonest and unfit people, that will be a sign of the nearness of Doomsday. Ibn Hajr says that this will take place only when the knowledge (of Deen) are lifted from the world, and only ignorant people will remain there in the world and no scholars of Deen is left. That is why this Hadith has been quoted in this chapter.

بابُ: مَنْ رَفَعَ صَوْتَهُ بِالْعِلْمِ

Chapter 3 : Who raises his voice in (conveying) knowledge.

Purpose of Tarjamatul Baab

Hadhrat Shaikh-ul-Hind says that it is against the dignity of a prophet to make noise and to talk loudly. In this Hadith it is shown that one can talk loudly with a lashing tongue in order to convey the message of Deen with firmness.

Hadith No. 59

حدثَنا أبو النعمان عارِم بن الْفَضل قَالَ حدثَنا أبو عوانةَ عن أَبِى بِشرٍ عن يوسف بنِ ماهك عن عبد الله بنِ عمرٍو قَالَ تخلف عنا النبِى - صلى ا عليه وسلم - فى سفْرة سافَرناها ، فَأَدركَنا وقَد أَرهقَتنا الصلاَةُ ونحن نتوضأُ

فَجعلْنا نمسح علَى أرجلنا ، فَنادى بِأعلَى صوته ويلٌ للأَعقَابِ من النارِ مرتينِ أَو ثَلاثًا .

Narrated 'Abdullah bin 'Amr (RA)

Once the Prophet remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

Comments

Abdullah bin Amr says that once they were on a journey and got late for the Salaah; they tried to make Wudu in haste, and probably water was available in less quantity. In this hastiness the heels of some people remained dry; Rasulullah (Sallallahu Alaihi Wasallam), who was coming from behind saw that and addressed them twice or thrice in a loud voice that they should save their heels from fire, because that part of the feet which is not washed properly during Wudu will be made to taste Hellfire.

To wash the feet in Wudu is obligatory

Imam Tirmidhi (RA) after quoting this Hadith says:

قال فقه هذا ا ديث أنه لا وز ا سح الرجل

"This Hadith shows that Masah (passing of wet hands) on the feet in Wudu is not permissible". (Sunan at-Tirmidhi)

باب قَوْلِ الْمُحَدثِ حَدثَنَا أوْ أخْبَرَنَا وَأنْبَأنَا .

وقَالَ لَنا الْحميدى كَانَ عند ابنِ عيينةَ حدثَنا وأخبرنا وأنبأنا وسمعت واحدا . فة ب وقَالَ ابن مسعود حدثَنا رسولُ الله - صلى ا عليه وسلم - وهو الصادق الْمصدوق . وقَالَ شقيق عن عبد الله سمعت النبِى - صلى ا عليه وسلم - كَلمةً . وقَالَ حذَيفَةُ حدثَنا رسولُ الله - صلى ا عليه وسلم - حديثَينِ . وقَالَ أبو الْعالية عنِ ابنِ عباسٍ عنِ النبِى - صلى ا عليه وسلم - فيما يروِى عن ربه . وقَالَ أنس عنِ النبِى - صلى ا عليه وسلم - يروِيه عن ربه عز وجل . وقَالَ أبو هريرةَ عنِ النبِى - صلى ا عليه وسلم - يروِيه عن ربكُم عز وجل .

Chapter 4 : The sayings of the narrator conveying the Hadith: With the words حدثنا (narrated) or أخبرنا (told us) and أنبأنا (informed us).

And Al-Humaidi said that to Ibn Uyaiynah, the words حدثنا, أخبرنا, أنبأنا were synonymous. And Ibn Mas'ood said, "Rasulullah (Sallallahu Alaihi Wasallam) told us (حدثنا) and he (Sallallahu Alaihi Wasallam) was the truest. And Shaqeeq quoted Abdullah saying, "I listened (سمعت) from Rasulullah (Sallallahu Alaihi Wasallam) a word". And Hudaifah (RA) said, "Rasulullah (Sallallahu Alaihi Wasallam) told us (حدثنا) two Ahaadith. And Abul Aaliyah (RA) quoted from Ibn Abbas (RA) and he quoted from the Prophet (Sallallahu Alaihi Wasallam) and he quoted from Allah. And Anas quoted from the Prophet (Sallallahu Alaihi Wasallam), who quoted from Allah (with the word عن). And Abu Hurairah (RA) quoted from the Prophet (Sallallahu Alaihi Wasallam) who quoted from the Lord, the Exalted and Glorious.

Purpose of Tarjamatul Baab

It has already been stated that after Iman, knowledge has been given high importance in Islam. Now Imam Bukhari wants to tell us that the reliable knowledge is only that which is quoted from Rasulullah (Sallallahu Alaihi Wasallam) with authentic chain of narrators (Sanad). It is a well accepted fact near the learned scholars of Islam that the Sanad or authentic chain of narrators is an important thing in the Shari'ah. Here Imam Bukhari shows that the words like حدثنا, أخبرنا or أنبانا etc, while narrating a Hadith are also taken from the Qur'an and Hadith and that these are not fabricated by the narrators themselves. He also is of the opinion that these three words are synonymous, while some scholars believe that the words حدثنا and أخبرنا denote a stronger authenticity than أنبانا. Ibn Hajr says that the narrators of Hadith use the word 'حدثنا' if they have personally heard the Hadith from their teacher and 'akhbarana' if they read the Hadith in presence of their teacher.

He further says that the purpose of adopting this title for this Hadith is that this Hadith has been quoted in different chains with tall these three words i.e., حدثنا, أخبرنا and أنبانا.

Narrating Hadith with the word "Un" (عن)

When the Hadith is quoted with the word "Un", from Rasulullah (Sallallahu Alaihi Wasallam), this Hadith is also taken as authentic. Whatever Rasulullah (Sallallahu Alaihi Wasallam) says is actually quoted from Allah , as Allah says:

وما ينطق عنِ الْهوى

"Nor does he say (aught) of (his own) Desire". (53.003)

But what he (Sallallahu Alaihi Wasallam) quotes from Allah with the word "Un"(عن ربه) that is called the Hadith-e-Qudsi (حديث قدسي).

Hadith No. 60

حدثَنا قُتيبةُ حدثَنا إِسماعيلُ بن جعفَرٍ عن عبد الله بنِ دينارٍ عنِ ابنِ عمر قَالَ قَالَ رسولُ الله - صلى ا عليه وسلم - إِن من الشجرِ شجرةً لاَ يسقُطُ ورقُها ، وإِنها مثَلُ الْمسلمِ ، فَحدثُونِى ما هى . فَوقَع الناس فى شجرِ الْبوادى . قَالَ عبد الله ووقَع فى نفْسِى أَنها النخلَةُ ، فَاستحييت ثُم قَالُوا حدثْنا ما هى يا رسولَ الله قَالَ هى النخلَةُ .

Narrated Ibn 'Umar (RA)

Allah's Apostle said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer the others then asked, "What is that tree, O Allah's Apostle ?" He replied, "It is the date-palm tree."

Comments

Ibn Umar, when he was just a young boy, says that one day he was sitting with senior Sahaba al Kiram; Rasulullah (Sallallahu Alaihi Wasallam) asked the Sahaba, "which tree is like a Muslim and whose leaves do not fall?" The senior Sahaba could not immediately guess about this tree, Ibn Umar says that though he was young, he thought that it was the date tree but he did not dare to open his mouth in presence of senior Sahaba,

then Rasulullah (Sallallahu Alaihi Wasallam) himself told them that it was the date tree.

Similarities between a Muslim and the date tree

Ulema have suggested many similarities , viz.,

1. Both are straight and upright and resemble in Istiqamat (استقامت)
2. Both have very deep roots, the roots of the faith of a Muslim (إيمان) are very deep in his Qalb. It is reported in Tirmidhi , Nasai and Ibn Hibban on the authority of Anas that once Rasulullah (Sallallahu Alaihi Wasallam) recited the verse: كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ Then he (Sallallahu Alaihi Wasallam) said, "it is date tree".
3. Each and every part of a date tree is useful, like its fruits, both ripe as well as unripe, leaves and stem etc. It is also used for medicinal purposes. Similarly every state of a Muslim is useful for him. His eating, drinking, sleeping, walking, earning livelihood are all counted as worship, hence useful for him.
4. Some say that both have male and female genders.
5. Some say that the date tree resembles a man because if its upper part is cut it becomes dead.
6. Some say that both have the attribute of love.
7.

باب طَرْحِ الإِمَامِ الْمَسْأَلَةَ عَلَى أَصْحَابِهِ لِيَخْتَبِرَ مَا عِنْدَهُمْ مِنَ الْعِلْمِ

Chapter 5 : The posing of a problem by the teacher to his students to test their knowledge.

Purpose of Tarjamatul Baab

In this Baab Imam Bukhari has got the previous

Hadith but has added a new title to this Baab. By doing so he wants to convey yet another thing which is important for learning and teaching of knowledge, i.e., the teacher should test the student. It clearly shows how significant the "Tarjamatul Baab" or titles of the chapters are important in this book.

Hadith No. 61

حدثَنا خالد بن مخلَد حدثَنا سلَيمانُ حدثَنا عبد الله بن دينارٍ عنِ ابنِ عمر عنِ النبِى - صلى ا عليه وسلم - قَالَ إِن من الشجرِ شجرةً لاَ يسقُطُ ورقُها ، وإِنها مثَلُ الْمسلمِ ، حدثُونِى ما هى . قَالَ فَوقَع الناس فى شجرِ الْبوادى . قَالَ عبد الله فَوقَع فى نفْسِى أَنها النخلَةُ ، ثُم قَالُوا حدثْنا ما هى يا رسولَ الله قَالَ هى النخلَةُ

Narrated Ibn 'Umar (RA)

The Prophet said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allah's Apostle?" He replied, "It is the date-palm tree."

Comments

The teacher should test his students

By getting this Hadith here Imam Bukhari wants to impress that the teacher should off and on test his students, put questions before them in a little difficult way. By this the teacher gets an idea of the capability of his students.

Sometimes a junior knows more than his senior

Ibn Umar was just ten years old that time and he thought about the right answer whereas it did not strike the senior people.

بَاب مَا جَاءَ فِى الْعِلْمِ ، وَقَوْلِهِ تَعَالٰى (وَقُلْ رَب زِدْنِى عِلْمًا)

الْقِراءَةُ والْعرض علَى الْمحدث . ورأى الْحسن والثورِى ومالك الْقراءَةَ جائزةً ، واحتج بعضهم فى الْقراءَة علَى الْعالمِ بِحديث ضمامِ بنِ ثَعلَبةَ قَالَ للنبِى - صلى ا عليه وسلم - آلله أمرك أنْ نصلى الصلَوات قَالَ نعم . قَالَ فَهذه قراءَةٌ علَى النبِى - صلى ا عليه وسلم - أخبر ضمام قَومه بِذَلك فَأجازوه . واحتج مالك بِالصك يقْرأُ علَى الْقَومِ فَيقُولُونَ أشهدنا فُلاَنٌ . ويقْرأُ ذَلك قراءَةً علَيهم ، ويقْرأُ علَى الْمقْرِئِ فَيقُولُ الْقَارِئ أقْرأَنِى فُلاَنٌ .

Chapter 6 :What has come about knowledge and the saying of Allah: "My Lord! Increase me in knowledge". (20:114)

Recitation of the teacher (Muhaddith) and recitation of the student in presence of the teacher. Hasan, Thouri and Maalik considered (ألقراءة علا الشيخ) recitation of the student in presence of the teacher as permissible. And some people have argued with the Hadith of Dhimam bin Thala'ba in favour of recitation of the student to the teacher as he asked the Prophet (Sallallahu Alaihi Wasallam), if Allah had ordered him that they (people) should offer Salaah? The Prophet (Sallallahu Alaihi Wasallam) said, yes. This is like recitation of the student in presence of the teacher. Dhimam then read the same to

his tribal prople and it was allowed and Imam Maalik argued with that document which is read on people and then they say that such and such person was made as witness. And the student who recites the Qur'an in presence of the teacher (Muqri) and says that such and such person taught him.

Purpose of Tarjamatul Baab

In the previous Baab Imam Bukhari stated that one method of narrating an authentic Hadith is that the teacher narrates it and the student listens (قراء القراءوة الشيخ). In this Baab Imam Bukhari says that if a student reads a Hadith along with the chain in presence of his teacher and the teacher listens and ratifies (قراء القراءة علي الشيخ), that is also an authentic way of narrating Hadith.

<u>Hadith No. 62</u>

حدثَنا عبد الله بن يوسف قَالَ حدثَنا الليثُ عن سعيد - هو الْمقْبرِى - عن شرِيك بنِ عبد الله بنِ أَبِى نمرٍ أنه سمع أَنس بن مالك يقُولُ بينما نحن جلُوس مع النبِى - صلى ا عليه وسلم - فى الْمسجِد ، دخلَ رجلٌ علَى جملٍ فَأَناخه فى الْمسجِد ، ثُم عقَلَه ، ثُم قَالَ لَهم أَيكُم محمد والنبِى - صلى ا عليه وسلم - متكئٌ بين ظَهرانيهم . فَقُلْنا هذَا الرجلُ الأَبيض الْمتكئُ . فَقَالَ لَه الرجلُ ابن عبد الْمطلبِ فَقَالَ لَه النبِى - صلى ا عليه وسلم - قَد أَجبتك . فَقَالَ الرجلُ للنبِى - صلى ا عليه وسلم - إِنى سائلُك فَمشدد علَيك فى الْمسأَلَة فَلاَ تجِد علَى فى نفْسِك . فَقَالَ سلْ عما بدا لَك فَقَالَ أَسأَلُك بِربك ورب من قَبلَك ، آلله أَرسلَك إِلَى الناسِ كُلهم فَقَالَ اللهم نعم . قَالَ أَنشدك بِالله ، آلله أَمرك أَنْ نصلى الصلَوات الْخمس

فى الْيومِ والليلَة قَالَ اللهم نعم قَالَ أنشدك بِالله ، آلله أمرك أنْ نصوم هذَا الشهر من السنة قَالَ اللهم نعم قَالَ أنشدك بِالله ، آلله أمرك أنْ تأْخذَ هذه الصدقَةَ من أَغْنِيائنا فَتقْسِمها علَى فُقَرائنا فَقَالَ النبِى - صلى ا عليه وسلم - اللهم نعم فَقَالَ الرجلُ آمنت بِما جِئْت بِه ، وأنا رسولُ من ورائى من قَومى ، وأنا ضمام بن ثَعلَبةَ أخو بنِى سعد بنِ بكْرٍ . رواه موسى وعلى بن عبد الْحميد عن سلَيمانَ عن ثَابِت عن أنسٍ عنِ النبِى - صلى ا عليه وسلم - بِهذَا.

Narrated Anas bin Malik (RA)

“While we were sitting with the Prophet in the Musjid, a man came riding on a camel. He made his camel kneel down in the Musjid, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm." He then addressed him, "O Son of 'Abdul Muttalib." The Prophet said, "I am here to answer your questions." The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet replied, "By Allah, yes." The man further said, "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours).? He replied, "By Allah, Yes." The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, Yes." The man further

said, "I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet replied, "By Allah, yes." Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dhimam bin Tha'laba from the brothers of Bani Sa'd bin Bakr."

Comments

Dhimam bin Tha'laba, who belonged to the clan of Bani Sa’d bin Bakr, came to Rasulullah (Sallallahu Alaihi Wasallam) riding on a camel. Ibn Sa’d has quoted from Al Waqdi that Tha’lba came during the 5th Hijra. Qurtubi has quoted that this incident is of 6th Hijra, while some others say that it is of 8th or 9th Hijra. It seems that this incident is of later years as here Tha’laba had come as a delegate and delegations (وفود) came to Rasulullah (Sallallahu Alaihi Wasallam) mostly during 9th Hijra. Secondly, here Tha’laba says that the delegate of Rasulullah (Sallallahu Alaihi Wasallam) had come to them; and Rasulullah (Sallallahu Alaihi Wasallam) sent the delegates to different places after the peace treaty of Hudaiba, which took place in 6th Hijra. Tha’laba tied his camel at the gate of Masjid Nabwi and came to Rasulullah (Sallallahu Alaihi Wasallam) who was in sitting posture leaning on his arm among his Sahaba in Masjid Nabwi (grand Musjid of Madina). Imam Maalik has concluded from this Hadith that the urine of the camel is pure, as regards the Salaah etc., as Tha’laba was allowed to tie his camel in the Musjid. Others differ with Imam Maalik on this as they say that the camel was tied at the

gate in such a way that his body was outside the Musjid. Then Tha'laba asked the people sitting there, who is Muhammad (Sallallahu Alaihi Wasallam) amongst them. **This shows that Rasulullah (Sallallahu Alaihi Wasallam) lived like a common man amongst the Sahaba** as the people coming from outside didn't find him in some distinguished manner. The Sahaba replied that the white man reclining on his arm is Muhammad (Sallallahu Alaihi Wasallam). The whiteness of Rasulullah (Sallallahu Alaihi Wasallam) was not like lime-white but was the whiteness mixed with redness that gave him extreme beauty.

Tha'laba asked Rasulullah (Sallallahu Alaihi Wasallam) that he would be asking him some questions and that he will be very hard in questioning. This was the time when the Sahaba were banned from asking the questions by the following verse of the Al-Qur'an,

يا أيها الّذين آمنوا لا تسألُوا عن أشياءَ إنْ تبد لَكُم تسؤكُم وإنْ تسألُوا عنها

حـ ينزّلُ الْقُرآنُ تبد لَكُم عفَا الّله عنها والّله غَفُور حليم

O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing. (5:101)

Therefore, Sahaba usually looked forward for some outsider to come and ask some questions to Rasulullah (Sallallahu Alaihi Wasallam).

Why was Tha'laba was hard in questioning?

Rasulullah (Sallallahu Alaihi Wasallam) had sent a messenger to the people of Bani Sa'd bin Bakr inviting

them to enter into the fold of Islam. Tha'laba heard the massage of Islam from this messenger and then he wanted to confirm the same from Rasulullah (Sallallahu Alaihi Wasallam). He wanted to know the truth and thought to ask some questions to Rasulullah (Sallallahu Alaihi Wasallam) in frank terms without any formalities. Some people say that he wanted to test the patience of Rasulullah (Sallallahu Alaihi Wasallam). Some are of the opinion that by this he meant to ask Rasulullah (Sallallahu Alaihi Wasallam) question in such a way so as to make him take oaths repeatedly.

Has Allah sent you as an apostle to whole mankind?

Imam Muslim has quoted that Tha'laba told Rasulullah (Sallallahu Alaihi Wasallam) that his (Rasulullah's (Sallallahu Alaihi Wasallam)) messenger had come to them and he informed them that he {Rasulullah (Sallallahu Alaihi Wasallam)} was the apostle of Allah. Rasulullah (Sallallahu Alaihi Wasallam) said, "he told the truth". Then Tha'laba asked as to who created the skies? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he asked who created the earth and the mountains? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he asked who placed the usefulness in them? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he told him that he was asking him by the One who created the skies and earth, fixed the mountains and placed the utilities in them, "Has Allah sent you as the apostle? Rasulullah (Sallallahu Alaihi Wasallam) said, "yes".

The man further said, "I ask you by Allah, has Allah ordered you to offer five prayers in a day and

night (i.e., 24 hours).?" He replied, "By Allah, Yes". The man further said, "I ask you by Allah, has Allah ordered you to observe fasts during this month of the year (i.e., Ramadan)?" He replied, "By Allah, Yes". The man further said, "I ask you by Allah, has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet replied, "By Allah, yes".

Thereupon that man said, "I have believed in all that with which you have been sent".

Imam Bukhari and Imam Haakim are of the opinion that this man had already embraced Islam when he learnt about it from the messenger of Rasulullah (Sallallahu Alaihi Wasallam) and that he had just come to Rasulullah (Sallallahu Alaihi Wasallam) to authenticate what he had heard from the messenger. Ulema prove by this act of Tha'laba that **it is preferable to try to have more authentic chain (sanad) of narrators as regards the Qura'n and Hadith.** Imam Qurtubi, Imam Abu Dawood and some others are of the opinion that this man accepted Islam there only and was not a believer before.

There is no mention of Haj in this Hadith

Ulema have given different answers for this query, some say that the Haj had not become obligatory by that time, some say that the narrators have omitted it for the sake of brevity, while some others say that Haj was a routine act even among the infidels of Makkah, so there was no need to ask about it.

باب مَا يُذْكَرُ فِى الْمُنَاوَلَةِ وَكِتَابِ أَهْلِ الْعِلْمِ بِالْعِلْمِ إِلَى الْبُلْدَانِ .

وقَالَ أنس نسخ عثْمانُ الْمصاحف ، فَبعثَ بِها إِلَى الآفَاقِ . ورأى عبد الله بن عمر ويحيى بن سعيد ومالك ذَلك جائزا . واحتج بعض أهلِ الْحجازِ فى الْمناولَة بِحديث النبِى - صلى ا عليه وسلم - حيثُ كَتب لأَمِ ِ السرِية كتابا وقَالَ لاَ تقْرأْه حتى تبلُغَ مكَانَ كَذَا وكَذَا فَلَما بلَغَ ذَلك الْمكَانَ قَرأَه علَى الناسِ ، وأَخبرهم بِأَمرِ النبِى - صلى ا عليه وسلم -

Chapter 7 : What is mentioned regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to the countries.

Anas said that 'Uthman got the Qur'an compiled and sent copies to far-off places. Abdullah bin Umar, Yahya bin Sa'id and Malik consider it permissible. Some people of Hijaz argued in favour of Munawala by the narration of the Prophet (Sallallahu Alaihi Wasallam), when Prophet (Sallallahu Alaihi Wasallam) got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them about the instructions of the Prophet (Sallallahu Alaihi Wasallam).

Purpose of the Tarjamatul Baab

In previous two chapters Imam Bukhari mentioned two ways of narrating the Hadith from a teacher and in this chapter he is mentioning further two methods i.e., Munawalah and Mukatabah.

What is Munawalah?

Munawalah is that the teacher gives his narrations

of Hadith in a written form to his student and tells him that these are his narrations. Second type of Munawalah is that the student writes the document of Hadith from his teacher and then shows it to him; the teacher testifies the document after checking it.

What is Mukatabah?

Mukatabah is that the teacher sends his narrations to the student in a written form. Imam Bukhari argues about the credence of Munawalah and Mukatabah by quoting an example of Hadhrat Usman who compiled the Qur'an in written form and then sent it to various cities. The second proof given by Imam Bukhari in this regard is a letter written by Rasulullah (Sallallahu Alaihi Wasallam) and handed over to the head of a secret mission (Abdullah bin Jahash), and where Rasulullah (Sallallahu Alaihi Wasallam) directed him to read the letter after reaching to a particular place on his way.

<u>Hadith No. 63</u>

حدثَنا إسماعيلُ بن عبد الله قَالَ حدثَنِى إبراهيم بن سعد عن صالحٍ عنِ ابنِ شهابٍ عن عبيد الله بنِ عبد الله بنِ عتبةَ بنِ مسعود أن عبد الله بن عباسٍ أخبره أن رسولَ الله - صلى ا عليه وسلم - بعثَ بِكتابِه رجلاً ، وأمره أنْ يدفَعه إِلَى عظيمِ الْبحرينِ ، فَدفَعه عظيم الْبحرينِ إِلَى كسرى ، فَلَما قَرأَه مزقَه . فَحسِبت أَن ابن الْمسيبِ قَالَ فَدعا علَيهِم رسولُ الله - صلى ا عليه وسلم - أَنْ يمزقُوا كُل ممزقٍ . .

Narrated 'Abdullah bin Abbas (RA)

"Once Allah's Apostle gave a letter to a person and or-

dered him to go and deliver it to the Governor of Bahrain. (He did so) and the Governor of Bahrain sent it to Chousroes, who read that letter and then tore it to pieces. (The sub-narrator (Ibn Shihab) thinks that Ibn Al-Musaiyab said that Allah's Apostle invoked Allah against them (saying), "May Allah tear them into pieces, and disperse them all totally.)"

Comments

Rasulullah (Sallallahu Alaihi Wasallam) started writing letters to various kings after the peace treaty of Hudaibiyah, which took place in 6th Hijra between Rasulullah (Sallallahu Alaihi Wasallam) and the infidels of Makkah, inviting them to the fold of Islam. The letter mentioned in this Hadith was given to a distinguished companion of Rasulullah (Sallallahu Alaihi Wasallam), Abdullah bin Huzafa Sahmi. He was told to deliver that letter to the governor of Bahrain. This letter was addressed to the king of Persia, called Chousroes. During those days Bahrain was under Persia, so it was easy to send the letter to the king of Persia through the governor of Bahrain. The governor of Bahrain handed that letter to the Chousroes, whose name was Purvaiz bin Harmuz bin Nowsheerwan. This man i.e., Purvaiz bin Harmuz bin Nowsheerwan, tore the letter of Rasulullah (Sallallahu Alaihi Wasallam) into pieces.

The fate of Chousroes dynasty

The governor of Bahrain handed over the letter of Rasulullah (Sallallahu Alaihi Wasallam) to Chousroes in which Rasulullah (Sallallahu Alaihi Wasallam) had invited him to accept the true religion of Islam. Chousroes

tore the letter into pieces. When this news reached Rasulullah (Sallallahu Alaihi Wasallam), he (Sallallahu Alaihi Wasallam) prayed to Allah that Chousroes may be torn into pieces the way he tore his letter. After sometime Chousroes was killed by his son Shairuviya. Later Shairu killed all possible heirs to the throne. Shairu himself died because of poison that Chuousroes had kept in his treasury labeled as medicine for increasing the sexual strength. Shairuviya died after six months after taking this poison. In this way the whole dynasty of Chuosroes got finished which had ruled Persia for centuries.

<u>Hadith No. 64</u>

حدثَنا محمد بن مقَاتلٍ أبو الْحسنِ أخبرنا عبد الله قَالَ أخبرنا شعبةُ عن قَتادةَ عن أنسِ بنِ مالك قَالَ كَتب النبِى - صلى ا عليه وسلم - كتابا - أو أراد أنْ يكْتب - فَقيلَ لَه إنهم لاَ يقْرءُونَ كتابا إلا مختوما . فَاتخذَ خاتما من فضة نقْشه محمد رسولُ الله . كَأَنى أنظُر إلَى بياضه فى يده . فَقُلْت لقَتادةَ من قَالَ نقْشه محمد رسولُ الله قَالَ أنس .

Narrated Anas bin Malik (RA)

"Once the Prophet wrote a letter or had an idea of writing a letter. The Prophet was told that they (rulers) would not read letters unless they were properly stamped. So the Prophet got a silver ring made with "Muhammad-ur-Rasulullah" (Muhammad Allah's Apostle) engraved on it. As if I were just observing its white glitter in the hand of the Prophet.

Purpose of getting this Hadith here

Imam Bukhari wants to convey that it is better to

authenticate a letter or any written document with proper seal.

Comments

After the peace treaty of Hudaibiyah Rasulullah (Sallallahu Alaihi Wasallam) started writing letters to various kings. He (Sallallahu Alaihi Wasallam) was told that the kings do not entertain the letters which are not properly stamped by the sender. So Rasulullah (Sallallahu Alaihi Wasallam) got a seal made, it was a silver ring on which "Muhammad-ur-Rasulullah" was engraved in three lines in such a way that Allah was written in uppermost line, Rasul in central line and Muhammad in the lower line. It was done so to keep the name of Allah at the top. It is reported that the seal was made by Ya'li bin Ummaya.

باب مَنْ قَعَدَ حَيْثُ يَنْتَهِى بِهِ الْمَجْلِسُ ، وَمَنْ رَأَى فُرْجَةً فِى الْحَلْقَةِ فَجَلَسَ فِيهَا

Chapter 8 : That who sat at the farther end of a council. And that who found a place amongst a gathering and took his seat there.

Purpose of Tarjamatul Baab

In these chapters Imam Bukhari is teaching the etiquettes of a teacher and a student. Here Imam Bukhari is teaching the etiquettes to a student as to how he should attend his class. A student should sit wherever he gets place. He should not jump over the heads of others to get place in front. If he finds place in front is vacant he can then occupy that.

It is very unfortunate to run away from the place where Qur’an and Hadith is being taught. To sit at such a place never goes waste.

Hadith No. 65

حدثَنا إسماعيلُ قَالَ حدثَنِى مالك عن إسحاق بنِ عبد الله بنِ أَبِى طَلْحةَ أن أَبا مرةَ مولَى عقيلِ بنِ أَبِى طَالبٍ أخبره عن أَبِى واقد الليثى أن رسولَ الله - صلى ا عليه وسلم - بينما هو جالس فى الْمسجِد والناس معه ، إِذْ أَقْبلَ ثَلاَثَةُ نفَرٍ ، فَأَقْبلَ اثْنان إِلَى رسولِ الله - صلى ا عليه وسلم - وذَهب واحد ، قَالَ فَوقَفَا علَى رسولِ الله - صلى ا عليه وسلم - فَأَما أَحدهما فَرأَى فُرجةً فى الْحلْقَة فَجلَس فيها ، وأَما الآخر فَجلَس خلْفَهم ، وأَما الثالثُ فَأَدبر ذَاهبا ، فَلَما فَرغَ رسولُ الله - صلى ا عليه وسلم - قَالَ أَلاَ أُخبِركُم عنِ النفَرِ الثلاَثَة أَما أَحدهم فَأَوى إِلَى الله ، فَآواه الله ، وأَما الآخر فَاستحيا ، فَاستحيا الله منه ، وأَما الآخر فَأَعرض ، فَأَعرض الله عنه

Narrated Abu Waqid Al-Laythi (RA)

While Allah's Apostle was sitting in the Musjid with some people, three men came. Two of them came in front of Allah's Apostle and the third one went away. The two persons kept on standing before Allah's Apostle for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle finished his preaching, he said, "Shall I tell you about these three persons? One of them took refuge with Allah, so Allah took him into His refuge and accommodated him, the second felt shy from Allah, so Al-

lah felt shy about him (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

Comments

Abu Waqid Al-Laythi (narrator of the Hadith)

He is amongst the famous Sahaba, Imam Bukhari and Ibn Hiban consider him from the people of Badr. There are 24 Ahaadith quoted on his authority out of which one is agreed upon. He died in 68 Hijra.

Three people came to Rasulullah (Sallallahu Alaihi Wasallam) when he (Sallallahu Alaihi Wasallam) was teaching the Sahaba. One person saw some vacant space in the circle and he adjusted himself there. Rasulullah (Sallallahu Alaihi Wasallam) later on said about this person that since this man came towards Allah's apostle, so Allah took him in His grace and mercy. The second person did not find any vacant space where he could sit, he felt shy and sat behind the gathering. "He felt shy", scholars have given two opinions about its meaning. One is that he felt shy from running away from the gathering of Rasulullah (Sallallahu Alaihi Wasallam). Others say that he felt shy in trespassing the people over their shoulders, so he sat at the back. Since he did not run away, so Rasulullah (Sallallahu Alaihi Wasallam) said that Allah also sheltered him in His mercy. The third person turned his face away from Rasulullah (Sallallahu Alaihi Wasallam) and left, so Rasulullah (Sallallahu Alaihi Wasallam) said that Allah also turned away from him i.e., became angry with him.

The lessons derived by Ibn Hajr (RA) from this

Hadith

- It shows the significance of sitting in the gatherings where Deen is being taught.
- It is preferable to sit in a circle in a religious gathering.
- It is preferable to sit and fill the gap if any present so that no gap is left.
- It is permissible to mention the harmful effects of bad deeds, it does not come in the backbiting if mention is made with the intention of reforming others.

بابِ قَوْلِ النبِى - صلى ا عليه وسلم رُب مُبَلغٍ أَوْعَى مِنْ سَامِعٍ

Chapter 9 : The saying of the Prophet (Sallallahu Alaihi Wasallam), Probably an informant may comprehend more than that who has heard directly from its source.

Purpose of Tarjamatul Baab

The scholars of Hadith have given different reasons as to why Imam Bukhari has chosen this title for this chapter , viz.,

1. One should not hesitate to learn from one who is below his rank in the level of knowledge.
2. The student may be knowing more than his teacher.

3. One can take the Hadith from one who only knows the Hadith but has not understood it himself, may be the listener understands it better than the narrator.

Hadith No. 66

حدثَنا مسدد قَالَ حدثَنا بِشر قَالَ حدثَنا ابن عون عنِ ابنِ س ِين عن عبد الرحمنِ بنِ أَبِى بكْرةَ عن أَبِيه ذَكَر النبِى - صلى ا عليه وسلم - قَعد علَى

بع ِه ، وأمسك إنسانٌ بِخطَامه - أو بِزمامه - قَالَ أى يومٍ هذَا فَسكتنا حتى ظَننا أنه سيسميه سوى اسمه . قَالَ أَلَيس يوم النحرِ قُلْنا بلَى قَالَ فَأى شهرٍ هذَا فَسكتنا حتى ظَننا أنه سيسميه بِغيرِ اسمه . فَقَالَ َ لَيس بِذى الْحجة قُلْنا بلَى قَالَ فَإِن دماءَكُم وأَموالَكُم وأَعراضكُم بينكُم حرام كَحرمة يومكُم هذَا فى شهرِكُم هذَا فى بلَدكُم هذَا . ليبلغِ الشاهد الْغائب ، فَإِن الشاهد عسى أَنْ يبلغَ من هو أَوعى لَه منه

Narrated 'Abdur Rahman bin Abi Bakra's (RA) father

"Once the Prophet was riding his camel and a man was holding its rein. The Prophet asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

Comments

Ibn Abas says that Rasulullah (Sallallahu Alaihi Wasallam) delivered this sermon while riding a camel during Haj. In order to make the Sahaba to realize the

significance of the honour and sanctity of Muslims, Rasulullah (Sallallahu Alaihi Wasallam) first made them to keep in mind the sanctity of very important things in Islam like the day of Nahr (slaughtering of the animals of sacrifice), month of Dhul-Hijja and the Holy city of Makkah. This sermon was delivered by Rasulullah (Sallallahu Alaihi Wasallam) while performing Haj riding a camel. It is said that the man holding the rein of the camel was either Hadhrat Bilal or Umru bin Kharija or the narrator himself i.e., Abu Bakra, as per Ibn Hajr.

Lessons from the Hadith

1. It is permissible for a teacher to sit at a higher place while giving any lesson as Rasulullah (Sallallahu Alaihi Wasallam) was riding on a camel.
2. Exhortation for preaching Deen, those who have learnt should teach those who have not.
3. It is not a must that a preacher should be more knowledgeable than his audience.
4. The honour, life and property of a Muslim is sacred for all other fellow Muslims i.e., it is Haram (strictly forbidden and a grave sin) in Shari’ah to cause harm to a Muslim in terms of his honour, life or property. The honour of a Muslim gets harmed by backbiting or false allegations.

باب الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ لِقَوْلِ اللهِ تَعَالَى (فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلا اللهُ) فَبَدَأَ بِالْعِلْمِ

وأَن الْعلَماءَ هم ورثَةُ الأَنبِياءِ - ورثُوا الْعلْم - من أَخذَه أَخذَ بِحظ وافرٍ ،

ومن سلَك طَرِيقًا يطْلُب بِه علْما سهلَ الله لَه طَرِيقًا إِلَى الْجنة . وقَالَ جل ذكْره (إِنما يخشى الله من عباده الْعلَماءُ) وقَالَ (وما يعقلُها إِلا الْعالمونَ) (وقَالُوا لَو كُنا نسمع أَو نعقلُ ما كُنا فى أَصحابِ السعِ) . وقَالَ (هلْ يستوِى الذين يعلَمونَ والذين لاَ يعلَمونَ) . وقَالَ النبِى - صلى ا عليه وسلم - من يرِد الله بِه خيرا يفَقهه فى الدينِ ، وإِنما الْعلْم بِالتعلمِ . وقَالَ أَبو ذَر لَو وضعتم الصمصامةَ علَى هذه وأَشار إِلَى قَفَاه - ثُم ظَننت أَنى أُنفذُ كَلمةً سمعتها من النبِى - صلى ا عليه وسلم - قَبلَ أَنْ تجِيزوا علَى لأَنفَذْتها . وقَالَ ابن عباسٍ (كُونوا ربانِيِ) حكَماءَ فُقَهاءَ . ويقَالُ الربانِى الذى يربى الناس بِصغارِ الْعلْمِ قَبلَ كبارِه .

Chapter 10 : The knowing of a thing precedes the words and deeds, according to the saying of Allah : "So know (O Muhammad) there is no god but Allah" (47:19). So Allah started with knowledge.

And that (religious) scholars are the inheritors of the Prophets, they inherited knowledge, one who obtained it (knowledge of Deen), obtained great fortune. And one who treads the path with intention of seeking knowledge, Allah makes his path to Jannat easy. And whoever gains it is lucky to follow the path to seek (religious) knowledge. Allah will lead his way to Paradise. Allah said: "It is only those who have knowledge among His slaves fear Allah". And Allah said: "But no one will grasp their meanings except those who have knowledge". (29:43). (And also Allah's saying): "And they will say: Had we but listened or used our intelligence we would not have been among the dwellers of the blazing fire (67:10). And Allah also said: "Are

those who know equal to those who know not?"(39:9) And the Prophet (Sallallahu Alaihi Wasallam) said: "If Allah wants to do good to a person, He makes him comprehend the religion and of course knowledge is attained by learning". Abu Zarr pointing towards his neck said: "If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I had heard from the Prophet (Sallallahu Alaihi Wasallam), I would surely say it. And the saying of the Prophet (Sallallahu Alaihi Wasallam), "It is incumbent upon those who are present to inform those who are absent". And Ibn Abbas said: "Be Godly-wise, scholarly, juristic". And it is said that a good instructor is the one who starts teaching people simple subjects of knowledge before teaching big (difficult) ones.

Purpose of Tarjamatul Baab

The title chosen by Imam Bukhari for this chapter is that the knowledge precedes both the words (قول) as well as the deeds (عمل). For both words as well as deeds the perfect intention (*Niyyat)* is an essential prerequisite and this is possible only after having the correct knowledge.

In this Chapter Imam Bukhari has quoted some verses of the Qura'n, some Ahaadith of Rasulullah (Sallallahu Alaihi Wasallam) and some statements from *Sahaaba* to emphasize the importance and excellence of acquiring the knowledge. He has not quoted any Hadith in this *Baab* or chapter, the reasons for that are same as mentioned in other chapters where he has quoted no Hadith.

Verse quoted by Imam Bukhari (RA)

فَاعلَم أَنه لا إِلَه إِلا اللَّه

Know, therefore, that there is no god but Allah (47:19)

In this verse the seeking of knowledge is first mentioned and then the deeds like seeking the forgiveness of sins etc. are mentioned. By getting this verse here Imam Bukhari wants to prove his point that the acquiring of knowledge precedes the words and deeds.

يخشى اللَّه من عباده الْعلَماءُ

Those truly fear Allah, among His Servants, who have knowledge. (35:28)

In this verse Allah Ta'ala says that the knowledgeable people only fear Allah. Having the fear of Allah is a feeling which one earns only after getting the knowledge. Secondly the Taqwa or fear of Allah is a highly desired thing in Shariah. It is acquired only after getting knowledge, which also shows the significance of knowledge.

وما يعقلُها إِلا الْعالمونَ

But only those understand them who have knowledge. (29:43)

وقَالُوا لَو كُنّا نسمع أَو نعقلُ ما كُنّا في أَصحابِ السّعِ

They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" (67:10)

هلْ يستوي الَّذين يعلَمونَ والَّذين لا يعلَمونَ

"Are those equal, those who know and those who do not know? (39:09)

These verses also clearly show the excellence of knowledge and the Ulema.

Ahaadith quoted by Imam Bukhari (RA)

و إن العلماء هم ورثة الأنبياء

And the Ulema are the heirs of prophets

ورثو العلم- من أخذه اخذ ظ وافر

They inherited knowledge – one who got a portion from it he got abundant).

This is a part of a Hadith which is quoted on the authority of Hadhrat Abu Dharda by Imam Ahmad, Tirmidhi and Abu Dawood. Some people question the authenticity of this Hadith, as Imam Bukhari has mentioned it here and also in his Tarikh-i-Kabeer, that adds to its authenticity, though he has not termed it Hadith. In this Hadith the Ulema have been described as the inheritors of Prophets. We know that the Prophets are the greatest people on earth. This greatness of Prophets is not because of wealth or kingship etc., but because of the knowledge of Reality which prophets had been given by Allah better than any one else. The Hadith says “They inherited knowledge”, it shows that the greatness of Prophets is because of knowledge only and that any one who gets greatness from the Prophets is again because of knowledge.

من سلك طريقا يطلب به علما سهل ا له طريقا ا ا ّنة

One who travels on the way desirous of acquiring knowledge, Allah makes his way to Jannat easy.

This Hadith is quoted by Imam Muslim on the authority of Abu Huraira, it is also reported on the au-

thority of Abu Dharda with some difference in words. Imam Bukhari has quoted it in his *Ta'leeqat* i.e., in *Tarjamatul baab*. This Hadith indicates as to how much Allah (SWT) likes the bondsman to acquire knowledge. One who does so Allah makes his way to *Jannat* easy, that is he gets the successfulness in performing the righteous deeds which in turn pave his way to enter *Jannat* with ease.

وقال النّ من يرد ا به خ ا يفقّهه الدين

And Allah's apostle (saw) said that one with whom Allah wants to do good , He gives him the understanding of Deen).

This Hadith is quoted on the authority of Hadhrat Mu'aawiya, Imam Bukhari has termed it as a Mursal Hadith in the coming chapters. This Hadith says that if some one is given the understanding of Deen , it clearly shows that Allah is doing good with him. Allah gives the understanding of Deen to His beloved ones only.

و إ ا العلم بالتعلم

And the knowledge is got by learning.

This is the part of same Hadith which is quoted by Tabarani on the authority of Hadhrat Mu'aawiya. Knowledge comes through proper learning from the teachers: This Hadith tells us that the knowledge comes through proper learning from the learned teachers and not alone by self study. One self studied teacher once said that he has not shaved his head for 40 years because Rasulullah (Sallallahu Alaihi Wasallam) has forbidden from it , and quoted the Hadith:

نى رسول ا عن ا لق قبل ا لصلاة يوم ا معة

Here in this Hadith the word is "*Hilaq*" with the *kasra* of letter '*Laam*', which is the plural of "*Halqatun*" which means to sit in a circle in a gathering, since this man had not read from any teacher so he was reading the letter '*Laam*' with the '*Nasab'*, which means 'to shave head'.

Statements of Sahaaba quoted by Imam Bukhari (RA)

و قال ابوؤر:لو وضعتم الصمصامة علي هذه و اشاره ا قفاه ظننت ا

اتفذ كلمة عتها من الّنّ قبل ان يزوا علي - لانفذتا

And Abu Zar said," if you put sword at this , pointed towards his neck , and I think that I can convey a word, which I have heard from Rasulullah(saw) , before you will use it(the sword at my neck) , I will definitely convey it").

Dharmi has quoted this statement of Abu Zar. Abu Zar was very strictly following the principles of Shariah. He used to rebuke people for living luxurious life. Ameerul Mumineen Hadhrat Usman asked him to leave Madina. He then went in seclusion at Rabdha and died there only. Once he came for Haj and was teaching people Shariah at Minah, some one told him that he was not supposed to do that, and it was at this occasion that he made above quoted statement.

و قال ابن عّباس " كونوا رباز "- حكماء علماء فقهاء

And Ibne Abbas said,"Be Godly- wise , scholarly , jurist.

Rabbani (Godly) is derived either from Rabb (Lord) or from *Tarbiat*(Nurturing), if it is taken from

Rabb, then it means 'to be pious or Godly' and if it is taken from Tarbiat, then it would mean 'to be from those scholars who nurture others with knowledge'. Some say that it means those scholars who perform righteous deeds after acquiring knowledge. Hukma' are those who have been given the real understanding of Deen, Ulema are those who have been given the knowledge of Deen with the fear of Allah and the Fuqaha are those who as per Hasan Basri are:

إ ا الفقيه الزاهد الدنيا – البص بدينه – ا داوم علي عبادة ربه

Faqih is one who is ascetic in the world , has perception of his Deen and is persistent in the worship of his Lord).

صغار علم

Miniature knowledge

It is said that here Imam Bukhari means the knowledge of offshoots or branches of *Deen*.

كبار علم

Great knowledge

It is said that here Imam Bukhari means the knowledge of roots or principles of *Deen*.

باب مَا كَانَ النبِى - صلى ا عليه وسلم يَتخَولُهُمْ بِالْمَوْعِظَةِ وَالْعِلْمِ كَىْ لاَ يَنِفِرُوا .

Chapter 11 : Rasulullah (Sallallahu Alaihi Wasallam) used to look for a suitable time to advice and teach Sahaaba lest they might not get bored.

Purpose of Tarjamatul Baab

By this title Imam Bukhari wants to convey that

one should not bore the students: while teaching, one should advise others when they are ready to listen and show eagerness and zeal.

Hadith No. 67

حدثَنا محمد بن يوسف قَالَ أخبرنا سفْيانُ عنِ الأعمشِ عن أَبِى وائلٍ عنِ ابنِ مسعود قَالَ كَانَ النبِى - صلى ا   عليه وسلم - يتخولُنا بِالْموعظَة فى الأيامِ ، كَراهةَ السآمة علَينا .

Narrated Ibn Mas'ud (RA)

The Prophet used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time).

Comments

Allah Ta’ala says in the Qur’an,

فَذَكّر إِنْ نفَعت الذّكْرى

“Therefore give admonition in case the admonition profits (the hearer)”. (87:9)

It was a habit of Rasulullah (Sallallahu Alaihi Wasallam) to take care of his companions in all respects. Even while teaching them about *Deen*, he would not bore them by constant preaching. He would select a suitable time when the Sahaaba would be free and fresh to listen. It is not appropriate to teach for long time at a stretch. Rasulullah (Sallallahu Alaihi Wasallam) used to give them break of some days in a week.

ادع إِلَى سبِيلِ ربك بِالْحكْمة والْموعظَة الْحسنة وجادلْهم بِالتي هي أَحسن

"Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner".

Hadith No. 68

حدثَنا محمد بن بشارٍ قَالَ حدثَنا يحيى بن سعيد قَالَ حدثَنا شعبةُ قَالَ حدثَنِى أبو التياحِ عن أنسٍ عنِ النبِى - صلى ا عليه وسلم - قَالَ يسروا ولاَ تعسروا ، وبشروا ولاَ تنفروا

Narrated Anas bin Malik (RA)

The Prophet said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)."

Comments

This is a wonderful piece of teaching for all those who want to preach Islam. There are preachers who usually present the Islam to people in quite horrifying way with the result the people usually run away from Islam .These people only warn the people about Hellfire and scold them too much for their bad deeds. In this Hadith Rasulullah (Sallallahu Alaihi Wasallam) gives the golden advice to the preachers of Islam that they should not make things related to Islam hard for people but should try to make it easy for them and also give them the glad tidings. It does not mean that we should not warn people against doing the bad deeds but at the same time we should pat them and motivate them for shunning away the bad deeds .This Hadith also is a

guideline for the jurists *(Fuqaha)* of Islam that they should try to keep easiness in mind while issuing the *Fataawa* (legal opinion).

باب مَنْ جَعَلَ لأَهْلِ الْعِلْمِ أيامًا مَعْلُومَةً

Chapter 12 : One who fixes special days to teach the students.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that it is better to fix up a known schedule for teaching so that it becomes convenient to both the teacher as well as the students. He proves this point with the proof from the deeds of the Sahaaba. It is also said that some people consider this type of time table Bid'at , Imam Bukhari wants to disprove their point.

<u>Hadith No. 69</u>

حدثَنا عثْمانُ بن أَبِى شيبةَ قَالَ حدثَنا جرِير عن منصورٍ عن أَبِى وائلٍ قَالَ كَانَ عبد الله يذَكر الناس فى كُل خميسٍ ، فَقَالَ لَه رجلٌ يا أَبا عبد الرحمنِ لَوددت أنك ذَكرتنا كُل يومٍ . قَالَ أَما إِنه يمنعنِى من ذَلك أنى أَكْره أَنْ أُملكُم ، وإِنى أَتخولُكُم بِالْموعظَة كَما كَانَ النبِى - صلى ا عليه وسلم - يتخولُنا بِها ، مخافَةَ السآمة علَينا .

Narrated Abu Wail (RA)

'Abdullah used to give a religious talk to the people on every Thursday. Once a man said, "O Aba 'Abdur-Rahman! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from do-

ing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet used to do with us, for fear of making us bored."

Comments

Hadhrat Abdullah bin Mas'ood used to preach on Thursdays. Someone , probably Yazid bin Mu'awiya Nakha'ee, asked him as to why he did not preach them daily. He told them that he did so because it was the practice of Rasulullah (Sallallahu Alaihi Wasallam) not to preach daily. Rasulullah (Sallallahu Alaihi Wasallam) did not like to bore the people with daily religious talks, he would see their eagerness and convenience first and then deliver his sermons.

باب مَنْ يُرِدِ اللّٰهُ بِهِ خَيْرًا يُفَقِّهْهُ فِى الدين

Chapter 13 : If Allah wishes good to a person, He bestows him with the understanding of Deen.

Purpose of Tarjamatul Baab

After mentioning the etiquettes of a student and the teacher, Imam Bukhari says that to understand the religion of Islam in its proper context is a great favour of Allah and this understanding of Islam is not a self achieved thing but a gift given by Allah. Secondly it also shows the excellence of Ulema (learned scholars) over others.

Hadith No. 70

حدثَنا سعيد بن عفَيرٍ قَالَ حدثَنا ابن وهبٍ عن يونس عنِ ابنِ شهابٍ قَالَ

قَالَ حميد بن عبد الرحمنِ سمعت معاوِيةَ خطيبا يقُولُ سمعت النبِى - صلى ا عليه وسلم - يقُولُ من يرِد الله بِهِ خيرا يفَقهه فى الدينِ ، وإِنما أَنا قَاسم والله يعطى ، ولَن تزالَ هذه الْأمةُ قَائمةً علَى أَمرِ الله لاَ يضرهم من خالَفَهم حتى يأْتى أَمر الله

Narrated Hadhrat Muawiya (RA)

I heard Allah's Apostle saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established."

Comments

Ibn Hajr says that there are three aspects in this Hadith, viz:

1. The Excellence of *Tafaquh fi Deen* (understanding of Islam).
2. Allah is the Real Giver.
3. One group of righteous people will always remain .

Rasulullah (Sallallahu Alaihi Wasallam) in this Hadith says that the real good in this world is the understanding of Islam. If any body is given this understanding it means that that person is in the good books of Allah. It is said that someone saw Imam Muhammad , the famous student of Imam Abu Haniefa , in the dream after his death and asked him as to what was done with him in the grave . He said that he was told by Allah ,” Oh Muhammad , why are you so much afraid ?, if I had

to give you punishment then I would have not given you the *Fiqh* ,the understanding of Islam." From this one can understand the significance of this treasure i.e., the *Fahm-e-Deen* or the understanding of Islam.

Second part of this Hadith says that Allah is the real giver of whatever bounty there is and that Rasulullah (Sallallahu Alaihi Wasallam) is just the distributor . It can also mean that the real owner of good is Allah and he had given it to Rasulullah (Sallallahu Alaihi Wasallam) and he was just the distributor. It can also mean that Rasulullah (Sallallahu Alaihi Wasallam) says the words of wisdom to one and all equally but the people understand it differently as per the intelligence given to them by Allah.

Third part of the Hadith says that there will always remain one group of people who will be at the right path. This world will be never without these pious people till the day of judgment. It is said in another Hadith that the day of judgment will not commence till there is even a single person on earth saying "Allah, Allah".

Imam Bukhari says that these people are scholars (أهل العلم).

Imam Ahmad says that these people are Sunnites (أهل السنة).

Some people say that these people are Mujahideen (مجاهدين).

Imam Nawwawi says that this group includes all people like the Ascetics , Jurists , Mujahideen , Muhadditheen and those who persuade people for right deeds .

This Hadith also tells us the importance of Ulema.

باب الْفَهْمِ فِى الْعِلْمِ

Chapter 14 : Comprehension of knowledge.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that the people differ in the level of their intelligence and that not only knowledge but the power of understanding is also important.

Hadith No. 71

حدثَنا على حدثنا سفْيانُ قَالَ قَالَ لى ابن أَبِى نجِيحٍ عن مجاهد قَالَ صحبت ابن عمر إِلَى الْمدينة فَلَم أَسمعه يحدثُ عن رسولِ الله - صلى ا عليه وسلم - إِلا حديثًا واحدا ، قَالَ كُنا عند النبِى - صلى ا عليه وسلم - فَأُتى بِجمارٍ فَقَالَ إِن من الشجرِ شجرةً مثَلُها كَمثَلِ الْمسلمِ . فَأَردت أَنْ أَقُولَ هى النخلَةُ ، فَإِذَا أَنا أَصغر الْقَومِ فَسكَت ، قَالَ النبِى - صلى ا عليه وسلم - هى النخلَةُ

Narrated by Mujahid (RA)

I travelled with Ibn Umar towards Madina and I didn't hear from him any Hadith except one. He said: "We were with the Prophet and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet said, "It is the date-palm tree."

Comments

Sahaaba were very cautious in narrating Hadith

In this Hadith a famous Taaba'ee namely Mujahid, says that he traveled with Ibn Umar and the latter did not narrate any Hadith. This was the usual practice of Sahaaba like Hadhrat Abu Bakr and Hadhrat Umar, Ibn Umar was also from them. This was because they feared that lest they might not attribute anything towards Rasulullah (Sallallahu Alaihi Wasallam) which he did not mean in his sayings. Ibn Umar usually would quote a Hadith when asked to do so.

Every body does not understand the same meaning from Qur'an and Hadith

Rasulullah (Sallallahu Alaihi Wasallam) asked a question to the Sahaaba and only a young boy namely Ibn Umar could guess the right answer whereas the senior Sahaaba could not do so.

Tafaqquh fi Deen is a great gift of Allah

Tafaqquh fi Deen is a great blessing of Allah. In another narration it is mentioned that when Ibn Umar told his father—Hadhrat Umar that he was the only person knowing the answer but he, being young, did not open his mouth due to humility. Hadhrat Umar told him that he would have felt very happy if he (i.e., Ibn Umar) would have given the answer which others were not knowing. This happiness of Hadhrat Umar shows that *Tafaqquh fi Deen* is a great blessing.

باب الاِغْتِبَاطِ فِى الْعِلْمِ وَالْحِكْمَةِ .

وقَالَ عمر تفَقهوا قَبلَ أَنْ تسودوا . قال أبو عبد ا : و بعد أن تسوّدوا و قد

تعلم أصحاب النّ ک سّنهم

Chapter 15 : To envy knowledge and wisdom.

And Umar said, “learn knowledge before becoming a leader or chief”. Abu Abdullah (Imam Bukhari) said “and also after becoming chief”. And indeed Sahaaba learned knowledge in their old age.

Purpose of Tarjamatul Baab

الاغتباط في العلم و الحكمة Envying knowledge and understanding of *Deen*

To be jealous of someone is forbidden and very bad but to envy someone for his good habits or achievements is not only good but also recommended. Here Imam Bukhari says that if there is something to be worth envying, it is the knowledge and understanding of *Deen* (i.e., the religion of Islam).

و قال عمر : تفقّهوا قبل ان تسوّدوا And Umar said, “Learn knowledge before becoming a leader or chief”.

It is a wonderful piece of advice from Hadhrat Umar (RA) that one should first learn knowledge then only accept an official post or any other responsibility. Imam Shaafa’ee says:

إذا تصدر ا دث فاته علم كث

when some young person sits on some responsible post , he remains deprived of large part of knowledge).

If someone becomes a chief at a young age then he feels shy in learning from juniors.

قال أبو عبد الله : و بعد أن تسوّدوا And Abu Abdullah said, “and after becoming a chief”.

Here Abu Abdullah means Imam Bukhari him-

self and he adds to the saying of Hadhrat Umar (RA) - "Learn knowledge before becoming leader or chief" that one should not stop learning even after becoming a chief or leader.

و قد تعلم أصحاب النّبي في كير سنّهم And indeed Sahaaba learnt knowledge in old age).

This is another important thing which one should remember that the age should be no bar to learn. We have with us the example of Sahaaba who acquired/learnt knowledge when most of them were elderly. After embracing Islam, the Sahaaba remained busy with Jihad etc. and they got free time only in old age and they continued learning in that old age as well.

<u>Hadith No. 72</u>

حدثَنا الْحميدى قَالَ حدثَنا سفْيانُ قَالَ حدثَنِى إسماعيلُ بن أَبِى خالد علَى غَيرِ ما حدثَناه الزهرِى قَالَ سمعت قَيس بن أَبِى حازِمٍ قَالَ سمعت عبد الله بن مسعود قَالَ قَالَ النبِى - صلى ا عليه وسلم - لاَ حسد إِلا فى اثْنتينِ رجلٌ آتاه الله مالاً فَسلطَ علَى هلَكَته فى الْحق ، ورجلٌ آتاه الله الْحكْمةَ ، فَهو يقْضى بِها ويعلمها

Narrated 'Abdullah bin Mas'ud (RA)

The Prophet said, "Do not wish to be like anyone except in two cases. (The first is) a person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it

to others."

Comments

Good things are worth envying, but there are so many good things and people differ to a large extent in their judgment about what is more good and what is less good.

This Hadith tells us that if there is anything really and extremely good and useful, that is the spending of wealth in the way of Allah and secondly the learning and teaching of the Qur'an. The generosity and open-handedness is the attribute of Allah, so Allah likes that person very much who possesses this attribute. Spending wealth in the name of Allah is most burdensome for one's baser self or Nafs.

The greatest treasure on the face of earth is the treasure of the Qur'an.

Is envying permissible only in these two things?

No, it is permissible in all good things, here only these two things are mentioned in order to convey their great significance.

بَاب مَا ذُكِرَ فِى ذَهَابِ مُوسَى - صلى ا عليه وسلم - فِى الْبَحْرِ إِلَى الْخَضِرِ وَقَوْلِهِ تَعَالَى (هَلْ أَتبِعُكَ عَلَى أَنْ تُعَلمَنِى مِما عُلمْتَ رُشْدًا) .

(الكهف: 66)

Chapter 16 : What has been said about the journey of Musa (AS) (when he sailed) in the sea to meet Khadir (AS).

And the statement of Allah: "Shall I follow you on con-

dition that you should teach me right knowledge of what you have been taught?"

Purpose of Tarjamatul Baab

Various purposes that have been described by Ulema are:

One should exert to achieve that thing which is enviable, like acquiring of knowledge.

It is preferable to undertake journey for learning.

One should not hesitate to learn even after becoming a leader or chief as Musa (AS) went to learn from Khadir (AS) after the former had been conferred with prophethood.

Hadhrat Sheikh-ul-Hind (RA) says that here Imam Bukhari (RA) actually wants to explain the saying of Hdhrat Umar i.e., "Learn before becoming a chief". Imam Bukhari (RA) says that one should continue learning even after becoming a chief as is evident from the act of Musa (AS) after becoming the Prophet.

Hadhrat Shah Waliullah Delhvi (RA) says that by this chapter Imam Bukhari (RA) wants to exhort for taking pains in the way of acquiring knowledge. Some people say that it proves the permissibility of undertaking a voyage by sea for acquiring knowledge.

<u>Hadith No. 73</u>

حدثَنا محمد بن غُريرٍ الزهرِى قَالَ حدثَنا يعقُوب بن إبراهيم قَالَ حدثَنِى أَبِى عن صالحٍ عنِ ابنِ شهابٍ حدثَ أن عبيد الله بن عبد الله أَخبره عنِ ابنِ عباسٍ أنه تمارى هو والْحر بن قَيسِ بنِ حصنٍ الْفَزارِى فى صاحبِ موسى قَالَ ابن عباسٍ هو خضر . فَمر بِهِما أُبى بن كَعبٍ ، فَدعاه ابن عباسٍ فَقَالَ

إنى تماريت أنا وصاحِبِى هذَا فى صاحبِ موسى الذى سأَلَ موسى السبِيلَ
إلَى لُقيه ، هلْ سمعت النبِى - صلى ا عليه وسلم - يذْكُر شأنه قَالَ نعم
سمعت رسولَ الله - صلى ا عليه وسلم - يقُولُ بينما موسى فى ملإٍ من
بنِى إسرائيلَ ، جاءَه رجلٌ فَقَالَ هلْ تعلَم أحدا أعلَم منك قَالَ موسى لاَ .
فَأوحى الله إلَى موسى بلَى ، عبدنا خضر ، فَسأَلَ موسى السبِيلَ إلَيه ،
فَجعلَ الله لَه الْحوت آيةً ، وقيلَ لَه إذَا فَقَدت الْحوت فَارجِع ، فَإنك ستلْقَاه
، وكَانَ يتبِع أثَر الْحوت فى الْبحرِ ، فَقَالَ لموسى فَتاه أرأيت إذْ أوينا إلَى
الصخرة فَإنى نسِيت الْحوت ، وما أنسانِيه إلا الشيطَانُ أنْ أذْكُره . قَالَ ذَلك
ما كُنا نبغى ، فَارتدا علَى آثَارِهما قَصصا ، فَوجدا خضرا . فَكَانَ من
شأنِهما الذى قَص الله - عز وجل - فى كتابِه

Narrated Ibn 'Abbas (RA)

That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of (the Prophet) Moses. Ibn 'Abbas said that he was Khadir. Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbas called him, saying "My friend (Hur) and I have differed regarding Moses' companion whom Moses, asked the way to meet. Have you heard the Prophet mentioning something about him? He said, "Yes. I heard Allah's Apostle saying, "While Moses was sitting in the company of some Israelites, a man came and asked *him. "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: 'Yes, Our slave Khadir (is more learned than you.)' Moses asked (Allah) how to meet him (Khadir). So Allah made the fish as a sign for him and he was told that when the fish*

was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said: 'That is what we have been seeking? (18.64) So they went back retracing their footsteps, and found Khadir. (And) what happened further to them is narrated in the Holy Qur'an by Allah. (18.54 up to 18.82)

Comments

Hadhrat Khadir (AS)

Khadir is a surname and not the name. It means “green”. Imam Bukhari has quoted a Hadith on the authority of Abu Huraira , which says ,

إ ا ي ا ضر لأته جلس علي الفورة بيضاء فإذا هي تتز من خلفه خضراء

(Indeed he was named Khadir because whenever he sat on dry grass it used to turn green).

Was Khadir (AS) a prophet ?

There has been a lot of debate whether Khadir (AS) was a prophet or not. Imam Qurtubi says that the majority of Ulema are of the opinion that Khadir (AS) was a prophet, he says that the verse of the Qur’an quoted here also indicates that he was a prophet because it is not permissible for a prophet to learn from one who is not a prophet. However, there is a group of Ulema who are of the opinion that he was not a prophet but was a *wali* (holy man).

Is Khadir (AS) still alive?

This point is also quite debatable amongst the Ulema whether Khadir (AS) is alive or not. Imam Nawwawi and many others, particularly the Sufis or mystics believe that he is still alive. There are so many things famous about the meetings of Khadir (AS) with different people. On the other hand many people including Imam Bukhari believe that he is not alive. The latter group substantiate their view by quoting a Hadith which has been quoted by Imam Muslim on the authority of Ibn Umar in which Rasulullah (Sallallahu Alaihi Wasallam) once after offering Isha Salaah said:

"Do you see your this night ?, there will be no one alive (from those who are alive today) on the face of earth after one hundred years from now."(Muslim)

From this Hadith, these people infer that this statement included Khadir (AS) as well, so he must have also died after that century. Others say that it is also possible that Khadir (AS) was not included in this statement, either because he was not that time on the face of earth but was in sea or he was excluded like Iblees and Hadhrat Eisa (AS).

بابِ قَوْلِ النبِى - صلى ا عليه وسلم - اللهُم عَلمْهُ الْكِتَابَ

Chapter 17 : Saying of the Prophet (Sallallahu Alaihi Wasallam), "O Allah! Teach him the knowledge of the Book (Al-Qur'an).

Purpose of Tarjamatul Baab

In the previous chapter, Ibn Abbas's level of understanding the Deen was mentioned, here Imam Buk-

hari wants to say that this excellence of Ibn Abbas was due to the Dua of Rasulullah (Sallallahu Alaihi Wasallam). Secondly it also shows the excellence of both the knowledge as well as the person of Ibn Abbas. Thirdly it also shows that this excellence is not earned but one gets it by the grace of Allah .

Hadith No. 74

حدثَنا أبو معمرٍ قَالَ حدثَنا عبد الْوارِث قَالَ حدثَنا خالد عن عكْرِمةَ عن ابن عباسٍ قَالَ ضمنِى رسولُ الله - صلى ا عليه وسلم - وقَالَ اللهم علمه الْكتاب.

Narrated Ibn 'Abbas (RA)

“Once the Prophet embraced me and said, "O Allah! Bestow on him the knowledge of the Book (Qur'an)."

Comments

When did Ibn Abbas (RA) get this Dua?

This incident is reported in Bukhari (Kitab-ut-Taharah), Muslim and other books of Hadith with different words. It is said that this incident took place when Ibn Abbas, who that time was very young (minor), spent a night in the house of Rasulullah (Sallallahu Alaihi Wasallam). When Rasulullah (Sallallahu Alaihi Wasallam) started offering Salaah, Ibn Abbas joined Rasulullah (Sallallahu Alaihi Wasallam) in his Salaah and stood behind him, Rasulullah (Sallallahu Alaihi Wasallam) caught hold of him and got him forward, Ibn Abbas again went back. After finishing the Salaah, Rasulullah (Sallallahu Alaihi Wasallam) asked him as to why didn't

he stand parallel to him in Salaah? Ibn Abbas replied,

"أو ينبغي لأحد أن يصلي حذاءك و أنت رسول ا "

"Does it behoove to anyone that he would offer Salaah parallel to you when you are the Apostle of Allah."

Rasulullah (Sallallahu Alaihi Wasallam) became very happy with this answer of Ibn Abbas and made the above mentioned Dua in his favour. Second reason, which is more famously reported in connection with this Hadith is that once Rasulullah (Sallallahu Alaihi Wasallam) went to attend the call of nature, Ibn Abbas saw this and he anticipated that once Rasulullah (Sallallahu Alaihi Wasallam) would come out from there he would need water for ablution. So, he (Ibn Abbas) placed water for Rasulullah (Sallallahu Alaihi Wasallam) in anticipation. When Rasulullah (Sallallahu Alaihi Wasallam) came out after attending the call of nature, he saw water there. He (Sallallahu Alaihi Wasallam) was very happy and enquired who kept that water there. He (Sallallahu Alaihi Wasallam) was told that it was kept by Ibn Abbas, who was a young boy that time. Seeing this extra ordinary wit of Ibn Abbas Rasulullah (Sallallahu Alaihi Wasallam) made the above mentioned Dua for him. This Dua for Ibn Abbas by Rasulullah (Sallallahu Alaihi Wasallam) has come with different words, quoted in different narrations, viz.,:

اللهم علمه الكتاب. اللهمّ فقّه الدين. اللهمّ فقّه الدين و علّمه التأويل

What is meant by Al-Kitab, Fiqh and Hikmah?

Ibn Hajr says that al-Kitab here means the Qur'an and Hikmah means the Sunnah. Some say that it (this Dua) means the understanding of the Qur'an. Some say

that it means the fear of Allah or intelligence or understanding of Allah (SWT). Ibn Hajr says that that the most appropriate meaning here seems “the understanding of the Qur'an”.

بِاب مَتَى يَصِحح سَمَاعُ الصغِير

Chapter 18 : When (at what age) is the listening of a young (boy) dependable?

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that it is not a must to be mature enough for narrating the Hadith and that the young age is no bar for this. If a youngster has enough understanding his narration is acceptable despite his young age.

There was a debate between Imam Ahmad bin Hanbal and Imam Yahya bin Mu’een over this issue. The former was of the opinion that the Hadith narrated by youngsters is reliable while the latter was saying that it was not reliable. Yahya bin Mu’een substantiated his view by the fact that in the battle of Badr the young Sahaaba, like Ibn Umar, were returned and not allowed to participate in the battle. To this, Ibn Hajr says that participating in the battle needs more strength and remembering of Hadith cannot be compared with that.

Hadith No. 75

حدثَنا إسماعيلُ بن أَبِى أُويسٍ قَالَ حدثَنِى مالك عنِ ابنِ شهابٍ عن عبيد الله بنِ عبد الله بنِ عتبةَ عن عبد الله بنِ عباسٍ قَالَ أَقْبلْت راكبا علَى حمارٍ أَتان ، وأَنا يومئذ قَد ناهزت الاحتلاَم ، ورسولُ الله - صلى ا عليه وسلم -

يصلى بِمنى إِلَى غَيرِ جِدارٍ ، فَمررت بين يدى بعضِ الصف وأَرسلْت الأَتانَ ترتع ، فَدخلْت فى الصف ، فَلَم ينكر ذَلك علَى .

Narrated Ibn 'Abbas (RA)

Once I came riding a she-ass and had (just) attained the age of puberty. Allah's Apostle was offering the prayer at Mina. There was no wall in front of him and I passed in front of some of the row while they were offering their prayers. There I let the she-ass loose to graze and entered the row, and nobody objected to me.

Comments

Walking in front of one who is offering a Salaah

Ibn Abbas says that while he was riding on a she-ass he passed in front of some of the rows while Rasulullah (Sallallahu Alaihi Wasallam) was leading a congregational Salaah and no one objected i.e., neither Sahaaba nor Rasulullah (Sallallahu Alaihi Wasallam). Ibn Aseer says that by saying so Ibn Abbas wants to convey that when passing of a she-ass does not spoil the Salaah, how is it possible that passing of a woman in front of one who is performing a Salaah will spoil his Salaah. Some people had this belief that if a woman passes in front of a person who is offering a Salaah, his Salaah gets spoiled.

And had (just) attained the age of puberty

There are different opinions about the age of Ibn Abbas at the time when Rasulullah (Sallallahu Alaihi Wasallam) left this world. Majority of Ulema are of the opinion that he was thirteen years of age that time. He

was born three years before Hijrah in Shoab-e-Abi Taalib. It is learnt from this Hadith that if a child is mature enough his narration can be relied upon as this Hadith of Ibn Abbas was taken by the Muhadditheen despite the fact that Ibn Abbas had narrated it before he had attained the sexual maturity.

To describe the situation, deed or the state of Rasulullah (Sallallahu Alaihi Wasallam), his 'state' (حال) is also Hadith like his 'words' (قال)

In this Hadith Ibn Abbas is not quoting some statement of Rasulullah (Sallallahu Alaihi Wasallam) but is describing a situation related to Rasulullah (Sallallahu Alaihi Wasallam), this also comes in the definition of Hadith.

<u>Hadith No. 76</u>

حدثَنِى محمد بن يوسف قَالَ حدثَنا أبو مسهرٍ قَالَ حدثَنِى محمد بن حربٍ حدثَنِى الزبيدى عنِ الزهرِى عن محمود بنِ الربِيعِ قَالَ عقَلْت من النبِى - صلى ا عليه وسلم - مجةً مجها فى وجهِى وأَنا ابن خمسِ سنِ من دلْوٍ .

Narrated Mahmud bin Rabi'a (RA)

When I was a boy of five, I remember, the Prophet took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

Comments

Mahmud bin Rabi'a was from Ansaar and was five years of age when Rasulullah (Sallallahu Alaihi

Wasallam) left this world. He was the son in law of Ubada bin Saamit and used to stay in Madina. Since he was very young so most of the narrations that he has quoted are from Sahaaba and not Rasulullah (Sallallahu Alaihi Wasallam) himself. This Hadith quoted by him is taken by the Muhadditheen despite the fact that he was only five years of age at that time. This also shows that if a child is mature enough to understand a particular thing, his quotation is acceptable near Muhadditheen. He says that Rasulullah (Sallallahu Alaihi Wasallam) took some water in his mouth and then threw it on his (Mahmud bin Rabi'a's) face. It is said that Rasulullah (Sallallahu Alaihi Wasallam) did it either as a fun or in order to invoke blessings for Mahmud bin Rabi'a.

باب الْخُرُوجِ فِى طَلَبِ الْعِلْمِ .

ورحلَ جابِر بن عبد الله مسِ ةَ شهرٍ إِلَى عبد الله بنِ أُنيسٍ فى حديث واحد .

Chapter 19 : To go out (of home) in search of knowledge.

And Jaabir bin Abdullah travelled for one month to get a single Hadith from Abdullah bin Unais.

Purpose of Tarjamatul Baab

Imam Bukhari wants to further stress the importance of acquiring knowledge so much so that one should not hesitate to leave even his home for this. There are sayings of Rasulullah (Sallallahu Alaihi Wasallam) which tell us that one should leave his home

only when extremely necessary, viz:

لا يركب البحر إلا حاج أو معتمر أو غاز سبيل ا

"No one should travel by sea except a Haj or Umrah pilgrim or Mujahid fighting in the way of Allah (Sunan Abu Dawood)

لا تشد الرحال إلا إ ثلاثة مساجد

"Do not travel except for three Musjids" (Bukhari) (three Musjids:- Makkah Mukarramah, Madina Sharief and Baitul Maqdis)

But to undertake journey for learning is always recommended. In earlier chapter Imam Bukhari got the Hadith in which Ibn Abbas traveled riding a she-ass for learning, now he is getting the Hadith in which Musa (AS) undertakes sea voyage for learning purposes. In the earlier chapter there was mention of a controversy between Ibn Abbas and Hur bin Qais, since Ibn Abbas was very young, so Imam Bukhari thought it proper to talk, in between, about the least age at which the narration of a Hadith can be taken as reliable. Imam Bukhari, in order to substantiate his point that one should travel for learning, quotes the example of Hadhrat Jaabir who traveled a distance of one month in order to listen a single Hadith from Hadhrat Unais and then got the Hadith which shows how Hadhrat Musa (AS), despite being a Prophet took all the pains of a long journey up to Hadhrat Khadir .

Abu Ayub Ansari travels from Madina to Egypt for a single Hadith

Imam Ahmad and Humaidi have quoted in their Masaaneed (books of Hadith) that Abu Ayub Ansari

traveled all the way from Madina to Egypt to listen just a single Hadith from Uqba bin Aamir.

What is the status of the sayings or deeds of earlier Prophets quoted in the Qur'an or Hadith for us?

Majority of the Ulema say:

ما قص ا علينا نت غ انكار , او قصه رسو ل ا من غ انكار فانه

يلزمنا علي انه شريعة رسولنا صلي ا عليه وسلم

(What Allah has quoted for us without refuting or what Rasulullah (Sallallahu Alaihi Wasallam) has quoted to us without refuting makes it obligatory for us that it is the Shariah of our Prophet (Sallallahu Alaihi Wasallam).

(kashful Asrar, Kashfuk Baari)

<u>Hadith No. 77</u>

حدثَنا أَبو الْقَاسمِ خالد بن خلى قَالَ حدثَنا محمد بن حربٍ قَالَ قَالَ

الْأَوزاعى أَخبرنا الزهرِى عن عبيد الله بنِ عبد الله بنِ عتبةَ بنِ مسعود عنِ

ابنِ عباسٍ أَنه تمارى هو والْحر بن قَيسِ بنِ حصنٍ الْفَزارِى فى صاحبِ

موسى ، فَمر بِهِما أُبى بن كَعبٍ ، فَدعاه ابن عباسٍ فَقَالَ إِنى تماريت أَنا

وصاحبِى هذَا فى صاحبِ موسى الذى سأَلَ السبِيلَ إِلَى لُقيه ، هلْ سمعت

رسولَ الله - صلى ا عليه وسلم - يذْكُر شأْنه فَقَالَ أُبى نعم ، سمعت

النبِى - صلى ا عليه وسلم - يذْكُر شأْنه يقُولُ بينما موسى فى ملإٍ من

بنِى إِسرائيلَ ، إِذْ جاءَه رجلٌ فَقَالَ أَتعلَم أَحدا أَعلَم منك قَالَ موسى لاَ .

فَأَوحى الله عز وجل إِلَى موسى بلَى ، عبدنا خضر ، فَسأَلَ السبِيلَ إِلَى لُقيه

، فَجعلَ الله لَه الْحوت آيةً ، وقيلَ لَه إِذَا فَقَدت الْحوت فَارجِع ، فَإِنك

ستلْقَاه ، فَكَانَ موسى - صلى ا عليه وسلم - يتبِع أَثَر الْحوت فى الْبحرِ . فَقَالَ فَتى موسى لموسى أَرأَيت إِذْ أَوينا إِلَى الصخرة فَإِنى نسِيت الْحوت ، وما أَنسانِيه إِلا الشيطَانُ أَنْ أَذْكُره . قَالَ موسى ذَلك ما كُنا نبغى . فَارتدا علَى آثَارِهما قَصصا ، فَوجدا خضرا ، فَكَانَ من شأْنِهما ما قَص الله فى كتابِه

Narrated Ibn 'Abbas (RA)

“That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of the Prophet Moses. Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbas called him saying, "My friend (Hur) and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Apostle mentioning something about him? Ubai bin Ka'b said: "Yes, I heard the Prophet mentioning something about him (saying) while Moses was sitting in the company of some Israelites, a man came and asked him: "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: '--Yes, Our slave Khadir is more learned than you. Moses asked Allah how to meet him (Al-Khadir). So Allah made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said: 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said, 'That is what we have been seeking.' So they went back retracing their footsteps, and found Kha,dir. (and)

what happened further about them is narrated in the Holy Qur'an by Allah." (18.54 up to 18.82)

Comments

This Hadith has already been discussed.

باب فَضْلِ مَنْ عَلِمَ وَعَلَمَ

Chapter 20 : The excellence of one who learns and (then) teaches (others of his knowledge).

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to state the significance of the student as well the teacher.

Hadhrat Sheikh-ul-Hind says that in previous chapters Imam Bukhari stressed on learning and in this chapter he stresses on teaching.

<u>Hadith No. 78</u>

حدثَنا محمد بن الْعلاَءِ قَالَ حدثَنا حماد بن أُسامةَ عن بريد بنِ عبد الله عن أَبِى بردةَ عن أَبِى موسى عنِ النبِى - صلى ا عليه وسلم - قَالَ مثَلُ ما بعثَنِى الله بِه من الْهدى والْعلْمِ كَمثَلِ الْغيث الْكَث ِ أَصاب أَرضا ، فَكَانَ منها نقيةٌ قَبِلَت الْماءَ ، فَأَنبتت الْكَلأَ والْعشب الْكَث ، وكَانت منها أَجادب أَمسكَت الْماءَ ، فَنفَع الله بِها الناس ، فَشرِبوا وسقَوا وزرعوا ، وأَصابت منها طَائفَةً أُخرى ، إِنما هى قيعانٌ لاَ تمسِك ماءً ، ولاَ تنبِت كَلأً ، فَذَلك مثَلُ من فَقه فى دينِ الله ونفَعه ما بعثَنِى الله بِه ، فَعلم وعلم ، ومثَلُ من لَم يرفَع بِذَلك رأْسا ، ولَم يقْبلْ هدى الله الذى أُرسلْت بِه . قَالَ أَبو عبد الله قَالَ إِسحاق وكَانَ منها طَائفَةٌ قَيلَت الْماءَ . قَاع يعلُوه الْماءُ ، والصفْصف

الْمستوى من الأرضِ .

Narrated Abu Musa (RA)

“*The Prophet said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"*

Comments

What is guidance (هدى)

Guidance (هدي) has two meanings, viz.:

1. To show the way (اراءة الطريق), the Qur'an uses this word Huda in this meaning at many places , viz;

ذَلك الْكتاب لا ريب فيه هدى للْمتّق

This is the Book; in it is guidance sure, without doubt, to those who fear Allah. (2.2)

إِنّ هذَا الْقُرآنَ يهدي لّلّتي هي أَقْوم ويبشّر الْمؤمنِ الّذين يعملُونَ الصّالحات

أَنَّ لَهم أجرا كَبِ ا

Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward; (17:9)

2. To help in achieving the goal (إيصال الي المطلوب), the Qur'an uses this word Huda in this meaning also, viz.,

وهديناه النّجدين

And shown him the two high ways? (90:10)

إنّك لا تهدي من أحببت ولكنّ اللّه يهدي من يشاءُ وهو أعلَم بِالْمهتدين

It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance. (28:56)

Knowledge (العلم)

Ibn Hajr says ,

والعلم ا راد يه معرفة الأدلة الشرعية

Knowledge is to know the proofs of Shariah).

Obviously the proofs of Shariah can be learnt only from the Qur'an and Hadith. So, knowledge here means the knowledge of the Qur'an and Hadith.

Abundant Rain (الغيث الكثير)

The Divine knowledge and the guidance which was bestowed upon Rasulullah (Sallallahu Alaihi Wa-sallam) has been compared with the abundant rain in this Hadith. The abundant rain, when it falls on the dry and dead land irrigates it and induces new life

into it. Similarly Rasulullah (Sallallahu Alaihi Wasallam) was sent to the world at a time when mankind was passing through one of the darkest periods of history. The Divine water of the knowledge and guidance that was bestowed upon Rasulullah (Sallallahu Alaihi Wasallam) irrigated the dry and dead land of the hearts of people. This Divine water that sprinkled out from the blessed Qalb of Rasulullah (Sallallahu Alaihi Wasallam) caused the rejuvenation of the knowledge as well as the spiritual and moral values of mankind. The Divine knowledge presented to the world by Rasulullah (Sallallahu Alaihi Wasallam) vitalizes the dead and dry hearts of people like the rain water revitalizes the dead and dry land. Someone has rightly said:

شربت كأسا بعد كاس

ما نفد شراب و ما رويت

"I drank cup after cup
Neither the wine finished nor my thirst quenched"

Three kinds of land

1. Soft and fertile land: This type of land utilizes the rain to its full advantage. It accepts the rain, absorbs it and then grows vegetation, fruits and flowers of various varieties and what not.

2. Hard land: It neither absorbs the rain water nor grows any vegetation etc., but it holds the water which can then be used for irrigation, drinking and other purposes .

3. Barren land: It neither absorbs nor holds water and the whole rainfall on such land goes waste.

Three kinds of people

Those who learn the knowledge of the Qur'an and Hadith, practice it and then teach others. These people benefit themselves from this knowledge and others also benefit from them. These type of people have been compared with first kind of fertile land .

Those who benefit others but do not get benefited themselves from the knowledge they learn like those Ulema who teach others but do not practice themselves; these people have been compared with hard land which does not absorb water but only stores it .

Those people who do not bother at all to pay attention towards this Divine knowledge which was bestowed upon Rasulullah (Sallallahu Alaihi Wasallam), these people have been compared with barren land which neither absorbs nor stores the rain water. One opinion about these people is that these are non believers.

باب رَفْعِ الْعِلْمِ وَظُهُورِ الْجَهْلِ

وقَالَ ربِيعةُ لاَ ينبغى لأَحد عنده شىءٌ من الْعلْمِ أَنْ يضيع نفْسه .

Chapter 21 : The lifting of knowledge and appearance of ignorance.

And Rabee'a said, "It does not behoove a person possessing any share of knowledge to waste himself (i.e., his life).

Purpose of Tarjamatul Baab

By selecting this title for this chapter Imam Bukhari wants to emphasize the importance of knowledge and the scholars. The world will survive till the real

scholars of Deen are present in the world, when the world will become devoid of the real scholars of Deen, that will be the sign of nearness of the day of judgment. Hadhrat Sheikh-ul-Hind says that here the author wants to emphasize the importance of the knowledge of Deen and its preaching.

It does not behoove a person possessing any share of knowledge to waste himself

Rabee'a during his time, was a great scholar and Mufti of Madina al-Munawwara and Imam Maalik was amongst his students. This is a golden advice of Rabee'a which has been quoted here by Imam Bukhari in which he says that since the knowledge is very precious, so **it is mandatory for the learned scholars of the knowledge of Deen that they should live with dignity, honour and that they should neither do any such thing which is against the status of a scholar nor should they waste their life for ordinary mundane benefits.** It seems that Rabee'a also wants to advise the scholars of Deen not to stop teaching. If the scholars stop teaching and engage themselves in low and contemptible things that will ultimately result in vanishing of knowledge from them.

The ways through which knowledge will be wasted

1. The learned scholars will leave teaching and will engage themselves in mundane things.
2. The learned scholars will not give due respect and reverence to knowledge—learning and teaching.
3. To teach the knowledge to those who are not worth it, is also as good as wasting it. There is a Hadith

in Mishkaat—Kitaab-ul-Ilm, which says:

واضع العلم عند غ أهله كمقلد ا نازير ا وهر و اللؤلؤ و الذهب

"Teaching the knowledge to those who are not worth it, is like garlanding the pigs with diamond, pearl and gold"

Amazing incident of Rabee'a (RA)

There is an amazing incident quoted in Taarikh-i-Bagdad and Tahzeebul Kamaal about Hadhrat Rabee'a. His father Abdul Rahman Farokh left for Jihad and handed over thirty thousand Dhirham to his wife who was pregnant that time. He returned home after twenty seven years and got very angry when he saw a twenty seven year old young stranger in his home and his son, Rabee'a also got furious when he saw some stranger (i.e., his father Abdul Rahman Farokh) entering his house without permission, the two started quarreling and people assembled there including Imam Maalik, who was the student of Rabbee'a. Meanwhile the wife of Rabee'a came and she recognized her husband and the confusion got settled. Then Abdul Rahman asked her wife about the thirty thousand Dhirham he had given her when he had left the home. Her wife told him to take some rest and to offer Salaah in the Masjid-i-Nabvi first and then she would tell him about that money. When Abdul Raman entered the Masjid-i-Nabvi he saw his son Rabee'a delivering the lessons of Hadith to a huge gathering of the students of Hadith. On seeing the status of his son, he was very happy and told his wife that she had spent that money on the most righteous thing, that was the education of his son.

Hadith No. 79

حدثَنا عمرانُ بن ميسرةَ قَالَ حدثَنا عبد الْوارِث عن أَبِى التياحِ عن أَنسٍ قَالَ قَالَ رسولُ الله - صلى ا عليه وسلم - إِن من أَشراط الساعة أَنْ يرفَع الْعلْم ، ويثْبت الْجهلُ ، ويشرب الْخمر ، ويظْهر الزنا .

Narrated Anas (RA)

Allah's Apostle said, "From among the portents of the Hour are (the following):
1. Religious knowledge will be taken away (by the death of Religious learned men).
2. (Religious) ignorance will prevail.
3. Drinking of Alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.

Comments

We have seen that the existence of Divine knowledge is essential for the existence of this world. When the Divine knowledge will start vanishing from the world, that will be the beginning of the day of judgment. There is a Hadith of Rasulullah (Sallallahu Alaihi Wasallam) which says:

إن ا لا يقبض العلم انتزاعا ينتزعه من العباد و لكن يقبض العلم بقبض العلماء حـ إذا يبق عا ا ّتخذ الناس رءوسا جهّالا فسئلوا فأفتوا بغ علم فضلوا و أضلوا

"Indeed, Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, peo-

ple will take ignorant persons as their leaders who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray".
(Bukhari)

It is enough to signify the importance of knowledge and the scholars of religious knowledge. Obviously when the knowledge will vanish, ignorance will prevail.

The other two signs of the nearness of the day of judgment mentioned in this Hadith are, drinking of alcoholic drinks (will be very common).

There will be prevalence of open illegal sexual intercourse.

These two things will be discussed in appropriate chapters Insha Allah. This chapter is regarding the importance of knowledge .

Hadith No. 80

حدثَنا مسدد قَالَ حدثَنا يحيى عن شعبةَ عن قَتادةَ عن أَنسٍ قَالَ لَأُحدثَنكُم حديثًا لاَ يحدثُكُم أَحد بعدى سمعت رسولَ الله - صلى ا عليه وسلم - يقُولُ من أَشراط الساعة أَنْ يقل الْعلْم ، ويظْهر الْجهلُ ، ويظْهر الزنا ، وتكْثُر النساءُ ويقل الرجالُ ، حتى يكُونَ لخمسِ امرأَةً الْقَيم الْواحد .

Narrated Anas (RA)

I will narrate to you a Hadith and none other than I will tell you about it after me. I heard Allah's Apostle saying: From among the portents of the Hour are (the following):

1. Religious knowledge will decrease (by the death of religious learned men).

2. Religious ignorance will prevail.

3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.

Comments

Hadhrat Anas lived a long life as per the prediction of Rasulullah (Sallallahu Alaihi Wasallam), and was the last among the Sahaaba to die in Basra. This could be the reason why he said, *"I will narrate to you a Hadith and none other than I will tell you about it after me."* The other reason could be, as given by Ibn Hajr, that Hadhrat Anas saw the people forgetting piousness and getting more involved in mundane work, not giving due importance to knowledge, that prompted him to say these words.

In previous Hadith it was said that the knowledge will be lifted, it is possible that initially it will decrease and finally it will be lifted. There are various narrations which suggest that initially there will be death of most of the scholars and when scholars will die the ignorance will prevail. Some other narrations suggest that the religious knowledge will even be snatched from the chests and will be erased from the paper. Illegal sexual intercourse will be highly prevalent and women will increase in number. Increase in number of women will either be due to high death rate of men in wars or there will be increased birth rate of women as compared to men. This in itself can be the reason of prevalence of ignorance .

There are five things which are important for the healthy running of a society and the betterment of Here-

after viz.,

1. religion,
2. intellect,
3. lineage,
4. self and
5. wealth.

The lifting of knowledge will lead to spoiling of Deen. The prevalence of alcohol will spoil the intellect and wealth. The prevalence of illegal sexual intercourse will spoil the purity of lineage. The decrease in the number of men will make both self and wealth unsafe.

بابِ فَضْلِ الْعِلْمِ .

Chapter 22 : The more or extra or left over (religious) knowledge.

Purpose of Tarjamatul Baab

There is difference of opinion amongst the Ulema as to whether Imam Bukhari has repeated this title or not . Some say that it is repetition while others believe that it is not so because here "Fadhal" means more and not the excellence. In earlier chapter it meant the excellence of knowledge and in this chapter it means the excess of knowledge. Ibn Hajr has also taken the second meaning i.e., excess. Now the question arises, what is meant by excess of knowledge, is it possible that the knowledge can be in excess? Ulema have different opinions about it, some say that 'excess' means those branches of knowledge which one may not need to practice in his life time e.g., the knowledge about trade for a non business man or matters related to Haj for a poor

man. As per these Ulema, here Imam Bukhari wants to discuss whether such people should acquire such knowledge or not. He seems to be of the opinion that the knowledge is not to be acquired only for practice but should also be acquired for teaching and preaching. That part of the knowledge which one would learn in order to teach others, may be called 'excess'. Hadhrat Sheikh-ul-Hind and many others are of the same opinion .

There is a Marfu Hadith quoted in Ibn Majah on the authority of Abu Zarr, which favors this view. Rasulullah (Sallallahu Alaihi Wasallam) said:

"*O Aba Zarr, if you leave early morning to learn a verse from the book of Allah (Holy Qur'an), it is better for you than to offer a hundred Rak'ats of Salaah and if you leave early morning to learn a chapter of (religious) knowledge, whether you practice it or not, it is better for you than to offer a thousand Rak'ats of Salaah.*"

Hadhrat Gangohi has given wonderful explanation, he says that here excess (فضلة) means the residue or leftover thing, so whatever insight one gets out of the Divine religious knowledge, it is all from the residue left over by Rasulullah (Sallallahu Alaihi Wasallam), as in this Hadith it is said that Rasulullah (Sallallahu Alaihi Wasallam) gave the residual milk to Hadhrat Umar.

Hadith No. 81

حدثَنا سعيد بن عفَيرٍ قَالَ حدثَنِى الليثُ قَالَ حدثَنِى عقَيلٌ عنِ ابنِ شهابٍ
عن حمزةَ بنِ عبد الله بنِ عمر أن ابن عمر قَالَ سمعت رسولَ الله - صلى
ا عليه وسلم - قَالَ بينا أنا نائم أُتيت بِقَدحِ لَبنٍ ، فَشرِبت حتى إِنى لأَرى
الرى يخرج فى أَظْفَارِى ، ثُم أعطَيت فَضلى عمر بن الْخطابِ . قَالُوا فَما

أولْته يا رسولَ الله قَالَ الْعِلْمِ

Narrated Ibn 'Umar (RA)

Allah's Apostle said, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to 'Umar Ibn Al-Khattab" The companions of the Prophet asked, "What have you interpreted (about this dream)? "O Allah's Apostle ,!" he replied, "(It is religious) knowledge."

Comments

Ibn Umar says that once Rasulullah (Sallallahu Alaihi Wasallam) said that he (Sallallahu Alaihi Wasallam) was offered milk in a dream which he drank to his fill, so much so that he felt the effect (coolness or wetness) of that milk even coming out of his nails. Then he gave the residual milk to Hadhrat Umar. When he was asked about its interpretation, he interpreted it as knowledge .

Milk in Alam-i-Mithal

A dream is from Alam-i-Mithal (عالم مثال) and there is different interpretation of things in Alam-i-Mithal**.** Allah gives this knowledge (i.e., interpretation of dreams) to those whom He likes. Amongst the prophets Hadhrat Yousuf (AS) was given this knowledge and from amongst the Ummah, Ibn Seereen was given this knowledge specially. This Hadith clearly shows that if milk is seen in dream it represents knowledge. Ulema have discussed the similarities between the milk and the

knowledge. Milk is very useful for the nourishment of body and the religious knowledge is important for the nourishment of soul. The first thing a person consumes in this world is milk and the first thing that a soul needs for its betterment is the Divine knowledge.

The left over milk was given to Hadhrat Umar (RA)

Rasulullah (Sallallahu Alaihi Wasallam) knew that Hadhrat Umar had the purity of his moral constitution which gave him extra ordinary capability of achieving the Divine knowledge, that is why he gave the remaining milk to him and interpreted it as knowledge. This Hadith definitely shows the excellence of Hadhrat Umar but there is consensus amongst the Ulema that it does not prove his excellence over Hadhrat Abu Bakr, it will be considered excellence in part than in totality.

باب الْفُتْيا وَهُوَ وَاقِفٌ عَلَى الدابةِ وَغَيْرِهَا

Chapter 23 : To give juristic verdicts while riding an animals or the like.

Purpose of Tarjamatul Baab

There is Hadith quoted on the authority of Abu Huraira in Sunan Abu Dawood , which states that:

"Avoid using the backs of your riding animals as dais (to deliver speech), for indeed Allah has made them subservient to you, to carry you to such destinations where you would not otherwise reach without burdensome hard labor. And (Allah) has made earth for you, so you fulfill your needs on that".

From this Hadith one understands that it is not

feasible that one should make speech or give legal opinion while riding an animals. Furthermore, the sanctity of Fatwa and the knowledge also demands the dignity and reverence. It is well known about Imam Maalik that he used to sat with great dignity while teaching Hadith. Keeping this Hadith and the practice of the Ulema in view, one may think it improper to give a Fatwa while riding an animal. By selecting this title for this chapter, Imam Bukhari wants to convey that one can give necessary Fatwa while riding an animal or the like.

<u>Hadith No. 82</u>

حدثَنا إِسماعيلُ قَالَ حدثَنِى مالك عنِ ابنِ شهابٍ عن عيسى بنِ طَلْحةَ بنِ عبيد الله عن عبد الله بنِ عمرِو بنِ الْعاصِ أن رسولَ الله - صلى ا عليه وسلم - وقَف فى حجة الْوداعِ بِمنى للناسِ يسأَلُونه ، فَجاءَه رجلٌ فَقَالَ لَم أَشعر فَحلَقْت قَبلَ أَنْ أَذْبح . فَقَالَ اذْبح ولاَ حرج . فَجاءَ آخر فَقَالَ لَم أَشعر ، فَنحرت قَبلَ أَنْ أَرمى . قَالَ ارمِ ولاَ حرج . فَما سئلَ النبِى - صلى ا عليه وسلم - عن شىءٍ قُدم ولاَ أُخر إِلا قَالَ افْعلْ ولاَ حرج .

Narrated 'Abdullah bin Amr bin al 'Aas (RA)

Allah's Apostle stopped (for a while near the Jamraat at Mina during his last Hajj for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the Hadi (sacrificial animal)." The Prophet said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before Rami (throwing of the pebbles) at the Jamra." The Prophet said, "Do the Rami now and there

is no harm." The narrator added: So on that day, when the Prophet was asked about anything (as regards the rituals of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

Comments

Rasulullah (Sallallahu Alaihi Wasallam), during his last Haj stopped at Mina near Jamaraat and people asked him some questions about the Haj which he answered. Mina is a place near Makkah where Haj pilgrims stay for two or three nights and throw stones at the pillars representing Shaitan to commemorate the incident in which Hadhrat Ibrahim (AS) threw stones on Shaitan at the same places in Mina when Ibrahim (AS) was commanded by Allah Ta'ala to sacrifice his son, Isma'eel. This Haj of Rasulullah (Sallallahu Alaihi Wasallam) is also called the Hajatul Wida' (farewell Haj) as it was his last Haj and it was during this Haj that he delivered the very famous sermon famously called "The Last Sermon" at Mount Jabal-i-Rahmat in Arafat. The following verse of the Qur'an was also revealed at the same place,

الْيوم أَكْملْت لَكُم دينكُم وأُتممت علَيكُم نِعمتي ورضيت لَكُم الإسلام دينا

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. (5:3)

Manaasik (rituals of Haj) of Yaum-al-Nahr and their sequence

The 10th day of Dhul Hijja is called Yaum-al-Nahr. On this day the Haj pilgrims (Hajis) reach Mina

in the morning after spending night at Muzdalifah. On 10th of Dhul Hijja the Haji has to perform Rami (stoning the shaitan), Qurbani (slaughtering of sacrificial animal), Halaq (shave the head or cut hair) and Tawaf-u-Ziarah (circumambulation of Ka'ba on any day from 10th to 12th of Dhul Hijja). These rituals are performed in the same sequence i.e., first Rami, then Qurbani, then Halaq and then Tawaf-u-Ziarah .These have been quoted from Rasulullah (Sallallahu Alaihi Wasallam) in the same sequence, but there is difference of opinion amongst Ulema whether to perform these four Manaasik (rituals of Haj) on the 10th of Dhul Hijja in a particular sequence is obligatory or not? Rasulullah (Sallallahu Alaihi Wasallam) was asked some questions about the sequence of these rituals. A person came and asked that he did not know if he shaved his head before Qurbani, Rasulullah (Sallallahu Alaihi Wasallam) told him to perform Qurbani now and that there was no harm in doing so. Another person came and told Rasulullah (Sallallahu Alaihi Wasallam) that he performed Qurbani before Rami. Rasulullah (Sallallahu Alaihi Wasallam) told him to perform Rami now and that there was no harm. Similarly, on that day, Sahaaba asked various things with changed sequence and Rasulullah (Sallallahu Alaihi Wasallam) told everyone that there was no harm. Majority of Ulema derive conclusion from this Hadith that this sequence is not obligatory. Imam Shafa'ee says that performing of these four rituals in this sequence is *Masnoon* (Sunnah of Rasulullah (Sallallahu Alaihi Wasallam)) but if some one does against this sequence, he has to pay no compensation like sacrificing an animal *(Kashful Bari*). Imam Maalik says that if Rami is preceded by Ha-

laq, then sacrificing an animal (*Dham*) becomes obligatory but no such thing becomes obligatory if Halaq precedes Qurbani or Qurbani precedes Rami (*Al-Mugni*, *Kashful Bari*). Imam Ahmad says that if some one does against the sequence unintentionally, then there is no problem. There are two statements quoted from Imam Ahmad in case some one does it intentionally, as per one statement it is said that *Dham* will be obligatory and other statement says that no *Dham* will be obligatory (*Al -Mugni*, *Kashful Bari).* Saahibayn i.e., Imam Muhammad and Imam Abu Yousuf are also of the opinion that the sequence is not obligatory. As per Imam Abu Haniefa, the sequence in first three things i.e., Rami, Qurbani and Halaq is obligatory and it is not necessary for Tawaf-u-Ziarah for one who is performing Haj-i-Qiraan or Haj-i-Tammata' (*Hidayah*). Imam Shafa'ee, Imam Maalik, Imam Ahmad and Saahibayn produce this Hadith as base for their argument. Imam Tahaawi has quoted the following verse of the Qur'an as the basis for Imam Abu Haniefa's view:

ولا تحلقُوا رءُوسكُم حتّى يبلُغَ الْهدي محلّه

and do not shave your heads until the offering reaches the place of sacrifice. (2.196)

The Hanafite scholars, when asked about the Hadith of this chapter, say that this was special concession given by Rasulullah (Sallallahu Alaihi Wasallam) on that particular day to Sahaaba, as it was the first Haj of Sahaaba after Allah had decreed it Fardh such *Sahaaba* had not learnt the rules of Haj by that time.

باب مَنْ أجَابَ الْفُتْيا بِإِشَارَةِ الْيدِ وَالرأسِ

Chapter 24 : One who answers/gives Fatwa by gesturing with the hand or head.

Purpose of Tarjamatul Baab

It was the routine practice of Rasulullah (Sallallahu Alaihi Wasallam) to answer questions in clear terms so that there remains no ambiguity in the listener mind. He (Sallallahu Alaihi Wasallam) would usually repeat the answer three times so that the listener understands it well. Seeing this as a routine practice of Rasulullah (Sallallahu Alaihi Wasallam), there was every possibility for one to think that it might not be permissible to answer with gestures. Here Imam Bukhari wants to convey that answering a questions with gestures is also permissible.

Hadith No. 83

حدثَنا موسى بن إسماعيلَ قَالَ حدثَنا وهيب قَالَ حدثَنا أَيوب عن عكْرِمةَ عنِ ابنِ عباسٍ أَن النبِى - صلى ا عليه وسلم - سئلَ فى حجته فَقَالَ ذَبحت قَبلَ أَنْ أَرمى ، فَأَومأَ بِيده قَالَ ولاَ حرج . قَالَ حلَقْت قَبلَ أَنْ أَذْبح . فَأَومأَ بِيده ولاَ حرج .

Narrated Ibn 'Abbas (RA)

Somebody said to the Prophet (during his last Hajj), "I did the slaughtering before doing the Rami.' The Prophet beckoned with his hand and said, "There is no harm in that." Then another person said. "I got my head shaved before offering the sacrifice." The Prophet beckoned with his hand saying, "There is no harm in that."

Hadith No. 84

حدثَنا الْمكى بن إِبراهيم قَالَ أخبرنا حنظَلَةُ بن أَبِى سفْيانَ عن سالمٍ قَالَ سمعت أبا هريرةَ عنِ النبِى - صلى ا عليه وسلم - قَالَ يقْبض الْعلْم ، ويظْهر الْجهلُ والْفتن ، ويكْثُر الْهرج . قيلَ يا رسولَ الله وما الْهرج فَقَالَ هكَذَا بِيده ، فَحرفَها ، كَأَنه يرِيد الْقَتلَ .

Narrated Abu Huraira (RA)

The Prophet said, "(Religious) knowledge will be taken away (by the death of religious scholars) ignorance (in religion) and afflictions will appear; and Harj will increase." It was asked, "What is Harj, O Allah's Apostle?" He replied by beckoning with his hand indicating "killing." (Fateh-al-Bari page 192, Vol.1)

Hadith No. 85

حدثَنا موسى بن إِسماعيلَ قَالَ حدثَنا وهيب قَالَ حدثَنا هشام عن فَاطمةَ عن أَسماءَ قَالَت أَتيت عائشةَ وهى تصلى فَقُلْت ما شأْنُ الناسِ فَأَشارت إِلَى السماءِ ، فَإِذَا الناس قيام ، فَقَالَت سبحانَ الله . قُلْت آيةٌ فَأَشارت بِرأْسها ، أَى نعم ، فَقُمت حتى تجلاَنِى الْغشى ، فَجعلْت أَصب علَى رأْسى الْماءَ ، فَحمد الله عز وجل النبِى - صلى ا عليه وسلم - وأَثْنى علَيه ، ثُم قَالَ ما من شىءٍ لَم أَكُن أُرِيته إِلا رأَيته فى مقَامى حتى الْجنةَ والنار ، فَأُوحى إِلَى أَنكُم تفْتنونَ فى قُبورِكُم ، مثْلَ - أَو قَرِيبا لاَ أَدرِى أَى ذَلك قَالَت أَسماءُ - من فتنة الْمسِيحِ الدجالِ ، يقَالُ ما علْمك بِهذَا الرجلِ فَأَما الْمؤمن - أَوِ الْموقن لاَ أَدرِى بِأَيهما قَالَت أَسماءُ - فَيقُولُ هو محمد رسولُ الله جاءَنا بِالْبينات والْهدى ، فَأَجبنا واتبعنا ، هو محمد . ثَلاَثًا ، فَيقَالُ نم صالحا ، قَد

علمنا إِنْ كُنت لَموقنا بِه ، وأما الْمنافق - أوِ الْمرتاب لاَ أدرِى أى ذَلك
قَالَت أسماءُ - فَيقُولُ لاَ أدرِى ، سمعت الناس يقُولُونَ شيئًا فَقُلْته

Narrated Asma (RA)

I came to 'Aisha while she was praying, and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the Musjid), and saw the people offering the prayer. Aisha said, "Subhan Allah." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet praised and glorified Allah and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masiah-ad-Dajjal or nearly like it (the sub narrator is not sure which expression Asma' used). You will be asked, 'What do you know about this man (the Prophet Muhammad)?' Then the faithful believer (or Asma' said a similar word) will reply, 'He is Muhammad Allah's Apostle who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it.' (the same). "

Narrator—Asma Bint Abi Bakr (RA)

She is the daughter of Hadhrat Abu Bakr Siddiq (RA), wife of Hadhrat Zubair bin al-Awam and mother of Hadhrat Abdullah bin Zubair. She was born 27 years before Hijra and embraced Islam with 17 people in her early life. She is called “Zat-u-Nutaqain (ذات النطاقين) which means “woman of two waist bands” for the reason that on the day of Hijra, when Rasulullah (Sallallahu Alaihi Wasallam) and her father Abu Bakr Siddiq were hiding in the cave of Thour on the mountain Thour in the outskirts of Makkah al Mukarrama, she tore her belt in two pieces and tied the food articles to one piece for these two blessed personalities. There are 56 Ahaadith quoted upon her authority and out of them fourteen are agreed upon.

Comments

Hadhrat Asma says that once she came to see her sister—Hadhrat Aisha who was offering Salaah at that time and when she peeped into Masjid-i-Nabwi, there also she saw people offering Salaah in congregation and Rasulullah (Sallallahu Alaihi Wasallam) was leading them. She got surprised as it was not the time of any of the regular five-time Salaah. The Salaah that was being performed at that time was Salat-u-Kasoof which is offered when it is solar eclipse. The men were offering the Salaah in the Musjid and Hadhrat Aisha was offering it in her room (Hujra). When Asma saw people in congregational Salaah at an unfixed time, she surprisingly asked Aisha, what had happened to people that they are offering Salaah at such a time. Since Hadhrat Aisha was also performing Salaah, she did not talk but pointed with

her hand towards the sky so that Hadhrat Asma could understand that there was solar eclipse. Asma stood up and felt like fainting and she poured water on her head.

"Just now at this place I have seen what I have never seen before, including Paradise and Hell"

After completing the Salaah**,** Rasulullah (Sallallahu Alaihi Wasallam) delivered the Khutba (speech) and said that he was shown what he had never been shown before including the Jannat and Jahannam while performing that Salat-u-Kasoof. Here Ulema have raised few questions and have tried to answer them as well. Rasulullah (Sallallahu Alaihi Wasallam) had been shown Jannat and Jahannam during the night of *Me'raj*, when he was taken to visit the heavens, then why did he say**,**

"Just now at this place I have seen what I have never seen before, including Paradise and Hell".

The answer given to this question is that he was shown Jannat and jahannam during Me'raj in the other world and on this particular occasion, he was shown these in this world.

Do Jannat and Jahannam exist?

It is quite clear from this Hadith that the Jannat and Jahannam already exist and the people like Muetezillitis etc., are totally wrong who say that these do not exist and will be created at the time of day of judgment only.

"No doubt it has been inspired to me that you will be put to trials in your graves"

The happenings in the grave are certainty

The grave or *Qabr* is a state where a person goes after death and will remain there till the day of judgment**.** The grave which is dug in the earth is also called the *Qabr* but if someone is not buried in the *Qabr*, he also goes in the state of *Qabr* what is also called *Barzakh*. There is consensus in the Ummah that the state of *Qabr* is a reality and that the pious believers will pass this period of *Barzakh* with peace and comfort whereas the impious believers and non believers will face a lot of hardships in the *Qabr* according to their belief and deeds. This Hadith proves the certainty of the state of *Qabr* and says that the people will be put on trial there. In addition to other things, people will be asked about Rasulullah (Sallallahu Alaihi Wasallam), true believers will recognize him and testify his prophethood and for such people there will be peace and comfort. The hypocrites and non believers will fail to recognize him and will be put to chastisement.

"And these trials will be like the trials of Masiah-ad-Dajjal"

Fitnatu-Masih-id-Dajjal (فتنة المسيح الدجال)

Masih-id-Dajjal will appear on earth before the commencement of the day of judgement. Allah Ta'ala will give him a lot of power. He will kill people and then will get them back to life; the sky will rain with his order; the treasures will be under his control. The power to do all things will be given to him by Allah Ta'ala in order to put people on a great trial. This will be a very difficult trial for the people. Rasulullah (Sallallahu Alaihi Wasallam) used to seek Allah's refuge from such a trial. In this Hadith Rasulullah (Sallallahu Alaihi Wasallam)

has compared the trial of Qabr with the trial of Dajjal as both of these will be very tough.

“You will be asked, 'What do you know about this man (the Prophet Muhammad (Sallallahu Alaihi Wasallam))?”

There is difference of opinion amongst the learned scholars about the nature of asking of the question: *'What do you know about this man (the Prophet Muhammad)?* Some say that it will be presumed that the one who is being asked this question, will be knowing that here “this man” means the Prophet (Sallallahu Alaihi Wasallam). Others say that the person under questioning will be shown the picture of Rasulullah (Sallallahu Alaihi Wasallam) and then asked as to who that man is? Ibn Hajr does not agree with this view and he says that if the picture is shown then there is no reason to regard it a trial and also there is no evidence in Ahaadith to support this. Some others say that the analogy of Rasulullah (Sallallahu Alaihi Wasallam) will be shown (Allah knows the best).

Questioning in the Qabr

Haafiz Ibn Abdul Ber and Allaama Suyuti are of the opinion that the believer and the hypocrite will be questioned about Prophet Muhammad (Sallallahu Alaihi Wasallam) and not the non-believer as they do not know him. On the other hand, Allaama Ibn al Qayyim, Hakim Tirmizi and Haafiz Ibn Hajr say that everyone will be asked this question, both believers and non-believers (Fat-hul-Bari, Kashful Bari).

The author of Nawaadir-il-Usool—Hakim Tir-

mizi, is of the opinion that the questioning in Qabr is confined to this Ummah only. He says that the earlier Ummats were given punishment in this world only for their bad deeds. For this Ummah, the worldly punishment has been lifted but the trial of Qabr has been kept like that.

باب تَحْرِيضِ النبِى - صلى ا عليه وسلم - وَفْدَ عَبْدِ الْقَيْسِ عَلَى أَنْ يَحْفَظُوا الإِ انَ وَالْعِلْمَ وَيُخْبِرُوا مَنْ وَرَاءَهُمْ .

وقَالَ مالك بن الْحويرِث قَالَ لَنا النبِى - صلى ا عليه وسلم - ارجِعوا إِلَى أَهليكُم ، فَعلموهم »

Chapter 25 : The Prophet's (Sallallahu Alaihi Wasallam) exhortation to the delegation of Abdul Qais for memorizing the faith and knowledge and to inform people back home.

And Maalik bin al-Huwairis said that the Propeht (Sallallahu Alaihi Wasallam) told us, "Go back to your families and teach them".

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to emphasize the importance of learning and preaching and that for preaching it is not a must that one should be a perfect scholar and then he can preach; the delegates from the tribe of Abdul Qais learnt few things and wanted to preach the same to their fellow people as is evident from the statement of Malik bin al Huwiaris.

<u>Hadith No. 86</u>

حدثَنا محمد بن بشارٍ قَالَ حدثَنا غُندر قَالَ حدثَنا شعبةُ عن أَبِى جمرةَ قَالَ

كُنت أُترجِم بين ابنِ عباسٍ وبين الناسِ فَقَالَ إن وفْد عبد الْقَيسِ أتوا النبِى - صلى ا عليه وسلم - فَقَالَ من الْوفْد - أو منِ الْقَوم . قَالُوا ربِيعةُ . فَقَالَ مرحبا بِالْقَومِ - أو بِالْوفْد - غَير خزايا ولاَ ندامى . قَالُوا إنا نأْتيك من شقة بعيدة ، وبيننا وبينك هذَا الْحى من كُفارِ مضر ، ولاَ نستطيع أَنْ نأْتيك إلا فى شهرٍ حرامٍ فَمرنا بِأَمرٍ نخبِر بِه من وراءَنا ، ندخلُ بِه الْجنةَ . فَأَمرهم بِأَربعٍ ، ونهاهم عن أَربعٍ أمرهم بِالإِ ان بِالله عز وجل وحده . قَالَ هلْ تدرونَ ما الإِ انُ بِالله وحده . قَالُوا الله ورسولُه أَعلَم . قَالَ شهادةُ أَنْ لاَ إِلَه إلا الله وأَن محمدا رسولُ الله ، وإِقَام الصلاَة ، وإِيتاءُ الزكَاة ، وصوم رمضانَ ، وتعطُوا الْخمس من الْمغنمِ . ونهاهم عنِ الدباءِ والْحنتمِ والْمزفت . قَالَ شعبةُ ربما قَالَ النق ِ ، وربما قَالَ الْمقَيرِ . قَالَ احفَظُوه وأَخبِروه من وراءَكُم

Narrated Abu Jamra (RA)

I was an interpreter between the people and Ibn 'Abbas. Once Ibn 'Abbas said that a delegation of the tribe of'Abdul Qais came to the Prophet who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome, O people (or said, "O delegation (of 'Abdul Qais).") Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds) and that we may also inform our

people whom we have left behind (at home) and that we may enter Paradise (by acting on them.)" The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allah Alone, the Honorable the Majestic and said to them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "(That means to testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to observe fasts during the month of Ramadan, (and) to pay Al-Khumus (one fifth of the booty to be given in Allah's cause)." Then he forbade them from four things, namely Ad-Dubba.' Hantam, Muzaffat (and) An-Naqir or Muqaiyar(These were the names of pots in which alcoholic drinks used to be prepared). The Prophet further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

Comments

Once a delegation from the tribe of Abdul Qais came to Rasulullah (Sallallahu Alaihi Wasallam) and told him that they belonged to a far of place from Madina and there was a tribe of infidels from the tribe of Mudhar on their way to Madina, so it was not possible for them to come to Madina except in the month of Muharram as people of Arab used to cease fighting even with their enemies in this month. They requested Rasulullah (Sallallahu Alaihi Wasallam) to teach them about Islam so that they could practice those teachings and would teach their fellow tribesmen on their return. Rasu-

lullah (Sallallahu Alaihi Wasallam) advised them to practice four things and also to abstain from four things. The four things to be practiced were to have faith in Allah and to testify that He alone is worth worshipping and that Muhammad (Sallallahu Alaihi Wasallam) is His apostle, to offer Salaah five time a day, to pay Zakaah and to fast in the month of Ramadan. These things have been discussed in detail in Kitabul Iman. Then he forbade them from four things, namely ad-Dubba.' Hantam, Muzaffat (and) An-Naqir or Muqaiyar (These were the names of pots in which alcoholic drinks used to be prepared).

The Prophet further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

This Hadith tells us that one should try to memorize the teachings of Islam and then try to convey them to others.This statement of Rasulullah (Sallallahu Alaihi Wasallam) has been well taken by this Ummah and it is because of that you will see that this Ummah has produced innumerable number of Hufaaz (memorizers) of the holy Qur'an and Hadith in every century ,which is unparallel in human history. This Ummah has always been in the forefront in conveying the message of Truth to others and this is the result of the second part of the statement of Rasulullah (Sallallahu Alaihi Wasallam) ,i.e;(*and tell them to the people whom you have left behind.)"*

باب الرحْلَةِ فِى الْمَسْأَلَةِ النازِلَةِ وَتَعْلِيمِ أَهْلِهِ

Chapter 26 : To undertake journey seeking an an-

swer to a problematic matter and to teach it to his family.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to tell us that if some one faces a problem and he does not know the instructions of Shariah about that particular thing, it is mandatory for him to go to a learned scholar and ask him about that thing even if he has to leave his home and to undertake a long journey in case no scholar is available in the close vicinity.

Hadith No. 87

حدثَنا محمد بن مقَاتلٍ أبو الْحسنِ قَالَ أخبرنا عبد الله قَالَ أَخبرنا عمر بن سعيد بنِ أَبِى حسينٍ قَالَ حدثَنِى عبد الله بن أَبِى ملَيكَةَ عن عقْبَةَ بنِ الْحارِث أنه تزوج ابنةً لأَبِى إهابِ بنِ عزِيزٍ ، فَأَتته امرأَةٌ فَقَالَت إنى قَد أَرضعت عقْبَةَ والتى تزوج بِها . فَقَالَ لَها عقْبَةُ ما أَعلَم أَنك أَرضعتِنِى ولاَ أَخبرتِنِى . فَركب إلَى رسولِ الله - صلى ا عليه وسلم - بِالْمدينة فَسأَلَه ، فَقَالَ رسولُ الله - صلى ا عليه وسلم - كَيف وقَد قيلَ . فَفَارقَها عقْبَةُ ، ونكَحت زوجا غَيره .

Narrated 'Abdullah bin Abi Mulaika (RA)

'Uqba bin Al-Harith said that he had married the daughter of Abi Ihab bin 'Aziz. Later on a woman came to him and said, "I have suckled (nursed) Uqba and the Woman, whom he married (his wife), at my breast." 'Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over

to see Allah's Apostle at Madina, and asked him about it. Allah's Apostle said, "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then Uqba divorced her, and she married another man.

Comments

Uqba bin al Harith was a Makkan Sahaabi who embraced Islam at the time of victory of Makkah. He married a lady who was daughter of Abi Ihab bin Aziz bin Qais Tamimi. It is said that first funeral-Salaah (Jinaza-Salaah) which was offered in Masjid Haram was that of Abi Ihab bin Aziz. His daughter’s name was Gunniya as per Ibn Hajr. When Uqba married this lady, another lady came and said to Uqba that she had breast fed both of them i.e., Uqba as well as the lady he had married and it is not permissible to marry a foster brother or sister. Uqba was not knowing that the lady he had married was his foster sister and in order to clear the issue he traveled from Makkah to Madina to ask Rasulullah (Sallallahu Alaihi Wasallam) about the situation. Rasulullah (Sallallahu Alaihi Wasallam) directed him to leave (i.e., divorce) that lady. Uqba did the same and that lady married another person whose name has been quoted as Zuraib by Ibn Hajr. This Hadith tells us that whenever we face any problem or have some doubt whose answer we do not know, we should ask the learned people even if we have to travel a long distance.

بِاب التَنَاوُبِ فِى الْعِلْمِ

Chapter 27 : To fix turns for learning.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to exhort those people for seeking knowledge who cannot afford to spare full time for it. These people should make a time table and fix up some time in a week or a month for learning knowledge; rest of the time can be used for earning livelihood.

Hadith No. 88

حدثَنا أبو الْيمان أخبرنا شعيب عنِ الزهرِى ح قَالَ أبو عبد الله وقَالَ ابن وهبٍ أخبرنا يونس عنِ ابنِ شهابٍ عن عبيد الله بنِ عبد الله بنِ أبِى ثَورٍ عن عبد الله بنِ عباسٍ عن عمر قَالَ كُنت أنا وجار لى من الأنصارِ فى بنِى أُمية بنِ زيد ، وهى من عوالى الْمدينة ، وكُنا نتناوب النزولَ علَى رسولِ الله - صلى ا عليه وسلم - ينزِلُ يوما وأنزِلُ يوما ، فَإذَا نزلْت جِئْته بِخبرِ ذَلك الْيومِ من الْوحىِ وغَيرِه ، وإذَا نزلَ فَعلَ مثْلَ ذَلك ، فَنزلَ صاحبِى الأنصارِى يوم نوبته ، فَضرب بابِى ضربا شديدا . فَقَالَ أثَم هو فَفَزِعت فَخرجت إلَيه فَقَالَ قَد حدثَ أمر عظيم . قَالَ فَدخلْت علَى حفْصةَ فَإذَا هى تبكى فَقُلْت طَلقَكُن رسولُ الله - صلى ا عليه وسلم - قَالَت لاَ أدرِى . ثُم دخلْت علَى النبِى - صلى ا عليه وسلم - فَقُلْت وأنا قَائم أطَلقْت نِساءَك قَالَ لاَ . فَقُلْت الله أكْبر.

Narrated 'Umar (RA)

I and my Ansari neighbor from Bani Umaiya bin Zaid who used to live at 'Awali Al-Madina, used to visit the Prophet by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and

when he went, he used to do the same for me. Once my Ansari friend, in his turn (on returning from the Prophet), knocked violently at my door and asked if I was there." I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Hafsa and saw her weeping. I asked her, "Did Allah's Apostle divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet and said while standing, "Have you divorced your wives?" The Prophet replied in the negative. On what I said, "Allahu-Akbar (Allah is Greater)."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) migrated to Madina from Makkah along with a group of Makkan Muslims called Muhajireen. These Muhajireen had left back everything like property, relatives and business etc., in Makkah. They had nothing in Madina. Rasulullah (Sallallahu Alaihi Wasallam) established historical brotherhood between Makkans called Muhajireen and the Madinitis called Ansaar. This type of brotherhood is unparallel in history. One Makkan was made brother of one Ansaar. The Ansaar divided his property in two parts and gave one to his Makkan brother and treated him as his real brother in all respects. Hadhrat Umar in this Hadith says that he and his neighbor used to attend the class of Rasulullah (Sallallahu Alaihi Wasallam) by turns. One day Hadhrat Umar would attend his business and his neighbor would attend the class with Rasulullah (Sallallahu Alaihi Wasallam) and would tell all that he has listened from Rasulullah (Sallallahu Alaihi Wasallam) to Hadhrat Umar in the evening. On the other day

Hadhrat Umar would attend the class and his neighbor would go to his business. The name of this neighbor of Hadhrat Umar has been quoted as Utban bin Maalik by Ibn Hajr in Fathul-Bari. There is debate among Ulema whether this man was the Ansaar brother of Hadhrat Umar on the basis of brotherhood mentioned above or he was just a neighbor of Hadhrat Umar.

One day Utban bin Malik came running to Hadhrat Umar and knocked at his door violently. Hadhrat Umar got frightened as he thought that Utban had got some bad news from Rasulullah (Sallallahu Alaihi Wasallam). He thought that probably Rasulullah (Sallallahu Alaihi Wasallam) had divorced his wives as that rumor was circulating in Madina those days. The wives of Rasulullah (Sallallahu Alaihi Wasallam) were asking for more daily wages, that is why Hadhrat Umar thought that way and secondly his daughter Hafsa was also married to Rasulullah (Sallallahu Alaihi Wasallam) and that made him all the more concerned. He went running to Hafsa and asked her if Rasulullah (Sallallahu Alaihi Wasallam) had divorced them. Hafsa was weeping and told him that she knew nothing of that sought. He went to see Rasulullah (Sallallahu Alaihi Wasallam) and asked him if he had divorced his wives, Rasulullah (Sallallahu Alaihi Wasallam) said, no. Hadhrat Umar felt relieved and said with joy ‘Allahu Akbar’.

Lessons from this Hadith

- Learning and earning can be combined and that earning should not become a hurdle to learn.
- Collaboration with others to learn by turns is advisable. It should be tried if one cannot devout full time

to learn.

- A wife should not tease her husband by asking for more wages which her husband cannot afford.
- One should first try to authenticate any news that he listens and not believe it blindly, as Hadhrat Umar first enquired and confirmed from Hafsa what he had listened from Utban bin Malik.
- A timely separation of bed from one's wife can be used as a measure for her reformation.

باب الْغَضَبِ فِى الْمَوْعِظَةِ وَالتَّعْلِيمِ إِذَا رَأَى مَا يَكْرَهُ .

Chapter 28 : To be furious while preaching or teaching if one sees what one hates.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that the teacher can show his anger to the students if and when needed. Rasulullah (Sallallahu Alaihi Wasallam) has been the most polite and kind teacher to his followers i.e., Sahaaba-Kiraam. Knowing this extra ordinary politeness of Rasulullah (Sallallahu Alaihi Wasallam), one could think that a teacher should never loose his temper and always remain polite in his teaching. We all know that people differ in their nature, some are very sensitive and hence don't need any kind of harsh words in order to accomplish any job entrusted to them, while others are very insensitive and they come to senses only after harsh language is used against them.

Hadith No. 89

حدثَنا محمد بن كثِيرٍ قَالَ أخبرنا سفْيانُ عنِ ابنِ أَبِى خالد عن قَيسِ بنِ أَبِى

حازِمٍ عن أَبِى مسعود الأَنصارِى قَالَ قَالَ رجلٌ يا رسولَ الله ، لاَ أَكَاد أُدرِك الصلاَةَ مما يطَولُ بِنا فُلاَنٌ ، فَما رأَيت النبِى - صلى ا عليه وسلم - فى موعظَة أَشد غَضبا من يومئذ فَقَالَ أَيها الناس ، إِنكُم منفرونَ ، فَمن صلى بِالناسِ فَلْيخفف ، فَإِن فيهم الْمرِيض والضعيف وذَا الْحاجة .

Narrated Abu Mas'ud al-Ansaari (RA)

Once a man said to Allah's Apostle "O Allah's Apostle! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it. The narrator added: "I never saw the Prophet more furious in giving advice than he was on that day. The Prophet said, "O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should shorten it because among them there are the sick the weak and the needy (having some jobs to do)."

Comments

Words of Hadith : “**Once a man said to Allah's Apostle**”

Who was this man? Ibn Hajr has first mentioned his name as Hazam bin Ubi bin Ka’b but latter he said that he could not know his name.

"O Allah's Apostle! I may …… leads us for it.”

Who was the Imam against whom the complaint was made? Two names have been mentioned, Mu’az bin Jabal and Ubi bin Ka’b. Ibn Hajr is of the opinion that the second one is correct i.e., Ubi bin Ka’b. The incident

quoted about Mu'az bin Jabal is of Isha Salaah whereas the incident mentioned in this Hadith is of Fajar Salaah. A man came to Rasulullah (Sallallahu Alaihi Wasallam) and complained against his Imam who used to recite long Surahs in Salaah. This man was finding it difficult to attend the congregational Salaah after that Imam, so he complained to Rasulullah (Sallallahu Alaihi Wasallam) about it.

"I never saw the Prophet more furious in giving advice than he was on that day."

Allah Ta'ala says,

يريد بكم اليسر و لا يريد بكم العسر

Allah desires ease for you, and He does not desire difficulty for you.

In the same way Rasulullah (Sallallahu Alaihi Wasallam) has been most kind to his Ummah and was always keen to see that his Ummah should not put themselves in unnecessary troubles. Allah Ta'ala testifies that in the Qur'an,

لَقَد جاءَكُم رسولٌ من أنفُسِكُم عزيز علَيه ما عنِتّم حريص علَيكُم بِالْمؤمنِ رءُوف رحيم

Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful. (9.128)

This Hadith shows the glimpse of this extreme merciful nature of Rasulullah (Sallallahu Alaihi Wasallam). He becomes very angry on listening that an Imam is making it difficult for the people to join the congrega-

tional Salaah by reciting prolong Surahs and ordered *"So whoever leads the people in prayer should shorten it, because among them there are the sick, the weak and the needy (having some necessary jobs to do)."*

Lessons from this Hadith

1. One should always try to make things easy for himself and also for others.
2. An Imam should keep in consideration the people offering Salaah with him.
3. A teacher can use anger as a tool to convey his message.
4. It is not fair to pin point a wrong doer in front of others. it is better to make a general admonition as Rasulullah (Sallallahu Alaihi Wasallam) did not name that Imam but made a general admonition in his Khutba speech.

Hadith No. 90

حدثنا عبد الله بن محمد قَالَ حدثنا أبو عامرٍ قَالَ حدثنا سليمانُ بن بِلاَلٍ الْمدينِى عن ربِيعةَ بنِ أَبِى عبد الرحمنِ عن يزِيد مولَى الْمنبعث عن زيد بنِ خالد الْجهنِى أن النبِى - صلى ا عليه وسلم - سأَله رجلٌ عنِ اللقَطَة فَقَالَ اعرِف وِكَاءَها - أو قَالَ وِعاءَها - وعفَاصها ، ثُم عرفْها سنةً ، ثُم استمتع بِها ، فَإِنْ جاءَ ربها فَأَدها إِلَيه . قَالَ فَضالَةُ الإِبِلِ فَغضب حتى احمرت وجنتاه - أو قَالَ احمر وجهه - فَقَالَ وما لَك ولَها معها سقَاؤها وحذَاؤها ، ترِد الْماءَ ، وترعى الشجر ، فَذَرها حتى يلْقَاها ربها . قَالَ فَضالَةُ الْغنمِ قَالَ لَك أو لأَخيك أو للذِّئْبِ

Narrated Zaid bin Khalid Al-Juhani (RA)

A man asked the Prophet about the picking up of a "Luqata" (fallen lost thing). The Prophet replied, "Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet got angry and his cheeks or his face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet replied, "It is either for you or for your brother (another person) or for the wolf."

Comments

What is Luqata?

It means a thing that has been lost somewhere and then picked up.

Should it be picked up?

If the Luqata is a perishable thing then it is desirable (Mustahab) to pick it up as per Imam Abu Haniefa and mandatory (Wajib) as per Imam Shafa'ee. If it is not perishable then it is allowable (Mubah) to pick it up as per Imam Abu Haniefa.

"Recognize and remember …. for one year".

This part of Hadith teaches us what should one do with a thing that has been lost and he picks it up. One should remember its outer signs like outer covering , tying material etc. and then he should make announcement

about it so that the person who has lost it (i.e., owner) may come to know about it. There is consensus amongst the Ulema that the announcement should be made for one year. There is difference of opinion about those lost things which are either perishable or of trivial nature costing less than ten Dhirhams. Some Ulema say that for such things it is not mandatory to make announcement for one year as it is understood that the owner will not search such things for a whole year.

If the owner of the Luqata is not traced even after a year's announcement

As per Imam Shafa'ee and Imam Ahmad, the person who has picked up the Luqata can use that thing irrespective of the fact whether he is rich or poor. As per Imam Abu Haniefa, only a poor man can use it for his personal use and it is mandatory for a rich man to give that thing in charity and if the owner comes after that, then it is up to the owner whether he (owner) will accept it or not, i.e., if the owner says that he agrees to his thing having been given in charity, then it is alright. If the owner demands his thing back, then it has to be paid back to him.

<u>Hadith No. 91</u>

حدثَنا محمد بن الْعلاَءِ قَالَ حدثَنا أبو أُسامةَ عن بريد عن أَبِى بردةَ عن أَبِى موسى قَالَ سئلَ النبِى - صلى ا عليه وسلم - عن أَشياءَ كَرِهها ، فَلَما أُكْثر علَيه غَضب ، ثُم قَالَ للناسِ سلُونِى عما شئْتم . قَالَ رجلٌ من أَبِى قَالَ أَبوك حذَافَةُ . فَقَام آخر فَقَالَ من أَبِى يا رسولَ الله فَقَالَ أَبوك سالم مولَى شيبةَ . فَلَما رأَى عمر ما فى وجهه قَالَ يا رسولَ الله ، إِنا نتوب إِلَى

الله عز وجل .

Narrated Abu Musa (RA)

The Prophet was asked about things which he did not like, but when the questioners insisted, the Prophet got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet replied, "Your father is Hudhafa." Then another man got up and said, "Who is my father, O Allah's Apostle ?" He replied, "Your father is Salim, Maula (the freed slave) of Shaiba." So when 'Umar saw that (the anger) on the face of the Prophet he said, "O Allah's Apostle! We repent to Allah (Our offending you)."

Comments

One day Sahaaba asked many questions to Rasulullah (Sallallahu Alaihi Wasallam) which he did not like and he got angry and told them to ask whatever they wanted. This was in fact the expression of anger which all Sahaaba did not understand. One Sahaabi got up and asked Rasulullah (Sallallahu Alaihi Wasallam), “who is my father?” Rasulullah (Sallallahu Alaihi Wasallam) replied to him, “Hudhafa”. This man, who asked this question was Abdullah bin Hudhafa. People were often attributing him to a person other than his father, that is why he asked this question. His mother got very angry with her son and asked him how he imagined that his mother would have done what the ladies of the age of ignorance (Jahijliya) did i.e., adultery. The other person who enquired from Rasulullah (Sallallahu Alaihi Wasallam) about his father was Sa’d bin Salim, Rasulullah

(Sallallahu Alaihi Wasallam) told him that his father was Salim, Maula (the freed slave) of Shaiba.

Rasulullah (Sallallahu Alaihi Wasallam) was getting more and more angry while Sahaaba kept asking him such questions. When Hadhrat Umar saw that, he immediately got up and said, "O Apostle of Allah'! We repent to Allah (our offending you)."

Had Rasulullah (Sallallahu Alaihi Wasallam) Ilm-ul-Gaid (knowledge of the unseen)

Does this mean that Rasulullah (Sallallahu Alaihi Wasallam) was having "Ilm ul Gaib"(knowledge of unseen)?

The answer is no, it does not mean so. It is mentioned in another Hadith also quoted in Sahih al Bukahari at other place, that Rasulullah (Sallallahu Alaihi Wasallam) said:

"Whosoever amongst you likes to ask me questions, he should ask. By Allah , you will not ask me any question which I will not answer till I stand at this place."

The words *"till I stand at this place"* clearly indicate that it was miracle of Rasulullah (Sallallahu Alaihi Wasallam) which was given to him at that place on that particular occasion.

باب مَنْ بَرَكَ عَلٰى رُكْبَتَيْهِ عِنْدَ الإِمَامِ أَوِ الْمُحَدِّثِ

Chapter 29 : One who knelt down on his legs (as one sits in Tashahud) in front of the Imam (religious leader) or Muhaddith (learned scholar of Hadith)

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey if the

teacher becomes angry then what should the student do?, he should adopt politeness, as was done here by Hadhrat Umar.

<u>Hadith No. 92</u>

حدثَنا أبو الْيمان قَالَ أخبرنا شعيب عنِ الزهرِى قَالَ أخبرنِى أنس بن مالك أن رسولَ الله - صلى ا عليه وسلم - خرج ، فَقَام عبد الله بن حذَافَةَ فَقَالَ من أَبِى فَقَالَ أبوك حذَافَةُ . ثُم أَكْثَر أَنْ يقُولَ سلُونِى . فَبرك عمر علَى ركْبتيه فَقَالَ رضينا بِالله ربا ، وبِالإِسلاَمِ دينا ، وبِمحمد - صلى ا عليه وسلم - نبِيا ، فَسكَت .

Narrated Anas bin Malik (RA)

One day Allah's Apostle came out (before the people) and 'Abdullah bin Hudhafa stood up and asked (him) "Who is my father?" The Prophet replied, "Your father is Hudhafa." The Prophet told them repeatedly (in anger) to ask him anything they liked. 'Umar knelt down before the Prophet and said thrice, "We accept Allah as (our) Lord and Islam as (our) religion and Muhammad as (our) Prophet." After that the Prophet became silent.

Comments

'Umar knelt down before the Prophet and said thrice, "We accept Allah as (our) Lord and Islam as (our) religion and Muhammad as (our) Prophet." After that the Prophet became silent.

Why did Hadhrat Umar (RA) do so and why did he utter such words?

The answer given by Ulema to this question is

that when Hadhrat Umar (RA) saw the anger of Rasulullah (Sallallahu Alaihi Wasallam), he apprehended that it might beget the wrath of Allah, so he politely knelt before Rasulullah (Sallallahu Alaihi Wasallam) and said, *"We accept Allah as (our) Lord and Islam as (our) religion and Muhammad as (our) Prophet."*

بابِ مَنْ أَعَادَ الْحَدِيثَ ثَلاَثًا لِيُفْهَمَ عَنْهُ .

فَقَالَ أَلاَ وقَولُ الزورِ . فَما زالَ يكَررها . وقَالَ ابن عمر قَالَ النبِى - صلى ا عليه وسلم - هلْ بلغت . ثَلاَثًا .

Chapter 30 : One who repeats the Hadith thrice in order to understand it fully.

And said (the Prophet (Sallallahu Alaihi Wasallam) “Beware of false saying” and kept on repeating it. And Ibn Umar sais that the Prophet (Sallallahu Alaihi Wasallam) said thrice, “Did I convey”.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to tell us that the teacher should make sure that his students have understood his lesson and should preferably repeat it three times. This three time repetition is preferable and was a routine practice of Rasulullah (Sallallahu Alaihi Wasallam), but this is not obligatory as at times Rasulullah (Sallallahu Alaihi Wasallam) would just use some gesture that would suffice. The main aim is that the listeners should understand and for that purpose one may have to repeat more than three times also.

Hadith No. 93

حدثَنا عبدةُ قَالَ حدثَنا عبد الصمد قَالَ حدثَنا عبد الله بن الْمثَنى قَالَ حدثَنا

ثُمامةُ بن عبد الله عن أنسٍ عنِ النبِى - صلى ا عليه وسلم - أنه كَانَ إِذَا سلم سلم ثَلاَثًا ، وإِذَا تكَلم بِكَلمة أعادها ثَلاَثًا .

Narrated Anas (RA)

Whenever the Prophet asked permission to enter, he knocked the door thrice with Greeting (Salaam) and whenever he spoke a sentence (said a thing) he used to repeat it thrice.

Comments:

Allaama Khataabi says that saying Salaam thrice is only at the time of seeking permission for entering somebody's house and not for routine greetings. Whenever Rasulullah (Sallallahu Alaihi Wasallam) used to go to somebody's house, he would say Salaam loudly and wait, if there was no signal for permission then he would again say Salaam and wait, if still there was no permission, then he would say Salaam third time and then would leave if still he didn't get permission. This he did when he visited Sa'd bin Ubada. Shah Waliullah Muhaddith Delhvi (RA) says that the Salaam should be said thrice in big gatherings, first to the people on right side, second to the people on left side and then third one to the people in front. Allaama Kashmiri says that the Salaam should be said thrice in big gatherings, first at the beginning, second at the centre and third at the end. *(Kashful Bari).*

Hadith No. 94

حدثَنا عبدةُ بن عبد الله حدثَنا عبد الصمد قَالَ حدثَنا عبد الله بن الْمثَنى قَالَ حدثَنا ثُمامةُ بن عبد الله عن أنسٍ عنِ النبِى - صلى ا عليه وسلم - أنه

كَانَ إِذَا تكَلم بِكَلمة أعادها ثَلاَثًا حتى تفْهم عنه ، وإِذَا أتى علَى قَومٍ فَسلم علَيهم سلم علَيهم ثَلاَثًا .

Narrated Anas (RA)

Whenever the Prophet spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.

<u>Hadith No. 95</u>

حدثَنا مسدد قَالَ حدثَنا أَبو عوانةَ عن أَبِى بِشرٍ عن يوسف بنِ ماهك عن عبد الله بنِ عمرٍو قَالَ تخلف رسولُ الله - صلى ا عليه وسلم - فى سفَرٍ سافَرناه فَأَدركَنا وقَد أَرهقْنا الصلاَةَ صلاَةَ الْعصرِ ونحن نتوضأُ ، فَجعلْنا نمسح علَى أَرجلنا ، فَنادى بِأَعلَى صوته ويلٌ للأَعقَابِ من النارِ . مرتينِ أَو ثَلاَثًا .

Narrated 'Abdullah bin 'Amr (RA)

Once Allah's Apostle remained behind us in a journey. He joined us while we were performing ablution for the 'Asr prayer which was over-due. We were just passing wet hands over our feet (not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

باب تَعْلِيمِ الرجُلِ أَمَتَهُ وَأَهْلَهُ .

Chapter 31 : The teaching of a man to his female slave and his family.

Purpose of Tarjamatul Baab

In these chapters Imam Bukhari is highlighting the importance of learning and teaching of knowledge and here he wants to tell us that in this regard we should not forget our family including our servants. Hadhrat Sheikh-ul-Hindh says that we are supposed to educate our servants as well as per the Hadith:

كلكم راع و كلكم مسئول عن رعيته

"All of you are herdsmen and all of you will be asked about your subjects (or subordinates)."

Hadith No. 96

أخبرنا محمد - هو ابن سلاَمٍ - حدثَنا الْمحارِبِى قَالَ حدثَنا صالح بن حيانَ قَالَ قَالَ عامر الشعبِى حدثَنِى أبو بردةَ عن أَبِيه قَالَ قَالَ رسولُ الله - صلى ا عليه وسلم - ثَلاَثَةٌ لَهم أجران رجلٌ من أهلِ الْكتابِ آمن بِنبِيه ، وآمن بِمحمد - صلى ا عليه وسلم - والْعبد الْمملُوك إِذَا أدى حق الله وحق مواليه ، ورجلٌ كَانت عنده أَمةٌ { يطَؤها } فَأَدبها ، فَأَحسن تأْديبها ، وعلمها فَأَحسن تعليمها ، ثُم أَعتقَها فَتزوجها ، فَلَه أجران . ثُم قَالَ عامر أَعطَيناكَها بِغيرِ شيءٍ ، قَد كَانَ يركَب فيما دونها إِلَى الْمدينة .

Narrated Abu Burda's father (RA)

Allah's Apostle said "Three persons will have a double reward:

1. A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in the Prophet Muhammad (i .e. has embraced Islam).

2. A slave who discharges his duties to Allah and his

master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

Comment

Ulema have discussed in detail who the people of scriptures (أهل الكتاب) are meant in this Hadith. Ibn Hajr is of the opinion that here the people of scriptures refers to Christians and those Jews who didn't received the message of Hadhrat Eisa (AS). Those Jews who received the message of Hadhrat Eisa (AS) and refused to accept his prophethood were not believers, so they would not deserve the double reward. It is said that the Jews living in Madina at the time of Rasulullah (Sallallahu Alaihi Wasallam) had not received the message of Eisa (AS), so like Abdullah bin Salaam etc., they were entitled to double reward *(Fat-hul-Bari)*.

Importance of educating women in Islam

This Hadith clearly shows the importance given to educate the women folk by Islam. Islam not only exhorts to educate women folk but also stress on the education of slave girls. Unfortunately, these days literacy is considered as education. Education is a comprehensive word and it has to be understood in its proper perspective. Secondly, these days education has been confined to co-education in schools which have become the root-causes of immorality. The Muslims should educate women but strictly under Islamic environment and within the premises of Shariah.

باب عِظَةِ الإِمَامِ النسَاءَ وَتَعْلِيمِهِن .

Chapter 32 : The preaching of women by the Imam (religious leader) and their education.

Purpose of Tarjamatul Baab

In earlier chapter Imam Bukhari told us that we should not forget to educate our family and servants, now he takes us to a wider circle by saying that we should try to educate women folk in general.

<u>Hadith No. 97</u>

حدثَنا سلَيمانُ بن حربٍ قَالَ حدثَنا شعبةُ عن أَيوب قَالَ سمعت عطَاءً قَالَ سمعت ابن عباسٍ قَالَ أَشهد علَى النبِى صلى ا عليه وسلم أَو قَالَ عطَاءٌ أَشهد علَى ابنِ عباسٍ أَن رسولَ الله صلى ا عليه وسلم خرج ومعه بِلاَلٌ ، فَظَن أَنه لَم يسمعِ النساءَ فَوعظَهن ، وأَمرهن بِالصدقَة ، فَجعلَت الْمرأَةُ تلْقى الْقُرطَ والْخاتم ، وبِلاَلٌ يأْخذُ فى طَرف ثَوبِه . وقَالَ إِسماعيلُ عن أَيوب عن عطَاءٍ وقَالَ عنِ ابنِ عباسٍ أَشهد علَى النبِى صلى ا عليه وسلم .

Narrated Ibn 'Abbas (RA)

Once Allah's Apostle came out while Bilal was accompanying him. He went towards the women thinking that they had not heard him (i.e. his sermon). So he preached them and ordered them to pay alms. (Hearing that) the women started giving alms; some donated their earrings, some gave their rings and Bilal was collecting them in the corner of his garment.

Comments

This Hadith shows how much Rasulullah

(Sallallahu Alaihi Wasallam) cared for women folk. After preaching men he gave the women their due share of knowledge of Shariah. It is mentioned in another Hadith that he told these women that in hell fire he had seen more women than men during his visit to heavens (Me'raj), so he exhorted them to pay more and more alms. This Hadith also shows that giving alms will act as a shield from Hell fire on the day of judgment.

باب الْحِرْصِ عَلَى الْحَدِيثِ .

Chapter 33 : Desire for learning Hadith.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to tell us that a student should crave for acquiring knowledge and that the teacher should appreciate such a student.

<u>Hadith No. 98</u>

حدثَنا عبد الْعزيزِ بن عبد الله قَالَ حدثَنِى سلَيمانُ عن عمرِو بنِ أَبِى عمرٍو
عن سعيد بنِ أَبِى سعيد الْمقْبرِى عن أَبِى هريرةَ أَنه قَالَ قيلَ يا رسولَ الله ،
من أَسعد الناسِ بِشفَاعتك يوم الْقيامة قَالَ رسولُ الله - صلى ا عليه وسلم
- لَقَد ظَننت يا أَبا هريرةَ أَنْ لاَ يسأَلُنِى عن هذَا الْحديث أَحد أَولُ منك ،
لما رأَيت من حرصك علَى الْحديث ، أَسعد الناسِ بِشفَاعتى يوم الْقيامة من
قَالَ لاَ إِلَه إِلا الله ، خالصا من قَلْبِه أَو نفْسِه

Narrated Abu Huraira (RA)

I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Res-

urrection?" Allah's Apostle said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Ahaadith. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None is worthy of worship but Allah."

Comments

The intense desire of Abu Huraira to learn Hadith is well known. He used to stick to Rasulullah (Sallallahu Alaihi Wasallam) so that he could learn and memorize all that what Rasulullah (Sallallahu Alaihi Wasallam) said. He used to remain glued to Rasulullah (Sallallahu Alaihi Wasallam) and did not involve himself in any job and many times didn't get anything to eat, such was his desire to learn from Rasulullah (Sallallahu Alaihi Wasallam). One day he asked Rasulullah (Sallallahu Alaihi Wasallam) who was the luckiest person who will get his intercession on the day of judgment? Rasulullah (Sallallahu Alaihi Wasallam) told him that he was knowing that none other than him would ask such a question because of his desire to learn. Then Rasulullah (Sallallahu Alaihi Wasallam) told him that the luckiest person who will have his intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart, لا إله ألا الله "*None is worthy of worship but Allah*”. We know from other Ahaadith that many people will get intercession of Rasulullah (Sallallahu Alaihi Wasallam) on the day judgment, for example some unbelievers will get it as concession in their chastisement, impious believers will get it for get-

ting them out of hell fire and out of these most luckiest will be those people who had testified that Oneness of Allah and the prophethood of Rasulullah (Sallallahu Alaihi Wasallam) with the core of their heart with absolute sincerity. It is mentioned in another Hadith that whosoever says, لا إله إلا الله "*None is worthy of worship but Allah*", will enter Jannat; impious believers will be first thrown into hell and then taken to Jannat, whereas those who testify the Oneness of Allah with absolute sincerity and then act upon it will go straight to Jannat without having to pass through hell.

Ibn Hajr derives another inference from this Hadith , he says that in this Hadith it is said "...who says -"*None has the right to be worshipped but Allah*" is the luckiest"..., that means uttering of this Kalima with tongue is a prerequisite for faith.

باب كَيْفَ يُقْبَضُ الْعِلْمُ

وكَتب عمر بن عبد الْعزِيز إِلَى أَبِى بكْرِ بنِ حزمٍ انظُر ما كَانَ من حديث رسولِ الله - صلى ا عليه وسلم - فَاكْتبه ، فَإِنى خفْت دروس الْعلْمِ وذَهاب الْعلَماءِ ، ولاَ تقْبلْ إِلا حديثَ النبِى - صلى ا عليه وسلم - ، ولْتفْشوا الْعلْم ، ولْتجلسوا حتى يعلم من لاَ يعلَم ، فَإِن الْعلْم لاَ يهلك حتى يكُونَ سرا . حدثَنا الْعلاَءُ بن عبد الْجبارِ قَالَ حدثَنا عبد الْعزِيزِ بن مسلمٍ عن عبد الله بنِ دينارٍ بِذَلك ، يعنِى حديثَ عمر بنِ عبد الْعزِيزِ إِلَى قَوله ذَهاب الْعلَماءِ .

Chapter 34 : How will be the knowledge seized?

And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it

written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Ahaadith of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)." Narrated Abdullah Ibn Dinar: also narrates the same (above-mentioned statement) as has been narrated by 'Umar bin 'Abdul 'Aziz up to "The religious scholar (learned men) will pass away (die)."

Purpose of Tarjamatul Baab

In previous chapters Imam Bukhari mentioned the importance of knowledge and the etiquettes of its seekers; now in this chapter he tells us that it is equally important to take measures which will ensure the persistence of the knowledge in the world. For this purpose he quotes an advice of Hadhrat Umar bin Abdul Aziz, which he wrote to Abu baker bin Hazam, who was the governor of Madina at that time. Hadhrat Umar bin Abdul Aziz was one of the most pious Khaifas of this Ummah after the four Khulfa-al-Raashideen (i.e., Abu Bakr, Umar, Uthman and Ali (RA)). The significance of the statement of Hadhrat Umar bin Abdul Aziz mentioned in this Hadith is self evident. He asked Abu Bakr bin Hazam three things:

1. To make arrangements for putting down the Hadith in written form.
2. To establish the educational institutions where the Hadith will be taught.
3. To popularize the preaching of Hadith to the maximum, and
4. To make it sure that only the authentic Ahaadith are

written or propagated.

This statement also shows how virtuous are those who spend their lives in the service of Hadith. May Allah accept us also for this job. Imam Bukhari also quotes this narration from Abdullah bin Dinar but only up to the words, *"The religious scholar (learned men) will pass away (die)."*

Hadith No. 99

حدثَنا إسماعيلُ بن أبِى أُويسٍ قَالَ حدثَنِى مالك عن هشامِ بنِ عروةَ عن أبِيه عن عبد الله بنِ عمرو بنِ الْعاصِ قَالَ سمعت رسولَ الله - صلى ا عليه وسلم - يقُولُ إن الله لاَ يقْبِض الْعلْم انتزاعا ، ينتزِعه من الْعباد ، ولَكن يقْبِض الْعلْم بِقَبضِ الْعلَماءِ ، حتى إذَا لَم يبقِ عالما ، اتخذَ الناس رءُوسا جهالاً فَسئلُوا ، فَأَفْتوا بِغيرِ علْمٍ ، فَضلوا وأَضلوا . قَالَ الْفربرِى حدثَنا عباس قَالَ حدثَنا قُتيبةُ حدثَنا جرِير عن هشامٍ نحوه .

Narrated 'Abdullah bin 'Amr bin al'-Aas (RA)

I heard Allah's Apostle saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

Comments

'Abdullah bin 'Amr bin al'Aas says that Rasulullah (Sallallahu Alaihi Wasallam) said that the knowl-

edge will not be lifted from the world in such a way that the scholars will be alive and the knowledge will be seized from their chests, but, the carriers of the knowledge (i.e., the scholars) will die and the new generations will remain devoid of these religious learned men and people will take ignorant people as their leaders who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray. This Hadith shows the value of the religious learned men and the importance of the efforts the Muslim Ummah should undertake to make arrangements for putting down the Hadith in written form, to establish the educational institutions where the Hadith will be taught, to popularize the preaching of Hadith to the maximum and to make sure that only authentic Hadith are written or propagated.

A Hadith, quoted in Musnad Ahmad on the authority of Abu Amama Bahili, says that Rasulullah (Sallallahu Alaihi Wasallam), on the occasion of Hajatul -Vida' said:

"Learn knowledge before it is seized." A Sahaabi asked him (Sallallahu Alaihi Wasallam), what would be the method of seizing the knowledge?, Rasulullah (Sallallahu Alaihi Wasallam) said," Beware, lifting of knowledge is the lifting of one who carries it (i.e., the scholars)."

بَاب هَلْ يُجْعَلُ لِلنِّسَاءِ يَوْمٌ عَلَى حِدَةٍ فِي الْعِلْمِ

Chapter 35 : Should there be a separate (teaching) day for women?

Islam has given equal importance to the educa-

tion of women. Unfortunately, the enemies of Islam have always tried to make false propaganda in the world that Islam wants to keep the women folk uneducated. In this chapter Imam Bukhari has highlighted the significance of women education in Islam.

Hadith No. 100

حدثَنا آدم قَالَ حدثَنا شعبةُ قَالَ حدثَنِى ابن الأَصبهانِى قَالَ سمعت أَبا صالحٍ ذَكْوانَ يحدثُ عن أَبِى سعيد الْخدرِى . قَالَت النساءُ للنبِى - صلى ا عليه وسلم - غَلَبنا علَيك الرجالُ ، فَاجعلْ لَنا يوما من نفْسِك . فَوعدهن يوما لَقيهن فيه ، فَوعظَهن وأَمرهن ، فَكَانَ فيما قَالَ لَهن ما منكُن امرأَةٌ تقَدم ثَلاَثَةً من ولَدها إِلا كَانَ لَها حجابا من النارِ . فَقَالَت امرأَةٌ واثْنينِ فَقَالَ واثْنينِ

Narrated Abu Said Al-Khudri (RA)

Some women requested the Prophet to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

Comments

Abu Said Al-Khudri says that once some women requested Rasulullah (Sallallahu Alaihi Wasallam) to fix up a separate day exclusively for their education as they felt that the major share of it is taken by the men. Rasu-

lullah (Sallallahu Alaihi Wasallam) readily accepted their request and fixed a day exclusively for them. He did not tell them to join the men, neither he told them that they did not need it. This Hadith shows us that the women have a right to have education and that Islam does not encourage co-education. Furthermore, this Hadith states that a women, whose three children have died, will be shielded from hell fire. It is stated in other narrations that the Muslim children who die at very young age, i.e., before puberty, will go to Jannat. When such a child will be told to go to Jannat, he or she will insist that he will not enter Jannat without his or her mother. The second reason is that a mother usually possesses too much love for her children especially the young ones, so if she shows the patience on the death of her young children, she will be rewarded with Jannat.

Hadith No. 101

حدثَنا محمد بن بشارٍ قَالَ حدثَنا غُندر قَالَ حدثَنا شعبةُ عن عبد الرحمنِ بنِ الأَصبهانِى عن ذَكْوانَ عن أَبِى سعيد الْخدرِى عنِ النبِى - صلى ا عليه وسلم - بِهذَا . وعن عبد الرحمنِ بنِ الأَصبهانِى قَالَ سمعت أَبا حازِمٍ عن أَبِى هريرةَ قَالَ ثَلاَثَةً لَم يبلُغوا الْحنثَ .

Narrated Abu Said Al-Khudri (RA)

as above (the sub narrators are different). Abu Huraira qualified the three children referred to in the above mentioned Hadith as not having reached the age of committing sins (i.e. age of puberty) .

Comments

This Hadith is related to the above mentioned

Hadith in which it was said that *"A woman whose three children die will be shielded by them from the hell fire*". Here it is specifically mentioned that this glad tiding about the reward of Jannat is to such a woman who has lost three or two such children who died before the age of puberty. As already mentioned a mother is too much attached to her children at young age.

باب مَنْ سَمِعَ شَيْئًا فَرَاجَعَ حَتى يَعْرِفَهُ

Chapter 36 : One who heard something (but did not understand it), and then asked again he understood it.

Purpose of Tarjamatul Baab

Here Imam Bukhari teaches us that it is necessary for a student to make sure that he understands satisfactorily the lessons of his teacher and if he does not understand any particular point he should not hesitate to ask his teacher and clear it and the teacher should also not feel offended by such kind of questions from his student.

Hadith No. 102

حدثَنا سعيد بن أَبِى مريم قَالَ أخبرنا نافع بن عمر قَالَ حدثَنِى ابن أَبِى ملَيكَةَ أَن عائشةَ زوج النبِى - صلى ا عليه وسلم - كَانت لاَ تسمع شيئًا لاَ تعرِفُه إلا راجعت فيه حتى تعرِفَه ، وأَن النبِى - صلى ا عليه وسلم - قَالَ من حوسب عذب . قَالَت عائشةُ فَقُلْت أَو لَيس يقُولُ الله تعالَى (فَسوف يحاسب حسابا يسِ ا) قَالَت فَقَالَ إنما ذَلك الْعرض ، ولَكن من نوقش الْحساب يهلك

Narrated Ibn Abu Mulaika (RA)

Whenever 'Aisha (the wife of the Prophet) heard anything which she did not understand, she used to ask again till she understood it completely. Aisha said: "Once the Prophet said, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." I said, "Doesn't Allah say: "He surely will receive an easy reckoning." (84.8) The Prophet replied, "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined."

Comments

In order to justify his point that a student should clear his doubts from his teacher, Imam Bukhari has quoted the habit of Hadhrat Aisha who used to ask Rasulullah (Sallallahu Alaihi Wasallam) again and again whenever she failed to understanding anything in the first instance. As in this case Rasulullah (Sallallahu Alaihi Wasallam) said ,*"Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished."* Hadhrat Aisha thought about the verse of the Holy Qur'an which says, *"He surely will receive an easy reckoning."* This seemed to her contradictory to what Rasulullah (Sallallahu Alaihi Wasallam) said in this Hadith that whoever will be called to account, will surely be punished. So, she asked about the clarification of her doubt. Rasulullah (Sallallahu Alaihi Wasallam) said that this verse of the Qur'an, in which it is said that there will be easy reckoning, is about the presentation of the account. It means that just the presentation of the accounts is something different and the

argument about the accounts is different. The verse of the Qur'an is about the presentation of the accounts i.e., as Shah Waliullah Delhvi says, some people will just be presented with their deed list and will be forgiven and those who will be questioned about their deeds will get ruined. It is not necessary that they all will be thrown into hell but this questioning on that day will in itself be a great punishment.

باب لِيُبَلغِ الْعِلْمَ الشاهِدُ الْغَائِبَ . قَالَهُ ابْنُ عَباسٍ عَنِ النبِى - صلى ا عليه وسلم

Chapter 37 : Those who are present should convey the knowledge to those who are absent. Ibn Abbas has narrated this from Rasulullah (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

In earlier chapter, Imam Bukhari told us that we should try to listen and learn the knowledge and that we should not hesitate to in ask the teacher again and again till we understand nicely. Now in this chapter he says that after learning and understanding the knowledge, it is our prime duty to convey the same to others.

<u>Hadith No. 103</u>

حدثَنا عبد الله بن يوسف قَالَ حدثَنِى الليثُ قَالَ حدثَنِى سعيد عن أَبِى شريحٍ أَنه قَالَ لعمرِو بنِ سعيد وهو يبعثُ الْبعوثَ إِلَى مكةَ ائْذَنْ لى أَيها الأَمِ أُحدثْك قَولاً قَام بِه النبِى - صلى ا عليه وسلم - الْغد من يومِ الْفَتحِ ، سمعته أُذُناى ووعاه قَلْبِى ، وأَبصرته عيناى ، حِ تكَلم بِه ، حمد الله

وأثْنى علَيه ثُم قَالَ إن مكةَ حرمها الله ، ولَم يحرمها الناس ، فَلاَ يحل لامرِئٍ يؤمن بِالله والْيومِ الآخرِ أَنْ يسفك بِها دما ، ولاَ يعضد بِها شجرةً ، فَإِنْ أحد ترخص لقتالِ رسولِ الله - صلى ا عليه وسلم - فيها فَقُولُوا إن الله قَد أَذنَ لرسوله ، ولَم يأْذَنْ لَكُم . وإِنما أَذنَ لى فيها ساعةً من نهارٍ ، ثُم عادت حرمتها الْيوم كَحرمتها بِالأَمسِ ، ولْيبلغِ الشاهد الْغائب . فَقيلَ لأَبِى شريحٍ ما قَالَ عمرو قَالَ أَنا أَعلَم منك يا أَبا شريحٍ ، لاَ يعيذُ عاصيا ، ولاَ فَارا بِدمٍ ، ولاَ فَارا بِخربة .

Narrated Said (RA)

Abu Shuraih said, "When 'Amr bin Said was sending the troops to Makkah (to fight 'Abdullah bin Az-Zubair) I said to him, 'O chief! Allow me to tell you what the Prophet said on the day following the conquests of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah and then said, "Allah and not the people has made Makkah a sanctuary. So any-body who has belief in Allah and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mak-kah as Allah's Apostle did fight (in Makkah), tell him that Allah gave permission to His Apostle, but He did not give it to you. The Prophet added: Allah allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was be-fore. So it is incumbent upon those who are present to convey it (this information) to those who are absent." Abu- Shuraih was asked, "What did 'Amr reply?" He

said 'Amr said, "O Abu Shuraih! I know better than you (in this respect). Makkah does not give protection to one who disobeys (Allah) or runs after committing murder, or theft (and takes refuge in Makkah).

Comments

Ameer Muawiya (RA), during his life time as a Khalifa, called representatives from various states and asked them to nominate his successor. Somehow his son Yazid was nominated as his successor and Ameer Muawiya made people to accept his son's nomination through his governors. Abdullah bin Az-Zubair, who was in Madina, did not accept the Khilafat of Yazid and went to Makkah where he started mobilizing people in his favour. Amr bin Said, on the directions of Yazid, decided to send his army to Makkah against Abdullah bin Az-Zubair. It is at this moment that Abu Shuraih, the famous companion of Rasulullah (Sallallahu Alaihi Wasallam), narrated this Hadith to Amr bin Said. This shows the degree of faith and the courage of Abu Shuraih how he dared to convey the truthfull message he had heard from Rasulullah (Sallallahu Alaihi Wasallam), fearlessly in front of the despotic ruler. In this Hadith it is said that Allah has made Makkah as the sanctuary where shedding of blood and cutting of trees is strictly forbidden for ever. Rasulullah (Sallallahu Alaihi Wasallam) was temporarily allowed to fight there on the occasion of the victory of Makkah and then fighting in Makkah was forbidden forever as it was before. Abu Shuraih told this to Amr bin Said because the latter was planning to fight with Abdullan bin Az-Zubair in Makkah. Abu Shuraih told this thing to Amr bin Said because he was

told by Rasulullah (Sallallahu Alaihi Wasallam) to convey that message to those who were not present on that occasion, as is mentioned in this Hadith. Amr bin Said, as is usual practice of such people, did not pay any heed to what Abu Shuraih told him and instead misinterpreted the Hadith and went on with his plan. Abdullah bin Az-Zubair, whom Amr bin Said categorized with murderers and disobedient, was a great and highly pious companion of Rasulullah (Sallallahu Alaihi Wasallam).

Hadith No. 104

حدثَنا عبد الله بن عبد الْوهابِ قَالَ حدثَنا حماد عن أَيوب عن محمد عن ابنِ أَبِى بكْرةَ عن أَبِى بكْرةَ ذُكر النبِى - صلى ا عليه وسلم - قَالَ فَإِن دماءَكُم وأَموالَكُم - قَالَ محمد وأَحسِبه قَالَ وأَعراضكُم - علَيكُم حرام كَحرمة يومكُم هذَا فى شهرِكُم هذَا ، أَلاَ ليبلغِ الشاهد منكُم الْغائب . وكَانَ محمد يقُولُ صدق رسولُ الله - صلى ا عليه وسلم - كَانَ ذَلك أَلاَ هلْ بلغت مرتينِ

Narrated Abu Bakra (RA)

The Prophet said. No doubt your blood, property, the sub-narrator Muhammad thought that Abu Bakra had also mentioned and your honor (chastity), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Muhammad the Sub-narrator used to say, "Allah's Apostle told the truth.") The Prophet repeated twice: "No doubt! Haven't I conveyed Allah's message to you.

Comments

These are the quotations from the famous historical sermon of Rasulullah (Sallallahu Alaihi Wasallam) which he made on the occasion of Hajatul Wida (farewell Haj), in which he told his followers, the Muslims, to honor and safeguard the life, property and the honor of fellow Muslims, all these things are sacred. Another Hadith says:

ا سلم من سلم ا سلمون من لسانه و يده

"A (true) Muslim is one by whose tongue and hands other Muslims remain safe."

Such are the teachings of Islam that it wants its followers to be highly civilized, polite and absolutely harmless to others. Hadhrat Mawlana Ashraf Ali Thanvi (RA) used to define humanity as "**Humanity means not to cause even the least harm to others**." To harm others is an attribute of the beasts, whosoever comes in their way gets attacked and harmed by them. The human beings should be different from beasts and always try not to harm anyone, that is what Islam teaches us. **Islam not only stops us from harming other human beings but also strictly prohibits us from teasing the animals and even insects.** Rasulullah (Sallallahu Alaihi Wasallam) informed us that he was shown a woman being punished in the hellfire because she had starved a cat to death. She had tied the cat with a rope and was neither giving it food nor allowing it to search of its own. To safeguard the life and property of others is self understood but what is meant by safeguarding the honor of others? It means not to harm the honor of others by way of back biting, slander, defamation etc. Islam has

warned of severe punishment on such acts.

باب إِثْمِ مَنْ كَذَبَ عَلَى النبِى - صلى ا عليه وسلم .

Chapter 38 : The sin of a person who attributes a lie to the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

In the earlier chapter Imam Bukhari stressed on the need to propagate the teachings of the Holy Qur’an and the Hadith and now in this chapter he is warning us that this propagation is not an ordinary job but a job of extreme responsibility .

<u>Hadith No. 105</u>

حدثَنا على بن الْجعد قَالَ أخبرنا شعبةُ قَالَ أخبرنِى منصور قَالَ سمعت رِبعى بن حراشٍ يقُولُ سمعت عليا يقُولُ قَالَ النبِى - صلى ا عليه وسلم - لاَ تكْذبوا علَى ، فَإِنه من كَذَب علَى فَلْيلجِ النار

Narrated 'Ali (RA)

The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

Comments

The sayings of Rasulullah (Sallallahu Alaihi Wasallam) determine the Shariah, so it is highly important that extreme caution is exercised both while narrating the Hadith and accepting it. The Hadith quoted in this chapter has acted as a great deterrent for the narrators of Hadith right from the time of Sahaaba. The Sahaaba

were highly cautious while narrating any Hadith. They always used to shiver while narrating any Hadith because of above quoted Hadith which in very clear terms says that those people who attribute a lie to Rasulullah (Sallallahu Alaihi Wasallam) will find their abode in hell fire. This Hadith is quite clear in saying that it includes all types of lies. Ibn Hajr says that those people are not correct who say that a lie can be attributed to Rasulullah (Sallallahu Alaihi Wasallam) if it conforms to Shariah in cases of *Tarheeb* (warning or scaring) and *Targeeb* (arousal of interest). Some people, on the other hand have taken another extreme view, they say that one who tells a lie about Rasulullah (Sallallahu Alaihi Wasallam) will become a *Kaafir*. This view again is not accepted by the majority of Ulema who say that such an act is a great sin but not *Kufr* and the warning of hell fire does not mean that he will remain their for ever.

Hadith No. 106

حدثَنا أَبو الْوليد قَالَ حدثَنا شعبةُ عن جامعِ بنِ شداد عن عامرِ بنِ عبد الله بنِ الزبيرِ عن أَبِيه قَالَ قُلْت للزبيرِ إِنى لاَ أَسمعك تحدثُ عن رسولِ الله - صلى ا عليه وسلم - كَما يحدثُ فُلاَنٌ وفُلاَنٌ . قَالَ أَما إِنى لَم أُفَارِقْه ولَكن سمعته يقُولُ من كَذَب علَى فَلْيتبوأْ مقْعده من النارِ

Narrated 'Abdullah bin Az-Zubair (RA)

I said to my father, 'I do not hear from you any narration (Hadith) of Allah s Apostle as I hear (his narrations) from so and so?" Az-Zubair replied. l was always with him (the Prophet) and I heard him saying "Whoever tells a lie against me (intentionally) then

(surely) let him occupy, his seat in Hell-fire.

Comments

Abdullah bin Az-Zubair says that he asked his father why he was not used to narrate Hadith as other people do? This could imply that either his father had not heard Hadith from Rasulullah (Sallallahu Alaihi Wasallam) or had not got enough time in his blessed company. His father Hadhrat Zubair denies both these things and tells his son that he had heard enough Hadith from Rasulullah (Sallallahu Alaihi Wasallam) and had spent enough time in his blessed company, but it was this Hadith, *"Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hell-fire"*, which was prevented him from narrating Hadith. This was the usual practice of most of the Sahaaba.

Hadith No. 107

حدثَنا أَبو معمرٍ قَالَ حدثَنا عبد الْوارِث عن عبد الْعزِيزِ قَالَ أَنس إِنه لَيمنعنِى أَنْ أُحدثَكُم حديثًا كَثِ ا أَن النبِى - صلى ا عليه وسلم - قَالَ من تعمد علَى كَذبا فَلْيتبوأْ مقْعده من النارِ

Narrated Anas (RA)

The fact which stops me from narrating a great number of Ahaadith to you is that the Prophet said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

Comments

Hadhrat Anas lived in the house of Rasulullah (Sallallahu Alaihi Wasallam) and spent lot of time with

him yet his practice was same as mentioned in this Hadith.

Hadith No. 108

حدثَنا مكى بن إِبراهيم قَالَ حدثَنا يزِيد بن أَبِى عبيد عن سلَمةَ قَالَ سمعت النبِى - صلى ا عليه وسلم - يقُولُ من يقُلْ علَى ما لَم أَقُلْ فَلْيتبوأْ مقْعده من النارِ

Narrated Salma (RA)

I heard the Prophet saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire."

Comments

This Hadith also made Sahaaba and latter generations very cautious in narrating the Hadith. While narrating any Hadith, the Sahaaba tried their best to narrate the Hadith as per the words which Rasulullah (Sallallahu Alaihi Wasallam) had himself said and also used to say at the end of the narration "أو كما قال رسول الله صلي الله عليه وسلم" "or just like Rasulullah (Sallallahu Alaihi Wasallam) said". This has always been debated by the Ulema whether to narrate the meaning of Hadith without quoting the exact words of Rasulullah (Sallallahu Alaihi Wasallam) is permissible or not. Some people don't allow it while the majority are of the opinion that it is permissible.

Hadith No. 109

حدثَنا موسى قَالَ حدثَنا أَبو عوانةَ عن أَبِى حصِ ٍ عن أَبِى صالحٍ عن أَبِى

هريرةَ عنِ النبِى - صلى ا عليه وسلم - قَالَ تسموا بِاسمى ولاَ تكْتنوا بِكُنيتى ، ومن رآنِى فى الْمنامِ فَقَد رآنِى ، فَإِن الشيطَانَ لاَ يتمثلُ فى صورتى ، ومن كَذَب علَى متعمدا فَلْيتبوأْ مقْعده من النارِ

Narrated Abu Huraira (RA)

The Prophet said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abu-l Qasim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in hell-fire."

Comments

One day Rasulullah (Sallallahu Alaihi Wasallam) was going through the market, one person called from behind "O! Abu al-Qasim". Rasulullah (Sallallahu Alaihi Wasallam) looked behind and that person told him that he was calling some one else. On this occasion Rasulullah (Sallallahu Alaihi Wasallam) said that people could name themselves with his name, i.e., Muhammad, but should not name themselves with his designate name or surname *(Kunyat*), which is "Abu-al-Qasim". There are Ahaadith quoted on the authority of Hadhrat Ali and Hadhrat Talha which indicate the permissibility of keeping both the name as well as *kunyat* of Rasulullah (Sallallahu Alaihi Wasallam), that is why some people are of the opinion that to keep both of these is permissible whereas majority believe that to keep the name is permissible but to keep *kunyat* is not preferable.

Seeing Rasulullah (Sallallahu Alaihi Wasallam) in dream

The second part of the Hadith says that Rasulullah (Sallallahu Alaihi Wasallam) said that if any body sees him (Rasulullah (Sallallahu Alaihi Wasallam)) in dream then surely he has seen him only, as Satan cannot impersonate him. It was stated in the earlier Hadith that it is a great sin to attribute a lie to Rasulullah (Sallallahu Alaihi Wasallam), now here it is being impressed that one should neither attribute a lie to Rasulullah (Sallallahu Alaihi Wasallam) while awake nor through dreams, i.e., telling falsely that one has seen Rasulullah (Sallallahu Alaihi Wasallam) in dream. Now the question arises that some times one sees Rasulullah (Sallallahu Alaihi Wasallam) in dream in his true form which has been described in books and some times one sees him in such a form which is against the form described in the books. It is for this reason that Ulema have got divided into two schools of thought regarding this issue. One school of thought says that only that dream is reliable in which Rasulullah (Sallallahu Alaihi Wasallam) is seen in the real form as described in authentic books, whereas the other school of thought is of the opinion that if someone sees Rasulullah (Sallallahu Alaihi Wasallam) in any form other than the real one then it is still reliable. These people say that if some one sees Rasulullah (Sallallahu Alaihi Wasallam) in dream in such a form which is not apparently good, it denotes the weakness of the faith and/or deeds of such a person. For example if some one sees Rasulullah (Sallallahu Alaihi Wasallam) in dream in such a manner that his beard is not that long as described in authentic books,

this is a warning to this man who is seeing the dream that he is not strictly following the Sunnah.

بابِ كِتَابَةِ الْعِلْمِ .

Chapter 39 : The writing of knowledge.

Purpose of Tarjamatul Baab

In the earlier chapters the importance of propagation and the preservation of the religious knowledge in its pristine purity was emphasized and now Imam Bukhari tells us that the best way to preserve knowledge in its pristine purity is to keep it in a written form. We know that the Sahaaba possessed extra ordinary memory power and they worked very hard to memorize all what Rasulullah (Sallallahu Alaihi Wasallam) said, but at the same time they made it for sure to preserve this knowledge in written form as well. Initially, Sahaaba were told to write only the verses of Qur'an which were revealed to Rasulullah (Sallallahu Alaihi Wasallam). There is a Hadith quoted on the authority of Abu Sa'eed al-Khudri (RA) in Muslim, which says:

لا تكتبوا ء غ القران

"Don't write any thing what I say except the Qur'an".

This instruction was given to Sahaaba in early days so that the chances of intermingling of the Qur'an and the Hadith were nullified. Latter on the Sahaaba like Abdullah bin al-Aas got the permission from Rasulullah (Sallallahu Alaihi Wasallam) to write the Hadith. There were other Sahaaba also who wrote Hadith during the time of Rasulullah (Sallallahu Alaihi Wasallam) like Abu Huraira, Anas bin Malik etc. Imam Bukhari proba-

bly chose this particular title for this chapter to dispel any doubts which could have arisen about the writing of Hadith because of above quoted Hadith *"Don't write any thing what I say except the Qur'an"*.

Hadith No. 110

حدثَنا محمد بن سلاَمٍ قَالَ أخبرنا وكيع عن سفْيانَ عن مطَرف عنِ الشعبِى عن أبِى جحيفَةَ قَالَ قُلْت لعلى هلْ عندكُم كتاب قَالَ لاَ ، إلا كتاب الله ، أو فَهم أُعطيه رجلٌ مسلم ، أو ما فى هذه الصحيفَة . قَالَ قُلْت فَما فى هذه الصحيفَة قَالَ الْعقْلُ ، وفَكَاك الأَسِيرِ ، ولاَ يقْتلُ مسلم بِكَافرٍ .

Narrated Ash-Sha'bi (RA)

Abu Juhaifa said, "I asked Ali, 'Have you got any book (which has been revealed to the Prophet apart from the Qur'an)?' 'Ali replied, 'No, except Allah's Book or the power of understanding which has been bestowed (by Allah) upon a Muslim or what is (written) in this sheet of paper (with me).' Abu Juhaifa said, "I asked, 'What is (written) in this sheet of paper?' Ali replied, it deals with The Diyya (compensation (blood money) paid by the killer to the relatives of the victim), the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for the killing of (a disbeliever).

Comments

Hadhrat Juhaifa once asked Hadhrat Ali if he had received any additional book from Rasulullah (Sallallahu Alaihi Wasallam) other than the Holy Qur'an. The need for asking this question arose because

there were some mischievous people creating doubts in the minds of people about Hadhrat Ali, Abdullah bin Saba was their leader. He made his followers to believe that Hadhrat Ali has been given some special things e.g., the actual Qur'an is having forty parts instead of thirty and ten parts are with Hadhrat Ali and that hadhrat Ali was supposed to be the first Khalifa of Rasulullah (Sallallahu Alaihi Wasallam). Hadhrat Ali was highly upset by this mischief of Abdullah bin Saba and his followers, he came out on to the dais and made this statement that he had not been given anything special by Rasulullah (Sallallahu Alaihi Wasallam) which other people had not been given and he told Juhaifa, in answer to his question that he had nothing with him except the Holy Qur'an and the special power to understand it which Allah had bestowed upon him and a sheet of paper wherein the laws related to the Diyya (compensation—blood money paid by the killer to the relatives of the victim) were written, the ransom for the releasing the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for killing a disbeliever were written.

<u>Hadith No. 111</u>

حدثَنا أبو نعيمٍ الْفَضلُ بن دكَينٍ قَالَ حدثَنا شيبانُ عن يحيى عن أَبِى سلَمةَ
عن أَبِى هريرةَ أن خزاعةَ قَتلُوا رجلاً من بنِى لَيث عام فَتحِ مكةَ بِقَتيلٍ منهم
قَتلُوه ، فَأُخبِر بِذَلك النبِى - صلى ا عليه وسلم - فَركب راحلَته ،
فَخطَب فَقَالَ إِن الله حبس عن مكةَ الْقَتلَ - أَوِ الْفيلَ شك أبو عبد الله -
وسلطَ علَيهِم رسولَ الله - صلى ا عليه وسلم - والْمؤمنِ   ، أَلاَ وإِنها لَم

تحل لأحد قَبلى ، ولاَ تحل لأحد بعدى ألاَ وإِنها حلت لى ساعةً من نهارٍ ، ألاَ وإِنها ساعتى هذه حرام ، لاَ يختلَى شوكُها ، ولاَ يعضد شجرها ، ولاَ تلْتقَطُ ساقطَتها إِلا لمنشد ، فَمن قُتلَ فَهو بِخيرِ النظَرينِ إِما أَنْ يعقَلَ ، وإِما أَنْ يقَاد أَهلُ الْقَتيلِ . فَجاءَ رجلٌ من أَهلِ الْيمنِ فَقَالَ اكْتب لى يا رسولَ الله . فَقَالَ اكْتبوا لأَبِى فُلاَن . فَقَالَ رجلٌ من قُريشٍ إِلا الإِذْخر يا رسولَ الله ، فَإِنا نجعلُه فى بيوتنا وقُبورِنا . فَقَالَ النبِى - صلى ا عليه وسلم - إِلا الإِذْخر ، إِلا الإِذْخر . قَالَ أَبو عبد الله يقَالُ يقَاد بِالْقَاف . فَقيلَ لأَبِى عبد الله أَى شىءٍ كَتب لَه قَالَ كَتب لَه هذه الْخطْبةَ .

Narrated Abu Huraira (RA)

In the year of the Conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person, belonging to them. They informed the Prophet about it. So he rode his Rahila (she-camel for riding) and addressed the people saying, "Allah held back the killing from Makkah. (The sub-narrator is in doubt whether the Prophet said "elephant or killing," as the Arabic words standing for these words have great similarity in shape), but He (Allah) let His Apostle and the believers over power the infidels of Makkah. Beware! (Makkah is a sanctuary) Verily! Fighting in Makkah was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqta (fallen things) except by a person who will look for its owner (announce it publicly). And if

somebody is killed, then his closest relative has the right to choose one of the two-- the blood money (Diyya) or retaliation having the killer killed. In the meantime a man from Yemen came and said, "O Allah's Apostle! Get that written for me." The Prophet ordered his companions to write that for him. Then a man from Quraish said, "Except Al-Idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet said, "Except Al-Idhkhir.e. Al-Idhkhir is allowed to be plucked."

Comments

In the year of the conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for the killing of a person who belonged to them. They informed the Prophet (Sallallahu Alaihi Wasallam) about it. Rasulullah (Sallallahu Alaihi Wasallam) rode his Rahila (she-camel for riding) and addressed the people saying, “Allah held back the killing from Makkah”. (The sub-narrator, Abu Nu’aim, is in doubt whether the Prophet (Sallallahu Alaihi Wasallam) said "elephant or killing", as the Arabic words standing for these words have great similarity in shape. This word if read with two dot (ق) ‘Kaf’ will mean fighting, then the meaning of this statement of Rasulullah (Sallallahu Alaihi Wasallam) would mean that fighting in Makkah was not permitted for anyone before me nor will it be permitted for anyone after me. The war at this place was made legal for me for only few hours or so on that day. If this letter is read with one dot (ف) ‘Fay’ then this statement would mean that the people of elephant have been stopped forever to enter Makkah. Before Rasu-

lullsh (Sallallahu Alaihi Wasallam) announced his prophethood, a king namely Abraha along with his men came on elephants from Habsha to attack Khana-Ka'ba and Allah Ta'ala sent an army of small birds called "Ababeel" who dropped tiny pebbles from their beaks on them with which all of them died very bad death along with their elephants and in this way Allah protected His house, Khana-Ka'ba. These people are called 'the people of elephant'. Allah Ta'ala protected His house when it was in the custody of infidels, He will definitely protect it now when it is with His true believers.

Some Ulema say that by this statement Rasulullah (Sallallahu Alaihi Wasallam) meant that now it will not be permissible for anyone to enter the limits of Haram without Ahram.

Then Rasulullah (Sallallahu Alaihi Wasallam) said, "No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs and trees or to pick up its Luqta (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one among the two - the blood money (Diyya) or retaliation i.e., to kill the killer". It is not permissible to cut the trees or grass in Makkah unless these are either harmful or rendered completely useless. Rasulullah (Sallallahu Alaihi Wasallam) was requested to spare from this ban a special kind of grass called al-Adhkhir, which the Arabs used for many purposes and he acceded to their request.

In the meantime a man from Yemen came and said, "O Allah's Apostle! Get that written for me." The

Prophet ordered his companions to write that for him.

Only this part of the Hadith is related to the title of this chapter i.e., 'the writing of Hadith', showing thereby that the writing of Hadith was started right during the time of Rasulullah (Sallallahu Alaihi Wasallam).

Hadith No. 112

حدثَنا على بن عبد الله قَالَ حدثَنا سفْيانُ قَالَ حدثَنا عمرو قَالَ أخبرنِى وهب بن منبه عن أخيه قَالَ سمعت أبا هريرةَ يقُولُ ما من أصحابِ النبِى - صلى ا عليه وسلم - أحد أكْثَر حديثًا عنه منى ، إلا ما كَانَ من عبد الله بنِ عمرٍو فَإنه كَانَ يكْتب ولاَ أكْتب . تابعه معمر عن همامٍ عن أبِى هريرةَ .

Narrated Abu Huraira (RA)

There is none among the companions of the Prophet who has narrated more Ahaadith than I except 'Abdullah bin Amr (bin Al-'As) who used to write them and I never did the same.

Comments

Hadhrat Abu Huraira (RA) says that he has quoted the maximum number of Ahaadith, but he thought that probably Abdullah bin Amr might have quoted more Ahaadith than him because he (Abdullah bin Amr) used to write Hadith from Rasulullah (Sallallahu Alaihi Wasallam). However the scholars of Hadith including Imam Bukhari are of the opinion that Abu Huraira himself has quoted the maximum number of Ahaadith. Imam Bukhari says that Abu Huraira had

eight hundred students and he had dedicated himself for learning the Hadith and remained glued to Rasulullah (Sallallahu Alaihi Wasallam) while other people attended to their respective jobs. Rasulullah (Sallallahu Alaihi Wasallam) had made special invocation for Abu Huraira by virtue of which he did not forget the Hadith after learning it. Imam Qastalaani has reported the number of Ahaadith quoted by Abu Huraira as five thousand and three hundred and those by Abdullah bin Amr as seven hundred. Hadhrat Abu Huraira also had the distinction of getting special invocation from Rasulullah (Sallallahu Alaihi Wasallam) by virtue of which he did not forget the Hadith after learning it.

<u>Hadith No. 113</u>

حدثَنا يحيى بن سلَيمانَ قَالَ حدثَنِى ابن وهبٍ قَالَ أُخبرنِى يونس عنِ ابنِ
شهابٍ عن عبيد الله بنِ عبد الله عنِ ابنِ عباسٍ قَالَ لَما اشتد بِالنبِى - صلى
ا عليه وسلم - وجعه قَالَ ائْتونِى بِكتابٍ أَكْتب لَكُم كتابا لاَ تضلوا بعده
.قَالَ عمر إِن النبِى - صلى ا عليه وسلم - غَلَبه الْوجع وعندنا كتاب الله
حسبنا فَاختلَفُوا وكَثُر اللغطُ . قَالَ قُوموا عنى ، ولاَ ينبغى عندى التنازع .
فَخرج ابن عباسٍ يقُولُ إِن الرزِيةَ كُل الرزِية ما حالَ بين رسولِ الله - صلى
ا عليه وسلم - وبين كتابِه

Narrated 'Ubaidullah bin 'Abdullah (RA)

Ibn 'Abbas said, "When the ailment of the Prophet became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But 'Umar said, 'The Prophet is seriously ill,

and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet differed about this and there was a hue and cry. On that the Prophet said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me." Ibn 'Abbas came out saying, "It was most unfortunate (a great disaster) that Allah's Apostle was prevented from writing that statement for them because of their disagreement and noise. (Note: It is apparent from this Hadith that Ibn 'Abbas had witnessed the event and came out saying this statement. The truth is not so, for Ibn 'Abbas used to say this statement on narrating the Hadith and he had not witnessed the event personally. See Fath Al-Bari Vol. 1, p.220 footnote.) (See Hadith No. 228, Vol. 4).

Comments

Hadhrat Ibn Abbas says that it was the day of Thursday when the terminal illness of Rasulullah (Sallallahu Alaihi Wasallam) got severe and he told his companions to get the things needed for writing and record down a document which would save them from going astray after his departure from this world. During those days paper was not freely available and so bones, bark of trees etc. were used to record things. Seeing the severity of the illness of Rasulullah (Sallallahu Alaihi Wasallam), Hadhrat Umar (RA) thought that it was not proper to trouble Rasulullah (Sallallahu Alaihi Wasallam) in that severe illness, some people agreed with Hadhrat Umar (RA) and some disagreed and in this way they raised their voices in discussing the issue. Rasulullah (Sallallahu Alaihi Wasallam) did not like this discus-

sion and asked them to get up and leave. Imam Nawawi says that it shows the intense depth of knowledge of Hadhrat Umar (RA) as he thought that probably Rasulullah (Sallallahu Alaihi Wasallam) might give them such instructions which would have been very useful for the Ummah, but he also had the apprehension that probably the Ummah would not be able to comply fully on those instructions and hence would make them sinful. Imam Baihaqi (RA) says that Hadhrat Umar (RA) thought that it was not proper to give trouble to Rasulullah (Sallallahu Alaihi Wasallam) in that severe illness.

Criticism of Hadhrat Umar (RA) on this account is not justified

Some people criticize Hadhrat Umar (RA) by saying that Rasulullah (Sallallahu Alaihi Wasallam) was going to tell something very important and Hadhrat Umar (RA) deprived the Ummah from that. The learned scholars say that it is not right that Hadhrat Umar (RA) deprived the Ummah from anything. Had it been very essential, Rasulullah (Sallallahu Alaihi Wasallam) would have done that at any case despite Hadhrat Umar's refusal and he lived for four more days after this event.

Purpose of Imam Bukhari (RA)

Purpose of Imam Bukhari for getting this Hadith here is to show that writing was in vogue during those days.

بِاب الْعِلْمِ وَالْعِظَةِ بِاللَّيْلِ .

Chapter 40 : Learning and preaching during night.

Purpose of Tarjamatul Baab

Haafiz says that by establishing this title Imam Bukhari wants to emphasize that the ban on talking after Isha prayers, which has come in another Hadith, does not apply on learning and preaching of Islam during night.

Hadith No. 114

حدثَنا صدقَةُ أخبرنا ابن عيينةَ عن معمرٍ عنِ الزهرِى عن هند عن أُم سلَمةَ وعمرٍو ويحيى بنِ سعيد عنِ الزهرِى عن هند عن أُم سلَمةَ قَالَت استيقَظَ النبِى - صلى ا عليه وسلم - ذَات لَيلَة فَقَالَ سبحانَ الله ماذَا أُنزِلَ الليلَةَ من الْفتنِ وماذَا فُتح من الْخزائنِ أيقظُوا صواحبات الْحجرِ ، فَرب كَاسية فى الدنيا عارِية فى الآخرة

Narrated Ummi Salma (RA)

One night Allah's Apostle got up and said, "Subhan Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter.

Comment

One night Rasulullah (Sallallahu Alaihi Wasallam) woke up and uttered the glory of Allah (Subhan Allah) and said that many afflictions have descended tonight and many treasures have been opened (for the Ummah). Learned scholars, while interpreting this Hadith, have said that these are two predictions which

were made by Rasulullah (Sallallahu Alaihi Wasallam) which this Ummah was going to face. The first one i.e., the afflictions (fitnas) referred to the trouble which this Ummah faced in the form of the martyrdom of Hadhrat Usmaan (RA) and the conflicts between Muslims that followed thereafter. The second thing i.e., the doors of many treasures were opened referred to the victories which the Ummah was going to achieve over the big empires of those times. So, the first prediction was a warning and the second one was a glad tiding.

Women well dressed in the world, naked in the Hereafter

After making above mentioned predictions Rasulullah (Sallallahu Alaihi Wasallam) told his companions to awaken their wives (for morning prayers) as he (Sallallahu Alaihi Wasallam) had been shown that those women who used to remain well dressed in the world, would be naked in the Hereafter due to their bad deeds. So, the women should be told to get up early in mornings and ask forgiveness from Allah and should shun away the sins particularly the immodesty.

بِاب السمَر بِالْعِلْمِ .

Chapter 41 : To discuss religion at night.

The Arabic word ‘Simr’ means moonlight. Arab people used to come out of their homes during moonlit nights and narrate stories of their ancestors with proud; this type of talking got the name of As-Simr. Rasulullah (Sallallahu Alaihi Wasallam) forbade his Ummah from

indulging in such useless discussions. By establishing this title for this chapter, Imam Bukhari (RA) wants to emphasize that learning and teaching of Islam is exempted from this ban.

Hadith No. 115

حدثَنا سعيد بن عفَيرٍ قَالَ حدثَنِى الليثُ قَالَ حدثَنِى عبد الرحمنِ بن خالد عنِ ابنِ شهابٍ عن سالمٍ وأَبِى بكْرِ بنِ سلَيمانَ بنِ أَبِى حثْمةَ أَن عبد الله بن عمر قَالَ صلى بِنا النبِى - صلى ا عليه وسلم - الْعشاءَ فى آخرِ حياته ، فَلَما سلم قَام فَقَالَ أَرأَيتكُم لَيلَتكُم هذه ، فَإِن رأْس مائَة سنة منها لاَ يبقَى ممن هو علَى ظَهرِ الأَرضِ أَحد

Narrated 'Abdullah bin 'Umar (RA)

Once the Prophet led us in the 'Isha' prayer during the last days of his life and after finishing it (the prayer) (with Taslim) he said: "Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."

Comments

Abdullah bin Umar (RA) says that one day Rasulullah (Sallallahu Alaihi Wasallam) offered Isha Salah with them and after completing the Salaah, he (Sallallahu Alaihi Wasallam) told them a strange thing that whosoever was present on earth that night would not be alive after one hundred years. By this Rasulullah (Sallallahu Alaihi Wasallam) wanted to tell his Ummah that their age in the world will remain short, within hundred years, so they should not waste it and should hurry

up to perform pious deeds. Those Sahaba who lived long lives like Hadhrat Anas bin Maalik, Hadhrat Jaabir etc also died within that hundred year period.

Is Hadhrat Khidhir (AS) alive?

Under this Hadith the scholars of Hadith have discussed at length whether Hadhrat Khidhir (AS) is alive or not. Those who believe that he is dead, support their argument with this Hadith only, as Rasulullah (Sallallahu Alaihi Wasallam) said none would be alive after hundred years from those who were living on earth that time. So, they say that it also included Hadhrat Khidhir (AS) as well. On the other hand there are numerous people in the Ummah who believe that he is alive and his meeting with the people like Umar bin Abdul Aziz, Siri Saqti, Bishir Haafi, Junaid Baghdadi and Ma'roof Karkhi is well documented. Some people say that Khidir is not the name of a person, but is the name of a post like Qutub and Abdaal etc, on which various people are appointed from time to time. And Allah know the best.

<u>Hadith No. 116</u>

حدثَنا آدم قَالَ حدثَنا شعبةُ قَالَ حدثَنا الْحكَم قَالَ سمعت سعيد بن جبيرٍ
عنِ ابنِ عباسٍ قَالَ بِت فى بيت خالَتى ميمونةَ بِنت الْحارِث زوجِ النبِى -
صلى ا عليه وسلم - وكَانَ النبِى - صلى ا عليه وسلم - عندها فى
لَيلَتها ، فَصلى النبِى - صلى ا عليه وسلم - الْعشاءَ ، ثُم جاءَ إِلَى منزِله ،
فَصلى أَربع ركَعات ، ثُم نام ، ثُم قَام ، ثُم قَالَ نام الْغلَيم . أَو كَلمةً
تشبِهها ، ثُم قَام فَقُمت عن يسارِه ، فَجعلَنِى عن يمينِه ، فَصلى خمس

ركَعات ثُم صلى ركْعتين ، ثُم نام حتى سمعت غَطيطَه - أَو خطيطَه - ثُم خرج إِلَى الصلاَة .

Narrated Ibn 'Abbas (RA)

I stayed overnight in the house of my aunt Maimuna bint Al-Harith (the wife of the Prophet) while the Prophet was there with her during her night turn. The Prophet offered the 'Isha' prayer (in the Musjid), returned home and after having prayed four Rakat, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five Rakat followed by two more Rakat. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer.

باب حِفْظِ الْعِلْمِ

Chapter 42 : The memorization of the (religious) knowledge.

Purpose of Tarjamatul Baab

In earlier chapter Imam Bukhari stressed that one can continue learning even during nights. After learning the knowledge one needs to take measure to safeguard it from getting wasted because of forgetting. For this one needs to remain in touch with the means of learning as was done by Abu Huraira (RA).

Hadith No. 117

حدثَنا عبد الْعزِيزِ بن عبد الله قَالَ حدثَنِي مالك عنِ ابنِ شهابٍ عنِ الأَعرجِ

عن أبِى هريرةَ قَالَ إن الناس يقُولُونَ أكْثَر أبو هريرةَ ، ولَولاَ آيتان فى كتابِ الله ما حدثْت حديثًا ، ثُم يتلُو (إن الذين يكْتمونَ ما أنزلْنا من الْبينات) إلَى قَوله (الرحيم) إن إخواننا من الْمهاجِرِين كَانَ يشغلُهم الصفْق بِالأسواقِ ، وإِن إخواننا من الأنصارِ كَانَ يشغلُهم الْعملُ فى أموالهم ، وإن أبا هريرةَ كَانَ يلْزم رسولَ الله - صلى ا عليه وسلم - بِشبعِ بطْنِه ويحضر ما لاَ يحضرونَ ، ويحفَظُ ما لاَ يحفَظُونَ .

Narrated Abu Huraira (RA)

People say that I have narrated many Ahaadith (The Prophet's narrations). Had it not been for two verses in the Qur'an, I would not have narrated a single Hadith, and the verses are:

"Verily those who conceal the clear sign and the guidance which We have sent down . . . (up to) Most Merciful." (2:159-160). And no doubt our Muhajir (emigrant) brothers used to be busy in the market with their business (bargains) and our Ansari brothers used to be busy with their property (agriculture). But I (Abu Huraira) used to stick to Allah's Apostle contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

Comments

Abu Huraira (RA) embraced Islam after the battle of Khyber i.e., about 7th year after Hijrah and as such got the chance of being in company of Rasulullah (Sallallahu Alaihi Wasallam) for just three and a half years. Yet he is among those Sahabah who have narrated

maximum number of Ahaadith from Rasulullah (Sallallahu Alaihi Wasallam). Some people raised eye brows over this thing saying that though Abu Huraira (RA) got less time with Rasulullah (Sallallahu Alaihi Wasallam), yet he is narrating so many Ahaadith. In this Hadith, Abu Huraira (RA) is answering those people and defending his point. He says that those who had migrated from Makkah alongwith Rasulullah (Sallallahu Alaihi Wasallam) called Muhajireen used to remain busy in trade as many of them were businessmen and local Madinites, called Ansaar, were mostly farmers and they used to remain busy in their respective fields. Abu Huraira did not involve himself in any of such activities but remained glued to Rasulullah (Sallallahu Alaihi Wasallam) and his only job was to listen and memorise Hadith. May a times he didn't get anything to eat and used to fall unconscious because of hunger but he would not leave the company of Rasulullah (Sallallahu Alaihi Wasallam) lest he might miss any Hadith.

<u>Hadith No. 118</u>

حدثَنا أَحمد بن أَبِى بكْرٍ أَبو مصعبٍ قَالَ حدثَنا محمد بن إِبراهيم بنِ دينارٍ عنِ ابنِ أَبِى ذئْبٍ عن سعيد الْمقْبرِى عن أَبِى هريرةَ قَالَ قُلْت يا رسولَ الله ، إِنى أَسمع منك حديثًا كَثِ ا أَنساه . قَالَ ابسطْ رِداءَك فَبسطْته . قَالَ فَغرف بِيديه ثُم قَالَ ضمه فَضممته فَما نسِيت شيئًا بعده . حدثَنا إِبراهيم بن الْمنذرِ قَالَ حدثَنا ابن أَبِى فُديك بِهذَا أَو قَالَ غَرف بِيده فيه .

Narrated Ibrahim bin Al-Mundhir (RA)

Ibn Abi Fudaik narrated the same as above

(Hadith...117) but added that the Prophet had moved his hands as if filling them with something and then he emptied them in the Rida' of Abu Huraira.

Comments

This Hadith further explains the reason why there are more Ahaadith narrated by Abu Huraira (RA). He says that he used to forget Hadith after listening them. One day he complained to Rasulullah (Sallallahu Alaihi Wasallam) about it. Rasulullah (Sallallahu Alaihi Wasallam) told him to open his blanket. Abu Huraira opened his blanket and Rasulullah (Sallallahu Alaihi Wasallam) closed his fists as if there was something in them and placed the fists in the opened up blanket of Abu Huraira and asked him to close it. Abu Huraira (RA) did the same and from that day onwards Abu Huraira did not forget any Hadith. It was the result of this act of Rasulullah (RA) along with his Dua for Abu Huraira (RA) that latter did not forget Hadith for the rest of his life. This Hadith shows that doing such acts is Sunnat of Rasulullah (Sallallahu Alaihi Wasallam) and this thing is practiced by spiritual saints with their students.

Hadith No. 119

حدثَنا إِسماعيلُ قَالَ حدثَنِى أخى عنِ ابنِ أَبِى ذئْبٍ عن سعيد الْمقْبرِى عن أَبِى هريرةَ قَالَ حفظْت من رسولِ الله - صلى ا عليه وسلم - وِعاءَينِ ، فَأَما أحدهما فَبثَثْته ، وأَما الآخر فَلَو بثَثْته قُطع هذَا الْبلْعوم .

Narrated Abu Huraira (RA)

I have memorized two kinds of knowledge from Allah's

Apostle . I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut (i.e. killed).

Comments

Abu Huraira says that he had learned two things from Rasulullah (Sallallahu Alaihi Wasallam), out of these he spread one thing among the people and if he would reveal the other thing, his pharynx would be cut. Ulema say that the one thing which Abu Huraira (RA) revealed to the people were those Ahaadith which were regarding the beliefs, Halaal and Haraam, historicall events and Islamic Jurisprudence (Fiqh). The other thing which he did not reveal were about the afflictions or Fitnas which this Ummah was going to face. Had he revealed that, people would have gone against him and teased him. Two invocation which he used to make, support this view, viz.,

اللهم اقبض إليك قبل الستة

"O Allah! Lift me towards you before 60 Hijra".

نعوذ با من أمارة الصبيان

"I seek refuge of Allah from the governance of children".

Yazid became the khalifah in 60 Hijra and Abu Huraira (RA) died one year before that, i.e., in 59 Hijra. These two invocations show that Abu Huraira (RA) had been informed by Rasulullah (Sallallahu Alaihi Wasallam) about the happenings.

Another set of scholars called spiritual Sufi saints were of the opinion that the other thing which Abu

Huraira (RA) did not reveal was the spiritual secrets which were above the level of understanding of common people, that is why he did not reveal them.

باب الإِنْصَاتِ لِلْعُلَمَاءِ

Chapter 43 : Listening to religious scholars with silence.

Purpose of Tarjamatul Baab

There is a Hadith on the authority of Ibn Abbas (RA) in which he says that Rasulullah (Sallallahu Alaihi Wasallam) told him that he should not preach while people are busy in their routine work. From this Hadith people thought that probably it might not be permissible to preach while people are busy. By establishing this title for this chapter, Imam Bukhari wants to remove this confusion and convey that at times it is permissible to ask people to keep quiet so that they can listen to the speech of learned scholars.

<u>Hadith No. 120</u>

حدثَنا حجاج قَالَ حدثَنا شعبةُ قَالَ أَخبرنِى على بن مدرِك عن أَبِى زرعةَ عن جرِيرٍ أَن النبِى - صلى ا عليه وسلم - قَالَ لَه فى حجة الْوداعِ استنصت الناس فَقَالَ لاَ ترجِعوا بعدى كُفارا يضرِب بعضكُم رِقَاب بعضٍ

Narrated Jarir (RA)

The Prophet said to me during Hajjat-al-Wida': Let the people keep quiet and listen. Then he said (addressing

the people), "Do not (become infidels) revert to disbelief after me by striking the necks (cutting the throats) of one another (killing each other)."

Comments

During Hajatul Vida (the last Haj performed by Rasulullah (Sallallahu Alaihi Wasallam)), Rasulullah (Sallallahu Alaihi Wasallam) told Jarir to ask the people to keep quiet. Then Rasulullah (Sallallahu Alaihi Wasallam) advised the people not to indulge in such activities which resemble infidels, after he leaves this world. Ulema have given two versions of its meaning, first version says that by this Rasulullah (Sallallahu Alaihi Wasallam) meant that Muslims should neither fight with another nor should they tease other fellow Muslims like infidels do. Second version is that he (Sallallahu Alaihi Wasallam) meant that Muslims should not turn infidels after him.

بِاب مَا يُسْتَحَب لِلْعَالِمِ إِذَا سُئِلَ أى الناسِ أَعْلَمُ فَيَكِلُ الْعِلْمَ إِلَى اللهِ

Chapter 44 : When a religious scholar is asked "Who is the most learned person", it is better for him to attribute or entrust absolute knowledge to Allah and to say : "Allah is the Most Learned over everybody else".

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to tell the scholars of knowledge that they should always have humility, should not be proud of their knowledge as they should always consider that there will be numerous people

more knowledgeable than them.

Hadith No. 121

حدثَنا عبد الله بن محمد قَالَ حدثَنا سفْيانُ قَالَ حدثَنا عمرو قَالَ أَخبرنِى سعيد بن جبيرٍ قَالَ قُلْت لابنِ عباسٍ إِن نوفًا الْبِكَالى يزعم أَن موسى لَيس بِموسى بنِى إِسرائيلَ ، إِنما هو موسى آخر . فَقَالَ كَذَب عدو الله ، حدثَنا أُبى بن كَعبٍ عنِ النبِى - صلى ا عليه وسلم - قَالَ قَام موسى النبِى خطيبا فى بنِى إِسرائيلَ ، فَسئلَ أَى الناسِ أَعلَم فَقَالَ أَنا أَعلَم . فَعتب الله علَيه ، إِذْ لَم يرد الْعلْم إِلَيه ، فَأَوحى الله إِلَيه أَن عبدا من عبادى بِمجمعِ الْبحرينِ هو أَعلَم منك . قَالَ يا رب وكَيف بِه فَقيلَ لَه احملْ حوتا فى مكْتلٍ فَإِذَا فَقَدته فَهو ثَم ، فَانطَلَق وانطَلَق بِفَتاه يوشع بنِ نون ، وحملاَ حوتا فى مكْتلٍ ، حتى كَانا عند الصخرة وضعا رءُوسهما وناما فَانسل الْحوت من الْمكْتلِ فَاتخذَ سبِيلَه فى الْبحرِ سربا ، وكَانَ لموسى وفَتاه عجبا ، فَانطَلَقَا بقيةَ لَيلَتهِما ويومهما فَلَما أَصبح قَالَ موسى لفَتاه آتنا غَداءَنا ، لَقَد لَقينا من سفَرِنا هذَا نصبا ، ولَم يجِد موسى مسا من النصبِ حتى جاوز الْمكَانَ الذى أُمر بِه . فَقَالَ لَه فَتاه أَرأَيت إِذْ أَوينا إِلَى الصخرة فَإِنى نسِيت الْحوت ، قَالَ موسى ذَلك ما كُنا نبغى ، فَارتدا علَى آثَارِهما قَصصا ، فَلَما انتهيا إِلَى الصخرة إِذَا رجلٌ مسجى بِثَوبٍ - أَو قَالَ تسجى بِثَوبِه - فَسلم موسى . فَقَالَ الْخضر وأَنى بِأَرضك السلاَم فَقَالَ أَنا موسى . فَقَالَ موسى بنِى إِسرائيلَ قَالَ نعم . قَالَ هلْ أَتبِعك علَى أَنْ تعلمنِى مما علمت رشدا قَالَ إِنك لَن تستطيع معى صبرا ، يا موسى إِنى علَى علْمٍ من علْمِ الله علمنِيه لاَ تعلَمه أَنت ، وأَنت علَى علْمٍ علمكَه لاَ أَعلَمه . قَالَ ستجِدنِى إِنْ شاءَ الله صابِرا ،

ولاَ أعصى لَك أمرا ، فَانطَلَقَا يمشيان علَى ساحلِ الْبحرِ لَيس لَهما سفينةٌ ، فَمرت بِهما سفينةٌ ، فَكَلموهم أَنْ يحملُوهما ، فَعرِف الْخضر ، فَحملُوهما بِغيرِ نولٍ ، فَجاءَ عصفُور فَوقَع علَى حرف السفينة ، فَنقَر نقْرةً أَو نقْرتينِ فى الْبحرِ . فَقَالَ الْخضر يا موسى ، ما نقَص علْمى وعلْمك من علْمِ الله إِلا كَنقْرة هذَا الْعصفُورِ فى الْبحرِ . فَعمد الْخضر إِلَى لَوحٍ من أَلْواحِ السفينة فَنزعه . فَقَالَ موسى قَوم حملُونا بِغيرِ نولٍ ، عمدت إِلَى سفينتهم فَخرقْتها لتغرِق أَهلَها قَالَ أَلَم أَقُلْ إِنك لَن تستطيع معى صبرا قَالَ لاَ تؤاخذْنِى بِما نسِيت . فَكَانت الأُولَى من موسى نِسيانا . فَانطَلَقَا فَإِذَا غُلاَم يلْعب مع الْغلْمان ، فَأَخذَ الْخضر بِرأْسه من أَعلاَه فَاقْتلَع رأْسه بِيده . فَقَالَ موسى أَقَتلْت نفْسا زكيةً بِغيرِ نفْسٍ قَالَ أَلَم أَقُلْ لَك إِنك لَن تستطيع معى صبرا - قَالَ ابن عيينةَ وهذَا أَوكَد - فَانطَلَقَا حتى إِذَا أَتيا أَهلَ قَرية استطْعما أَهلَها ، فَأَبوا أَنْ يضيفُوهما ، فَوجدا فيها جِدارا يرِيد أَنْ ينقَض فَأَقَامه . قَالَ الْخضر بِيده فَأَقَامه . فَقَالَ لَه موسى لَو شئْت لاَتخذْت علَيه أَجرا . قَالَ هذَا فراق بينِى وبينِك . قَالَ النبِى - صلى ا عليه وسلم - يرحم الله موسى ، لَوددنا لَو صبر حتى يقَص علَينا من أَمرِهما

Narrated Ubai bin Ka'b (RA)

The Prophet said, "Once the Prophet Moses stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than

you." Moses said, "O my Lord! How can I meet him?" Allah said: Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish. So Moses set out along with his (servant) boy, Yusha' bin Nun and carried a fish in a large basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy. They proceeded for the rest of that night and the following day, when the day broke, Moses said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." Moses did not get tired till he passed the place about which he was told. There the (servant) boy told Moses, "Do you remember when we betook ourselves to the rock, I indeed forgot the fish." Moses remarked, "That is what we have been seeking. So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al-Khadir replied saying, "How do people greet each other in your land?" Moses said, "I am Moses." He asked, "The Moses of Bani Israel?" Moses replied in the affirmative and added, "May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied, "Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know." Moses said, "Allah willing, you will find me patient and I will not disobey you in aught. So both

of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al-Khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir said: "O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak." Al-Khadir went to one of the planks of the boat and plucked it out. Moses said, "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al-Khadir replied, "Didn't I tell you that you will not be able to remain patient with me." Moses said, "Call me not to account for what I forgot." The first (excuse) of Moses was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Moses said, "Have you killed an innocent soul who has killed none." Al-Khadir replied, "Did I not tell you that you cannot remain patient with me?" Then they both proceeded till they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Moses said, "If you had wished, surely you could have taken wages for it." Al-Khadir replied, "This is the parting between you and me." The Prophet added, "May Allah be Merciful to Moses! Would that he could have been more patient to learn more about his story with Al-Khadir. "

160.

Comments

(Excerpts related to this issue from Ma'ariful Qur'an (Vol-5, Surah Kahf)) —

About al-Khadir (AS) and the issue of his prophethood

Though the name of the person concerned in this event has not been mentioned in the Qur'an - in fact, he has been called:) عباد من عبادنا a servant from among Our servants – (18:65)) - but, in the Hadith of Sahih al-Bukhari, his name has been given as: al-Khadir. Literally, it means green, verdant. Giving the reason for his name being al-Khadir, commen-tators at large say that grass would grow at the spot where he would sit, no matter what the nature of the land. It would just turn green. The Qur'an has also not made it clear whether al-Khadir (AS) was some prophet, or was one of the men of Allah. But, in the sight of the majority of religious scholars, the proof of his being a prophet is embedded within the events mentioned in the Qur'an. There is a reason for it. Some of the proved events during this journey that issued forth from al-Khadir (AS) are absolutely counter to the Shari'ah and there can be no exemption from an injunction of the Shari'ah except under the authority of a Divine revelation, something restricted to a prophet and messenger of Allah. A *waliyy* (man of Allah) could also come to know something either through Kashf (illumination) or Ilham (inspiration). But, that is not an authority to prove a rule of Shari'ah. No injunction of the externally codified Shari'ah can be changed on that basis. Therefore, it stands established that al-Khadir (AS) was a prophet and messenger of Allah. Given to him

were some of those particular injunctions, injunctions that were counter to the codified Shari'ah. Whatever he did, he did under the authority of this excepted injunction. He himself has attested to that in the sentence of the Qur'an saying: و ما فعلته عن أمري and I did not do it under my authority –18:82) that is, did it under Divine authority.

In short, according to the majority of religious scholars of the Muslim community, al-Khadir (AS) too is a prophet and messenger. But, it was an imperative of creation that some duties were assigned to him from Allah. The knowledge given to him related to these very duties. Of this Sayyidna Musa (AS) had no information, therefore, he objected. This subject has been dealt with in Tafsir al-Qurtubi, al-Bahr al-Muhit of Abu Hayyan and in most commentaries variously.

It is not lawful for any *waliyy* or man of Allah to contravene the injunction of codified Shari'ah

Right from here we learn that there is no shortage of ignorant and misguided Sufis who give a bad name to Tasawwuf. The likes of them would say that Shari'ah is something else and Tariqah is something else. There are many things taken as *haram* in the Shari'ah, but they are permissible in the Tariqah. Therefore, even if you see a *waliyy* (man of Allah) involved in a major sin openly and clearly, you cannot raise an objection against him! This is heresy, flagrant and false. No *waliyy*, no man of Allah anywhere in this world can be taken on the analogy of al-Khadir (AS), nor can any act contrary to the codified Shari'ah issuing forth from him be called permissible.

Following the teacher is incumbent on the student

In verse 18:66: هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا Sayyidna Musa (AS), de-spite being a prophet and messenger of great resolve, has most reverentially requested al-Khadir (AS) if he could follow him to learn his knowledge from him. This tells us that the etiquette of acquiring knowledge is nothing but that the student should show respect for the teacher and fol-low him (as an individual who is eager to learn) - even if the student hap-pens to be superior to his teacher. (Qurtubi, Mazhari)

It is not permissible for an 'Alim' of the 'Shari'ah' to patiently bear what is contrary to the Shari'ah

By saying: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا You can never be able to keep patient while with me. And how would you keep patient over something your comprehension cannot grasp? - 67, 68), al-Khadir (AS) was telling Sayyidna Musa (AS) about the fact and the reason why he would be unable to keep patient with him. He knew nothing about the reality of the thing. What he meant was that the nature of knowledge given to him was different from the knowledge of Sayyidna Musa (AS), therefore, things he did would appear to be objectionable in his sight, until he himself was to apprise him of their reality. Thus, the ob-jections he would raise against such actions would be triggered by the dictates of his mission as a prophet.

Since Sayyidna Musa (AS) was ordered to go to and learn from al-Khadir (AS) by none but Allah Ta'ala, therefore, he was initially at peace with himself hoping that nothing he did would really be counter to the

Shari'ah - though, he may not understand it externally. So, he pro-mised to keep patient. Otherwise, the making of such a promise is not permissible for any 'Alim of Din. But, later on, overtaken by his strong sense of honor relating to the Shari'ah, he forgot about this promise.

The first event was really not that serious. That the boat people would suffer from financial loss or the boat may sink remained at the level of an impending danger only - which stood removed later on. But, in the case of the event that took place thereafter, Musa (AS) did not even make that promise of not objecting. In fact, when he saw the incident of a boy having been killed, he objected vehemently and' did not offer any excuse whatsoever for his objection either. He simply said if he came up with an objection next time, al-Khadir (AS) would have the right of not keeping him in his company. The underlying logic was that no prophet and messenger of Allah can bear by seeing things being done against the norms of the Shari'ah and yet maintaining a stance of peevish patience. However, this was a unique situation. There were proph-ets on both sides. Therefore, the reality unfolded. It finally turned out that these fragmentary events were exempted for al-Khadir (AS) from the purview of the general rules of the Shari'ah. Whatever he did, he did only in accordance with the dictates of the Divine Wahy (revelation). (Mazhari)

Basic difference in the knowledge of Sayyidna Musa (AS) and al-Khadir (AS): Resolution of an apparent dichotomy

Naturally, a question arises here. We see that, ac-

cording to the expla-nation of al-Khadir (AS), the nature of the knowledge given to him was different from that of the knowledge of Sayyidna Musa (AS). Now, when both these two areas of knowledge were given by Allah Ta'ala alone, why did this contradiction and difference show up in their two respective injunctions? Qadi Thanaullah of Panipat has given a research-based answer to this question in his Tafsir Mazhari. It is the closest to being right and appealing. Given below is a gist of what I understand from his presentation:

'The blessed souls Allah Ta'ala honors with His revelation and proph-et-hood are generally those who are entrusted with the mission of mak-ing people better. Sent to them is a Book and Shari'ah which offer princi-ples and rules that serve as blueprints of guidance and betterment for the creation of Allah. Blessed prophets and messengers mentioned in the noble Qur'an as such were all assigned with the mission of Law and Re-form. To this related the Revelation they received. But then, there are services essential to the realm of creation *(takwin)* as well. Generally, ap-pointed to take care of these are the angels of Allah. However, Allah Ta'ala has specifically chosen some from among the group of prophets also in order to carry out the services *of takwin* (whereby the decisions of Allah's will relating to the managment of His creation are enforced). Al-Khadir (AS) belongs to this very group. These imperatives of *takwin* relate to minor incidents and events, that a certain person should be saved from getting drowned, or someone should be killed, promoted or de-moted or subdued. These matters do not relate to common people at all, nor are they addressed by these imperatives. In such events of minor

consequences, one may confront some of those situations where killing a per-son is against the religious law. But, under the imperative of creation, that particular event has been exempted from the general religious law and the act has been made permissible for the person who has been ap-pointed to carry out this imperative of *takwin.* Under such conditions, the experts of religious law are not aware of this exempted injunction and are compelled to call it *'haram* (unlawful) and the person who has been exempted from this law under the imperative *of takwin* remains in the right in his own place.

In short, wherever such a contradiction is perceived, it is no contradiction in the real sense. It is simply the exemption of some minor events from the general religious law. In al-Bahr al-Muhit, Abu Hayyan said:

أ مهور على أن ا ضر ن و كان علمه معرفة بواطن قد أوحيت إليه و علم موسى أحكام والفتيا بالظاهر

The majority holds Al-Khadir (AS) to be a prophet and his knowledge was the gnosis of (the inner dimensions of the hu-man) self which was revealed to him and the knowledge of Musa (AS) was of the injunctions and rulings on the apparent. (Al-Bahr al-Muhit, p. 147, v. 6)

For the aforesaid reason, it is also necessary that this exemption should take effect through revelation to a prophet. The Kashf (illumination) and Ilham (inspiration) of some Waliyy (man of Allah) are never sufficient to make such an exemption effective. This is the reason why the act of al-Khadir (AS) in killing a boy apparently without a just rea-son was *haram*

(unlawful) in the sight of the Shari'ah which rules on the apparent. But, as for al-Khadir (AS), he was appointed to do that while exempted from this law as an imperative of creation *(takwin).* Taking the Kashf and Ilham of some non-prophet on the analogy of al-Khadir (AS) and thereby taking something *haram* (unlawful) to be *halal* (lawful) - as popular among some ignorant Sufis - is totally anti-religion and cer-tainly, a rebellion against Islam.

Ibn Abi Shaibah reports an event relating to Sayyidna Ibn 'Abbas (AS) by saying that Najdah Haruri (a Kharijite) wrote a letter to Sayyidna Ibn 'Abbas and asked as to how did al-Khadir (AS) kill a minor boy when the Holy Prophet (Sallallahu Alaihi Wasallam) has prohibited the killing of minors. Sayyidna Ibn 'Abbas answered his letter by saying, 'if you were to receive the same knowledge about some minor as was received by Sayyidna Musa's 'man of knowledge' (that is, al-Khadir AS), the killing of a minor would become permissible for you too!' What he meant was that al-Khadir (AS) had received his knowledge about it only through revelation exclusive to a prophet. That nobody can have now because prophet-hood has ended. There is to be no prophet after the Last among Prophets, that is, Muhammad al-Mustafa (Sallallahu Alaihi Wasallam), who could have through revelation knowledge about some particular person to have been exempted under Divine command in the case of such events. (Mazhari)

From this event too, the real thing becomes clear, that is, no one other than a revelation-receiving prophet has the right to declare anyone as exempted from any Islamic legal injunction.

باب مَنْ سَأَلَ وَهْوَ قَائِمٌ عَالِمًا جَالِسًا .

Chapter 45 : That who asked while standing to a religious scholar who was sitting.

Purpose of Tarjamatul Baab

In general Islam does not like that people having some rank or social status, should sit and make others to stand around them. This bespeaks of arrogance which Islam does not like. By establishing this title for this chapter Imam Bukhari wants to convey that at times of need, for example, when the questioner is in hurry he can ask questions while standing when the learned scholar is sitting.

<u>Hadith No. 122</u>

حدثَنا عثْمانُ قَالَ أخبرنا جرِير عن منصورٍ عن أَبِى وائلٍ عن أَبِى موسى قَالَ جاءَ رجلٌ إِلَى النبِى - صلى ا عليه وسلم - فَقَالَ يا رسولَ الله ، ما الْقتالُ فى سبِيلِ الله فَإِن أَحدنا يقَاتلُ غَضبا ، ويقَاتلُ حميةً . فَرفَع إِلَيه رأْسه - قَالَ وما رفَع إِلَيه رأْسه إِلا أَنه كَانَ قَائما - فَقَالَ من قَاتلَ لتكُونَ كَلمةُ الله هى الْعلْيا فَهو فى سبِيلِ الله عز وجل

Narrated Abu Musa (RA)

A man came to the Prophet and asked, "O Allah's Apostle! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Al-

lah's cause."

Comments

Once a person came to Rasulullah (Sallallahu Alaihi Wasallam) and asked him a question while standing when Rasulullah (Sallallahu Alaihi Wasallam) was sitting, as is evident from the statement of the narrator that he (Sallallahu Alaihi Wasallam) raised his head in order to see towards the questioner. His question was as to which fighting will be considered in the way of Allah as people fight for many reasons like with anger or for family or national pride. Rasulullah (Sallallahu Alaihi Wasallam) gave him a brief and comprehensive answer, he said, that fighting alone will be considered in the way of Allah which is meant to make the word of Allah superior and dominant in the world.

باب السؤال وَالْفُتْيا عِنْدَ رَمْىِ الْجِمَارِ

Chapter 46 : To ask and give a juristic view (at Mina during Haj) during Rami Jamaar (while throwing pebbles at Shaitaan))

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to set guidelines regarding the asking of questions during busy time. Rami Jamaar is a time when every Haj pilgrim is extremely busy. If a learned scholar is asked questions during this time, should he answer or not?

<u>Hadith No. 123</u>

حدثنا أبو نعيمٍ قَالَ حدثَنا عبد الْعزيزِ بن أَبِى سلَمةَ عنِ الزهرى عن عيسى

بنِ طَلْحةَ عن عبد الله بنِ عمرٍو قَالَ رأيت النبِى - صلى ا عليه وسلم -
عند الْجمرة وهو يسألُ ، فَقَالَ رجلٌ يا رسولَ الله نحرت قَبلَ أنْ أرمى .
قَالَ آخر يا رسولَ الله حلَقْت قبلَ أنْ أنحر . قَالَ . ارمِ ولاَ حرج قَالَ
فَما سئلَ عن شيءٍ قُدم ولاَ أُخر إلا قَالَ افْعلْ ولاَ حرج . . انحر ولاَ حرج

Narrated 'Abdullah bin 'Amar (RA)

I saw the Prophet near the Jamra and the people were asking him questions (about religious problems). A man asked, "O Allah's Apostle! I have slaughtered the Hadi (animal) before doing the Rami." The Prophet replied, "Do the Rami (now) and there is no harm." Another person asked, "O Allah's Apostle! I got my head shaved before slaughtering the animal." The Prophet replied, "Do the slaughtering (now) and there is no harm." So on that day, when the Prophet was asked about anything as regards the ceremonies of Hajj performed before or after its due time his reply was, "Do it (now) and there is no harm."

Comments

This Hadith has been quoted in previous chapters as well.

باب قَوْلِ اللهِ تَعَالَى (وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلا قَلِيلاً

Chapter 47 : The Saying of Allah "And of knowledge you (mankind) have been given only a little". (17:85)

Purpose of Tarjamatul Baab

Allah Ta'ala says that all of you have been given very little knowledge as compared to the knowledge of

Allah. So, neither the questioner should hesitate to ask the question nor the scholar should avoid to answer if he knows the answer, particularly if the question is related to some important issue.

Hadith No. 124

حدثَنا قَيس بن حفْصٍ قَالَ حدثَنا عبد الْواحد قَالَ حدثَنا الأَعمش سلَيمانُ عن إِبراهيم عن علْقَمةَ عن عبد الله قَالَ بينا أَنا أَمشى مع النبِى - صلى ا عليه وسلم - فى خرِبِ الْمدينة ، وهو يتوكأُ علَى عسِيبٍ معه ، فَمر بِنفَرٍ من الْيهود ، فَقَالَ بعضهم لبعضٍ سلُوه عنِ الروحِ . وقَالَ بعضهم لاَ تسأَلُوه لاَ يجِىءُ فيه بِشىءٍ تكْرهونه . فَقَالَ بعضهم لَنسأَلَنه . فَقَام رجلٌ منهم فَقَالَ يا أَبا الْقَاسمِ ، ما الروح فَسكَت . فَقُلْت إِنه يوحى إِلَيه . فَقُمت ، فَلَما انجلَى عنه ، قَالَ (ويسأَلُونك عنِ الروحِ قُلِ الروح من أَمرِ ربى وما أُوتوا من الْعلْمِ إِلا قَليلاً) . قَالَ الأَعمش هكَذَا فى قراءَتنا .

Narrated 'Abdullah (RA)

While I was going with the Prophet through the ruins of Madina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the spirit. Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Aba-l-Qasim ! What is the spirit?" The Prophet remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet then said, "And they ask you (O Muhammad) concerning

the spirit --Say: The spirit -- its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little)." (17.85)

Comments

Some Jews tried to tease Rasulullah (Sallallahu Alaihi Wasallam) and asked him about the soul (Rooh). Allah Ta'ala sent His inspiration to him in which he was told to tell those questioners that the whole knowledge which the creation possesses is very little as compared to the knowledge of Allah who is All-Knowing. The soul (Rooh) is from the word of Allah (Aalam-i-Amr).

What is (عالم أمر) Aalam-i-Amr?

Scholars are of different opinion regarding the nature of Aalam-i-Amr. Some say that the visible world is Aalam-i-Amr while some say that the visible world is Aalam-i-Khalq and the invisible one is Aalam-i-Amr. Mujaddid Alaf-i-Thani (RA) says that Aalam-i-Khalq is below the throne (Arsh) and Aalam-i-Amr is above the throne. Sheikh Akbar (RA) says that all materialistic things belong to Aalam-i-Khalq and all non-materialistic things which Allah created with the word كن i.e., 'Be' belong to Aalam-i-Amr. The Soul is also non-materialistic which has been created with the word كن.

بِاب مَنْ تَرَكَ بَعْضَ الِاخْتِيَارِ مَخَافَةَ أَنْ يَقْصُرَ فَهْمُ بَعْضِ النَّاسِ عَنْهُ فَيَقَعُوا فِى أَشَدِ مِنْهُ

Chapter 48 : That one who left some of his powers

fearing that some people may not understand them and may get involved in greater misunderstanding.

Purpose of Tarjamatul Baab

In previous chapter it was said that people have little knowledge. In this chapter it is being said that one should refrain from saying such things to people which they may not understand but instead may get more confused and misled.

Hadith No. 125

حدثَنا عبيد الله بن موسى عن إسرائيلَ عن أبِى إسحاق عنِ الأسود قَالَ قَالَ لى ابن الزبيرِ كانت عائشةُ تسِر إلَيك كثـ ا فَما حدثَتك فى الْكَعبة قُلْت قَالَت لى قَالَ النبِى - صلى ا عليه وسلم - يا عائشةُ ، لَولاَ قَومك حديثٌ عهدهم - قَالَ ابن الزبيرِ بِكُفْرٍ - لَنقَضت الْكَعبةَ فَجعلْت لَها بابينِ باب يدخلُ الناس ، وباب يخرجونَ . فَفَعلَه ابن الزبيرِ .

Narrated Aswad (RA)

Ibn Az-Zubair said to me, "Aisha used to tell you secretly a number of things. What did she tell you about the Ka'ba?" I replied, "She told me that once the Prophet said, 'O 'Aisha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka'ba and would have made two doors in it; one for entrance and the other for exit." Later on Ibn Az-Zubair did the same.

Comments

During the days of childhood of Rasulullah

(Sallallahu Alaihi Wasallam), the Quraish of Makkah reconstructed Khana Ka'ba. They made few changes to the design on which Hadhrat Ibrahim had constructed it. The Khana Ka'ba made by Hadhrat Ibrahim (AS) had the door at ground level and had two doors, one for entry and one for exit. Quraish raised the base of Khana Ka'ba and kept the door at a higher level which could be approached only through a stair case. Secondly, they kept only one door and closed the other so that they could have full control over the entry into Ka'ba. Thirdly they ran short of money and hence could not construct Ka'ba on that entire piece of land on which Hadhrat Ibrahim (AS) had built it. So they covered smaller area and left some space open which now is called 'Hateem'. This open space is also part of Ka'ba. It is actually the Mercy of Allah Ta'ala that He kept part of Khana Ka'ba open in the form of 'Hateem' so that everyone can enter into it as the main gate of Khana Ka'ba usually remains closed for common people. The people have to include Hateem in their circumambulation i.e., Tawaaf, as it is part of Ka'ba.

Rasulullah (Sallallahu Alaihi Wasallam) wanted to change this design of Khana Ka'ba and reconstruct it on the same pattern as was done by Hadhrat Ibrahim (AS) i.e., to make two doors, one for entry and another one for exit and also get the door lowered down to the ground level. He (Sallallahu Alaihi Wasallam) expressed his desire to Hadhrat Ayesha (RA) and also told her that he would have got it reconstructed as per the design of Hadhrat Ibrahim (AS), but since the Makkans had recently embraced Islam, they might take this changing of design otherwise.

Hadhrat Ibn Zubair, nephew of Hadhrat Ayesha (RA) knew this desire of Rasulullah (Sallallahu Alaihi Wasallam) as he had heard it from Hadhrat Ayesha (RA). When he became the governor of Makkah, he got Khana Ka'ba reconstructed as per the desire of Rasulullah (Sallallahu Alaihi Wasallam) but when Hajaj bin Yousuf became the ruler, he again dismantled it and constructed it as per the design which was there during the time of Rasulullah (Sallallahu Alaihi Wasallam) constructed by Quraish.

Construction of Khana Ka'ba

As per Sheikh Qutb-ud-Din, as quoted in Eidha ul Bukhari, Khana Ka'ba has been reconstructed five time viz.,

1. By Angels.
2. By Hadhrat Ibrahim (AS).
3. By Quraish.
4. By Hadhrat Ibn Zubair.
5. By Hajaj bin Yousuf.

Haroon Rashid (RA) during his caliphate again wanted to reconstruct Khana Ka'ba as per the wish of Rasulullah (Sallallahu Alaihi Wasallam) but Imaam Maalik forbade him from doing so, saying that it might become like a toy in the hands of rulers later on.

باب مَنْ خَص بِالْعِلْمِ قَوْمًا دُونَ قَوْمٍ كَرَاهِيَةَ أَنْ لاَ يَفْهَمُوا

وقَالَ على حدثُوا الناس بِما يعرِفُونَ ، أَتحبونَ أَنْ يكَذب الله ورسولُه حدثَنا

عبيد الله بن موسى عن معروف بنِ خربوذ عن أَبِى الطفَيلِ عن على بِذَلك .

Chapter 49 : That who specified some people to learn

(religious) knowledge preferring them over others that they may not understand it.

And Ali (RA) said, “you should preach people according to their mental caliber so that they may not convey false about Allah and His apostle.

Purpose of Tarjamatul Baab

Here the purpose is quite clear that it is mandatory for a learned scholars to talk to the people according to their level of understanding. The purpose of any talk should be positive, if the listener does not understand it or misunderstands it, what is the fun of telling such things which can have no use or may prove harmful.

Hadith No 126

حدثَنا إِسحاق بن إِبراهيم قَالَ حدثَنا معاذُ بن هشامٍ قَالَ حدثَنِى أَبِى عن قَتادةَ قَالَ حدثَنا أَنس بن مالك أَن النبِى - صلى ا عليه وسلم - ومعاذٌ ردِيفُه علَى الرحلِ قَالَ . يا معاذُ بن جبلٍ . قَالَ لَبيك يا رسولَ الله وسعديك . قَالَ . يا معاذُ . قَالَ لَبيك يا رسولَ الله وسعديك . ثَلاَثًا . قَالَ . ما من أَحد يشهد أَنْ لاَ إِلَه إِلا الله وأَن محمدا رسولُ الله صدقًا من قَلْبِه إِلا حرمه الله علَى النارِ . قَالَ يا رسولَ الله ، أَفَلاَ أُخبِر بِه الناس فَيستبشروا قَالَ . إِذًا يتكلُوا . وأَخبر بِها معاذٌ عند موته تأَثما .

Narrated Anas bin Malik (RA)

"Once Mu'adh was along with Allah's Apostle as a companion rider. Allah's Apostle said, "O Mu'adh bin Jabal." Mu'adh replied, "Labbaik and Sa'daik. O Allah's

Apostle!" Again the Prophet said, "O Mu'adh!" Mu'adh said thrice, "Labbaik and Sa'daik, O Allah's Apostle!" Allah's Apostle said, "There is none who testifies sincerely that none has the right to be worshipped but Allah and Muhammad is his Apostle, except that Allah, will save him from the Hell-fire." Mu'adh said, "O Allah's Apostle ! Should I not inform the people about it so that they may have glad tidings?" He replied, "When the people hear about it, they will solely depend on it." Then Mu'adh narrated the above-mentioned Hadith just before his death, being afraid of committing sin (by not telling the knowledge).

Once Hadhrat Mu'adh (RA) was along with Rasulullah (Sallallahu Alaihi Wasallam) as a companion rider. Rasulullah (Sallallahu Alaihi Wasallam) asked Mu'adh if he would tell him a very important thing. Rasulullah (Sallallahu Alaihi Wasallam) asked Mu'adh like this thrice. Hadhrat Mu'adh every time showed his eagerness to listen what Rasulullah (Sallallahu Alaihi Wasallam) wanted to tell him. Rasulullah (Sallallahu Alaihi Wasallam) told him that whosoever testifies with sincerity the Shahadatayn i.e., oneness of Allah that He alone is worth worshipping and the prophethood of Hadhrat Muhammad (Sallallahu Alaihi Wasallam), will enter Jannah. On listening this, Hadhrat Mu'adh got very happy and wanted to convey this glad tiding to the general public. Rasulullah (Sallallahu Alaihi Wasallam) forbade him from doing so, saying that people would rely on this glad tiding and might show laziness in doing pious deeds.

This type of impression has been given in many

Ahaadith which testify that the Shahadatayn with sincerity is enough for one to make him worth Jannah. In actuality whosoever testifies the Shahadatayn with sincerity will automatically do the pious deeds as well. If someone is not executing pious deeds that will mean he is not sincere in testifying Shahadatayn.

Hadith No 127

حدثَنا مسدد قَالَ حدثَنا معتمر قَالَ سمعت أَبِى قَالَ سمعت أَنسا قَالَ ذُكر لى أَن النبِى - صلى ا عليه وسلم - قَالَ لمعاذ من لَقى الله لاَ يشرِك بِه شيئًا دخلَ الْجنةَ . قَالَ أَلاَ أُبشر الناس قَالَ لاَ ، إِنى أَخاف أَنْ يتكلُوا

Narrated Anas (RA)

I was informed that the Prophet had said to Mu'adh, "Whosoever will meet Allah without associating anything in worship with Him will go to Paradise." Mu'adh asked the Prophet, "Should I not inform the people of this good news?" The Prophet replied, "No, I am afraid, lest they should depend upon it (absolutely)."

باب الْحَيَاءِ فِى الْعِلْمِ .

وقَالَ مجاهد لاَ يتعلم الْعلْم مستحىٍ ولاَ مستكْبِر . وقَالَت عائشةُ نِعم النساءُ نِساءُ الأَنصارِ لَم يمنعهن الْحياءُ أَنْ يتفَقَهن فى الدينِ .

Chapter 50 : Role of shyness in learning (religious knowledge)

And Mujahid said: “Neither a shy nor a proud learns knowledge”. Ayesha (RA) said: “Out of women, the women of Madina (Ansaar) are nice as shyness does not

prevent them from learning religious knowledge".

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that shyness is a good thing but it should not become impediment to learning.

Hadith No. 128

حدثَنا محمد بن سلاَمٍ قَالَ أخبرنا أبو معاوِيَةَ قَالَ حدثَنا هشام عن أَبِيه عن زينب ابنة أُم سلَمةَ عن أُم سلَمةَ قَالَت جاءَت أُم سلَيمٍ إِلَى رسولِ الله - صلى ا عليه وسلم - فَقَالَت يا رسولَ الله إِن الله لاَ يستحيِى من الْحق ، فَهلْ علَى الْمرأَة من غُسلٍ إِذَا احتلَمت قَالَ النبِى - صلى ا عليه وسلم - إِذَا رأَت الْماءَ . فَغطت أُم سلَمةَ - تعنِى وجهها - وقَالَت يا رسولَ الله وتحتلم الْمرأَةُ قَالَ نعم تربت يمينك فَبِم يشبِهها ولَدها

Narrated Ummi Salma (RA)

Um-Sulaim came to Allah's Apostle and said, "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge?) The Prophet replied, "Yes, if she notices a discharge." Ummi Salma, then covered her face and asked, "O Allah's Apostle! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (An Arabic expression you say to a person when you contradict his statement meaning "you will not achieve goodness"), and that is why the son resembles his mother."

Comments

Umm Salma (RA) says that one day a lady from Ansaar namely Umm Sulaim (RA) came to Rasulullah

(Sallallahu Alaihi Wasallam) and asked him that she wanted to know an answer to a query though she should not ask it because of modesty, since Allah Ta'ala does not feel shy in revealing the truth so she would also not feel shy in asking that question. She then asked, if Gusul was also mandatory for women after wet dream (the way it is mandatory for men if they get night discharge). Rasulullah (Sallallahu Alaihi Wasallam) told her if she notices wetness then Gusul becomes mandatory for her. Umm Salma (RA) was sitting there, on hearing this she covered her face with cloth due to shyness and asked Rasulullah (Sallallahu Alaihi Wasallam), do women also get night discharge. Rasulullah (Sallallahu Alaihi Wasallam) made her to understand this in highly logical way by saying that if it was not so then how could off spring resemble his mother. Modern science came to know these things after so many centuries that too after intensive investigations what Rasulullah (Sallallahu Alaihi Wasallam) revealed fifteen hundred years ago. Obviously he was revealing these things after getting inspiration from Allah, otherwise it was not possible to make such unbelievable scientific facts when things like microscope etc were not available.

<u>Hadith No. 129</u>

حدثَنا إِسماعيلُ قَالَ حدثَنِى مالك عن عبد الله بنِ دينارٍ عن عبد الله بنِ عمر
إِن من الشجرِ شجرةً لاَ يسقُطُ أَن رسولَ الله - صلى ا عليه وسلم - قَالَ
فَوقَع الناس فى شجرِ الْبادية . ورقُها ، وهى مثَلُ الْمسلمِ ، حدثُونِى ما هى
ووقَع فى نفْسِى أَنها النخلَةُ . قَالَ عبد الله فَاستحييت . فَقَالُوا يا رسولَ الله
قَالَ . هى النخلَةُ ، أَخبِرنا بِها . فَقَالَ رسولُ الله - صلى ا عليه وسلم -

عبد الله فَحدثْت أَبِى بِما وقَع فى نفْسِى فَقَالَ لَأَنْ تكُونَ قُلْتها أَحب إِلَى من أَنْ يكُونَ لى كَذَا وكَذَا

Narrated 'Abdullah bin 'Umar (RA)

Once Allah's Apostle said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allah's Apostle! inform us of it." He replied, "it is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might possess."

Comments

This is another Hadith which Imam Bukhari has got in this chapter by which he wants to prove his point that shyness sometimes can be harmful as is evident from the shyness of Ibn Umar (RA) which his father Hadhrat Umar (RA) did not like.

باب مَنِ اسْتَحْيا فَأَمَرَ غَيْرَهُ بِالسؤَالِ

Chapter 51 : That who felt shy (to ask something) and then requested another person to ask on his behalf.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to say that one should always try to learn religious knowledge from learned scholars. If one feels shy to ask questions, he

should request someone else to ask on his behalf as was done by Hadhrat Ali (RA).

Hadith No. 130

حدثنا مسدد قَالَ حدثَنا عبد الله بن داود عنِ الْأعمشِ عن منذرٍ الثورِى عن محمد ابنِ الْحنفية عن على قَالَ كُنت رجلاً مذاءً فَأَمرت الْمقْداد أَنْ يسأَلَ النبِى - صلى ا عليه وسلم - فَسأَلَه فَقَالَ فيه الْوضوءُ

Narrated 'Ali (RA)

I used to get the emotional urethral discharge frequently so I requested Al-Miqdad to ask the Prophet about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)."

Comments

This Hadith shows that shyness should not become an impediment to learn. It also shows the eagerness of Hadhrat Ali (RA) to learn and also teaches that one can learn such things indirectly.

باب ذِكْرِ الْعِلْمِ وَالْفُتْيَا فِى الْمَسْجِدِ .

Chapter 52 : The mentioning of religious knowledge and juristic verdicts in Musjid.

Purpose of Tarjamatul Baab

The Musjids have been basically built for prayers like Salah, Zikr and recitation of Al-Qur’an. Here Imam Bukhari clears a debatable issue i.e., is it permissible to discuss and learn about religion in Musjid? By quoting this Hadith he answers this question in affirmative.

Hadith No. 131

حدثَنِى قُتيبةُ بن سعيد قَالَ حدثَنا الليثُ بن سعد قَالَ حدثَنا نافع مولَى عبد الله بنِ عمر بنِ الْخطابِ عن عبد الله بنِ عمر . أن رجلاً قَام فى الْمسجِد فَقَالَ يا رسولَ الله ، من أين تأمرنا أنْ نهل فَقَالَ رسولُ الله - صلى ا عليه وسلم - يهل أهلُ الْمدينة من ذى الْحلَيفَة ، ويهل أهلُ الشأمِ من الْجحفَة ، ويهل أهلُ نجد من قَرن . وقَالَ ابن عمر ويزعمونَ أن رسولَ الله - صلى ا عليه وسلم - قَالَ ويهل أهلُ الْيمنِ من يلَملَم . وكَانَ ابن عمر يقُولُ لَم أفْقَه هذه من رسولِ الله - صلى ا عليه وسلم

Narrated Nafi (RA)

'Abdullah bin 'Umar said: "A man got up in the Musjid and said: O Allah's Apostle 'At which place you order us that we should assume the Ihram?' Allah's Apostle replied, 'The residents of Madina should assume the Ihram from Dhil-Hulaifa, the people of Syria from Al-Ju,hfa and the people of Najd from Qarn." Ibn 'Umar further said, "The people consider that Allah's Apostle had also said, 'The residents of Yemen should assume Ihram from Yalamlam.' " Ibn 'Umar used to say, "I do not: remember whether Allah's Apostle had said the last statement or not?"

باب مَنْ أجَابَ السائِلَ بِأكْثَرَ مِما سَألَهُ

Chapter 53 : That who answered the questioner more than what he was asked for.

Purpose of Tarjamatul Baab

Sometimes the scholar should answer in detail rather than in brief.

Hadith No. 132

حدثَنا آدم قَالَ حدثَنا ابن أَبِى ذئْبٍ عن نافعٍ عنِ ابنِ عمر عنِ النبِى - صلى ا عليه وسلم - . وعنِ الزهرِى عن سالمٍ عنِ ابنِ عمر عنِ النبِى - صلى ا عليه وسلم - أَن رجلاً سأَله ما يلْبس الْمحرِم فَقَالَ لاَ يلْبسِ الْقَميص ولاَ الْعمامةَ ولاَ السراوِيلَ ولاَ الْبرنس ولاَ ثَوبا مسه الْورس أَوِ الزعفَرانُ ، فَإِنْ لَم يجِد النعلَينِ فَلْيلْبسِ الْخفينِ ولْيقْطَعهما حتى يكُونا تحت الْكَعبينِ

Narrated Ibn 'Umar (RA)

A man asked the Prophet : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform 'Umra or Hajj) wear? He replied, "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or al-wars (kinds of perfumes). And if he has no slippers, then he can use Khuffs (leather socks) but the socks should be cut short so as to make the ankles bare."

Al-Hamdu Lillah, by the grace and blessings of Allah Subhaanahu wa Ta'ala, Kitab-ul-Ilm has finished.

* * *

كتاب الوضوء

The Book of Ablution

بسم الله الرحمن الرحيم

كتاب الوضوء

The Book of Ablution

بسم ا الر ان الرحيم

باب مَا جَاءَ فِى الْوُضُوءِ .

وقَولِ الله تعالَى (إِذَا قُمتم إِلَى الصلاَة فَاغْسِلُوا وجوهكُم وأَيديكُم إِلَى الْمرافقِ وامسحوا بِرءُوسكُم وأَرجلَكُم إِلَى الْكَعبينِ) قَالَ أَبو عبد الله وبين النبِى - صلى ا عليه وسلم - أَن فَرض الْوضوءِ مرةً مرةً ، وتوضأَ أَيضا مرتينِ وثَلاَثًا ، ولَم يزِد علَى ثَلاَث ، وكَرِه أَهلُ الْعلْمِ الإِسراف فيه وأَنْ يجاوِزوا فعلَ النبِى - صلى ا عليه وسلم .

Chapter 1 : What has come (in revelation) regarding ablution?

And the saying of Allah “O you who believe! When you intend to offer prayer, wash your faces and your fore-

arms up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles". (5:6) Abu Abdullah (RA) said, "The Prophet (Sallallahu Alaihi Wasallam) had made obvious that ablution is obligatory to wash the (above mentioned) body parts once. And the Prophet (Sallallahu Alaihi Wasallam) also did perform the ablution by washing (these) parts twice and thrice, but he never washed them more than three times. And the learned scholars detested exceeding the limits set by the Prophet (Sallallahu Alaihi Wasallam) while performing ablution, and to surpass the action of the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

It is said in a Hadith, as quoted in Muslim, (أطهور شطر الإيمان) that cleanliness (Tahaarah) is half of the faith. The cleanliness or purity that Shariah demands, includes purity of both the interior (Baatin) and the exterior (Zaahir) of a person. Allah likes His bondsmen to keep their hearts and minds pure from all evils like Shirk (associating partners), Kufr (disbelief), Kibr (arrogance), Hirth (greed), Shahwat (misuse of sexual desires) and other such bestial characteristics. Shariah also demands from the bondsmen to keep their exterior i.e., body, clothes and place of living clean. For this reason Wudu or ablution was made obligatory by Shariah before offering Salaah. A believer has to offer Salaah five times a day, which are obligatory for him in addition to additional Salaah or Nafl Salaah which are optional for him.

Method of performing ablution as per Sunnah

Istinja: If one passes urine or stools, he should

clean his private parts preferably with water. If water is not available, clay can be used to wipe off the impurity. It is more preferable to use clay first and then water. Since these days toilets are made such that clay will block the drainage system, so Ulema have give permission to use tissue paper instead of clay.

If somebody has performed ablution and then passes flatus only and no urine or stools, and then he intends to perform ablution, he need not to perform Istinja again but only ablution.

Wudu (Ablution)

After performing Istinja, if needed, one should intend to do Wudu (i.e., make Niyyat) and recite Bismillah-ir-Rahmaan-ir-Rahim and then wash his hands three times, then rinse his mouth three times, clean his nose after putting handful of water in it three times, wash his face from hair line on forehead up to just below the chin and from one ear lobule to other three times, wash his right hand up to and including elbow three times, wash his left hand up to and including elbow three times, rub his head with wet hands (i.e., Masah) once and then wash his right foot including ankle and then left foot including ankle.

Dua after ablution

أللهم اجعل من التوابـ و اجعل من ا تطهرين

O Allah! Make me among those who repent and among those who are clean.

أشهد أن لا إله ألا ا و أشهد أن مد عبده و رسوله

I testify that there is no god but Allah and Muhammad

(Sallallahu Alaihi Wasallam) is His slave and messenger.

Faraidh-i-Wudu (obligartory things in Wudu)

There are four things which are Fardh (obligatory) in Wudu. All these four things are mentioned in the verse of Al-Qur'an quoted in Tarjamatul Baab, viz.,

1. To wash the face.
2. To wash the hands up to and including elbows.
3. To perform Masah of head.
4. To wash the feet including ankles.

Why these four things only?

Ulema have given various explanations why only the washing of these four parts of body has been made mandatory in Wudu and not other parts. Basically the aim of Shariah is to get perfect Taharah (cleanliness) from the bondsman. The sequence of sins which a man commits usually starts first with eyes, i.e., he looks at a thing about which he then gets evil intentions. After looking at that thing with evil intentions, he intends to catch that thing with hands, if he fails in doing so, he then uses his brain as to how he should achieve that thing and finally uses his feet to reach that thing. The Qur'an uses the same sequence, asks to wash the face first which includes eyes, then hands, then perform Masah of head and finally to wash the feet. All other parts of body are subservient to these four parts as these are mainluy used for committing sins. Bondman is also asked to seek forgiveness from Allah for the sins committed by these organs while washing them in Wudu.

باب لاَ تُقْبَلُ صَلاَةٌ بِغَيْرِ طُهُورٍ

Chapter 2 : No Salaah is accepted without ablution.

Purpose of Tarjamatul Baab

The words of this chapter are actually part of a Hadith which has been collected by Imam Muslim (RA). There is consensus among the Ummah that no Salaah will be accepted without Tahaarah (ritual cleanliness as described by Shariah i.e., Wudu or Gusul, whatever is indicated), may it be obligatory (Fardh) Salaah or optional (Nafl) Salaah of journey or otherwise.

<u>Hadith No. 133</u>

حدثَنا إسحاق بن إبراهيم الْحنظَلى قَالَ أخبرنا عبد الرزاقِ قَالَ أَخبرنا معمر عن همامِ بنِ منبه أنه سمع أَبا هريرةَ يقُولُ قَالَ رسولُ الله - صلى ا عليه وسلم - لاَ تقْبلُ صلاَةُ من أحدثَ حتى يتوضأَ . قَالَ رجلٌ من حضرموت ما الْحدثُ يا أَبا هريرةَ قَالَ فُساءٌ أَو ضراطٌ .

Narrated Abu Huraira (RA)

Allah's Apostle said, "The prayer of a person who does Hadath Asgar (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution." A person from Hadaramout asked Abu Huraira, "What is 'Hadath'?" Abu Huraira replied, " 'Hadath' means the passing of wind from the anus."

Comments

What is Hadath (حدث)?

Hads as per Shariah is of two types viz., Hadath-i-Asgar (حدث اصغر) and Hadath-i-Akbar (حدث أكبر)

Hadath-i-Asgar means that Hadath which makes ablution mandatory before offering Salaah. If someone, who does not have had Hadath-i-Akbar, passes stools, urine or wind is said to have got Hadath-i-Asgar. Bleeding, sleeping lying down in such a way that gut sphincter goes loose, becoming unconscious, vomiting mouthful of vomitus, laughing in Salaah also break Wudu and one has to make a fresh ablution if he intends to offer Salaah after getting any of these things. Passing of urine, stools and flatus breaks Wudu, this has been agreed by all scholars; whether other things break Wudu or not, scholars are of different opinions. If someone makes ablution, offers Salaah and if during Salaah he gets Hadath-i-Asgar like passing of winds per anus or any of the above mentioned things, he has to come out of the Salaah, make new ablution and then repeat his Salaah.

What is Hadath-i-Akbar?

It is that Hadath which makes ritual ablution i.e., Gusul Waajib (mandatory).

Gusul (ritual ablution)

There are three things that are obligatory in Gusul (ritual ablution) viz.,

1. Rinsing of mouth with water three times.
2. Putting water in nose up to the soft area three times and cleaning it.
3. Pouring water all over the body so that not a single hair remains dry.

Gusul as per Sunnah

First of all clean the private parts with water, also

clean those parts of the body where there is impurity like semen etc.

Make the Niyyah (intention) of ablution, recite Bismillah and wash hands up to the wrists , then put water in mouth three times, then in nose three times and clean it, then wash face three times in such a way that everything gets wet from one ear tragus to other and also from hairline on forehead up to below the chin, then wash right arm up to and including the elbow, after this wash left arm up to and including the elbow three time each, then make Masah on head i.e., rub the head with wet hands keeping the fingers open and taking both hands from forehead to back of the head.

Pour water on head first, then on right side and then left, preferably three times so that not a single hair of the body remains dry and also massage the body nicely with the hands.

Wash both feet along with the ankles, first right and then left.

What makes Gusul obligatory?

Following things make Gusul obligatory:

1. Discharge of Semen with or without sexual intercourse.
2. Sexual intercourse in such a way that male organ enters female organ even if there is no discharge of semen.
3. Nifas (period of parturition once it ends).
4. Observing wetness (wet dream) by a male on his private organ after getting up from sleep.

One cannot offer Salaah after getting any of these things unless he or she takes a bath (Gusul) or performs

Tayammum (as per Shariah ruling).
Note: The other necessary issue related to the things that make Gusul obligatory upon one can be seen in the books on this topic.

The statement of Abu Huraira (RA)

Hadhrat Abu Huraira (RA) said that Hadath is passing of wind with or without sound. He said so because the questioner asked him about Hadath in Salaah, as in Salaah usually passing of wind is usual form of Hadath, otherwise Hadath includes other things also.

باب فَضْلِ الْوُضُوءِ ، وَالْغُر الْمُحَجلُونَ مِنْ آثَارِ الْوُضُوءِ

Chapter 3 : Excellence of ablution. And "Al-Ghurr-ul Muhajjaiun" (the parts of the body of the Muslims washed in ablution will glitter on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to stress how beneficial the Wudu is. Those parts of the body which are washed regularly in Wudu will be shinning on the day of Judgment.

Hadith No. 134

حدثَنا يحيى بن بكَيرٍ قَالَ حدثَنا الليثُ عن خالد عن سعيد بنِ أَبِى هلاَلٍ عن نعيمٍ الْمجمرِ قَالَ رقيت مع أَبِى هريرةَ علَى ظَهرِ الْمسجِد ، فَتوضأَ فَقَالَ إِنى سمعت النبِى - صلى ا عليه وسلم - يقُولُ إِن أُمتى يدعونَ يوم الْقيامة

غُرا محجل من آثَارِ الْوضوءِ ، فَمنِ استطَاع منكُم أَنْ يطيلَ غُرته فَلْيفْعلْ

Narrated Nu'am Al-Mujmir (RA)

"Once I went up the roof of the Musjid, along with Abu Huraira. He performed ablution and said, "I heard the Prophet saying, "On the Day of Resurrection, my followers will be called "Al-Ghurr-ul-Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly and perfectly)."

Comments

Abu Huraira (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) said that his Ummah will be called "Al-Ghurr-ul-Muhajjaiun" on the day of judgment. "Al-Ghurr" means shinning forehead and face and "Muhajjaium" means (superior horses having while hands and feet). Here it means that this Ummah will be quite distinct from other people on the day of judgment. Earlier people also used to offer Salaah and perform ablution, but they have not been given this distinction. This distinction will be specifically given to this Ummah, they can be recognized from a distance due to radiance which will be emanating from their those parts of the body which are regularly washed in Wudu. So, Abu Huraira (RA) advised the narrator of this Hadith, Nu'am al-Mujmir, that those people who want to increase their area of radiance on the day of judgment should do that. The scholars of Hadith are of the opinion that the last part of this Hadith is from Abu Huraira (RA) and not from Rasulullah (Sallallahu Alaihi Wasallam), it does

not mean that one should wash the body parts in Wudu in excess to what Shariah has defined.

باب لاَ يَتَوَضأُ مِنَ الشك حَتى يَسْتَيقِنَ .

Chapter 4 : One should not repeat ablution if doubted until he is sure (that he has lost his ablution by passing wind)

Purpose of Tarjamatul Baab

In earlier chapter it was said that one should perform Wudu excessively in order to get radiance on the day of judgment. Here Imam Bukhari (RA) cautions that such thing should not be done unnecessarily.

Hadith No. 135

حدثَنا على قَالَ حدثنا سفْيانُ قَالَ حدثَنا الزهرِى عن سعيد بنِ الْمسيبِ وعن عباد بنِ تميمٍ عن عمه أنه شكَا إِلَى رسولِ الله - صلى ا عليه وسلم - الرجلُ الذى يخيلُ إِلَيه أنه يجِد الشىءَ فى الصلاَة . فَقَالَ لاَ ينفَتلْ - أو لاَ ينصرِف - حتى يسمع صوتا أو يجِد رِ ا

Narrated 'Abbas bin Tamim (RA)

My uncle asked Allah's Apostle about a person who imagined to have passed wind during the prayer. Allah' Apostle replied: "He should not leave his prayers unless he hears sound or smells something."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) was asked about a person who frequently got apprehensions that probably his Wudu had become invalid due to Ha-

dath. Rasulullah (Sallallahu Alaihi Wasallam) told him not to give heed to such apprehensions, one should not break Salaah because of such weak apprehensions but only when one is strongly sure that Hadath has occurred to him and that is possible by two things i.e., listening to the sound or of bad smell.

Note: Such apprehensions are usually from Shaitaan who does not want that a bondsman should get good concentration in Salaah, so he puts such apprehension in his mind and thus disturbs him. In this Hadith there is excellent remedy mentioned for such mischief of Shaitaan, i.e., the best form of punishment to Shaitaan is to ignore his tricks.

باب التخْفِيفِ فِى الْوُضُوءِ

Chapter 5 : Curtailment in ablution.

Purpose of Tarjamatul Baab

Imam Bukhari is pointing here towards different type of ablution, like curtailment of Wudu. Ulema have given different explanations as to what curtailment means. Some say that curtailment means washing each part of Wudu only once instead of three times.

Hadith No. 136

حدثَنا على بن عبد الله قَالَ حدثَنا سفْيانُ عن عمرٍو قَالَ أَخبرنِى كُريب عنِ ابنِ عباسٍ أَن النبِى - صلى ا عليه وسلم - نام حتى نفَخ ثُم صلى - وربما قَالَ اضطَجع حتى نفَخ - ثُم قَام فَصلى . ثُم حدثَنا بِه سفْيانُ مرةً بعد مرة عن عمرٍو عن كُريبٍ عنِ ابنِ عباسٍ قَالَ بِت عند خالَتى ميمونةَ لَيلَةً ، فَقَام

النبِى - صلى ا عليه وسلم - من الليلِ ، فَلَما كَانَ فى بعضِ الليلِ قَام النبِى - صلى ا عليه وسلم - فَتوضأُ من شن معلقٍ وضوءًا خفيفًا - يخففُه عمرو ويقَللُه - وقَام يصلى فَتوضأْت نحوا مما توضأَ ، ثُم جِئْت فَقُمت عن يسارِه - وربما قَالَ سفْيانُ عن شماله - فَحولَنِى فَجعلَنِى عن يمينِه ، ثُم صلى ما شاءَ الله ، ثُم اضطَجع ، فَنام حتى نفَخ ، ثُم أَتاه الْمنادى فَآذَنه بِالصلاَة ، فَقَام معه إِلَى الصلاَة ، فَصلى ولَم يتوضأْ . قُلْنا لعمرٍو إِن ناسا يقُولُونَ إِن رسولَ الله - صلى ا عليه وسلم - تنام عينه ولاَ ينام قَلْبه . قَالَ عمرو سمعت عبيد بن عميرٍ يقُولُ رؤيا الأَنبِياءِ وحى ، ثُم قَرأَ (إِنى أَرى فى الْمنامِ أَنى أَذْبحك)

Narrated Kuraib (RA)

Ibn 'Abbas said, "The Prophet slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn 'Abbas added: "I stayed overnight in the house of my aunt, Maimuna, the Prophet slept for a part of the night, (See Fateh-al-Bari page 249, Vol. 1), and late in the night, he got up and performed ablution from a hanging water skin, a light (perfect) ablution and stood up for the prayer. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allah wished, and again slept till his breath sounds were heard. Later on the Mua'dhdhin (callmaker for the prayer) came to him and informed him that it was time for Prayer. The Prophet went with him for the prayer without performing a new ablution." (Sufyan said to 'Amr that some people said, "The

eyes of Allah's Apostle sleep but his heart does not sleep." 'Amr replied, "I heard 'Ubaid bin 'Umar saying that the dreams of Prophets were Divine Inspiration, and then he recited the verse: 'I (Abraham) see in a dream, (O my son) that I offer you in sacrifice (to Allah)." (37.102)

Comments

Sleep of Prophets: It is narrated in one Hadith that Rasulullah (Sallallahu Alaihi Wasallam) said that his eyes sleep and his Qalb does not sleep. So, when Qalb does not sleep, such sleep will not break the Wudu of a prophet. It is also mentioned in narrations that the dream of prophets is also a Divine inspiration and one dreams while in sleep alone. Keeping these things in view, it can be understood as to why Rasulullah (Sallallahu Alaihi Wasallam) did not make fresh Wudu after getting up from such deep sleep in which he also snored. At other time, as mentioned in the Hadith of this chapter, Rasulullah (Sallallahu Alaihi Wasallam) made light Wudu after getting up from sleep. Learned scholars differ in their opinion regarding the issue of light Wudu as to what it really means. As already mentioned that some say that light Wudu means to wash each part only once.

باب إِسْبَاغِ الْوُضُوءِ

وَقَالَ ابن عمر إسباغُ الْوضوءِ الإِنقَاءُ .

Chapter 6 : To perform complete (perfect) Wudu.

And Ibn Umar (RA) said “The complete Wudu means to clean all parts perfectly”.

Purpose of Tarjamatul Baab

In earlier chapter curtailment in Wudu was mentioned and here Imam Bukhari wants to make it clear that Wudu is primarily meant for cleanliness and one would get cleanliness only after making perfect Wudu i.e., nicely washing and rubbing each part three times in order to clean it.

Hadith No. 137

حدثَنا عبد الله بن مسلَمةَ عن مالك عن موسى بنِ عقْبَةَ عن كُريبٍ مولَى ابنِ عباسٍ عن أُسامةَ بنِ زيد أنه سمعه يقُولُ دفَع رسولُ الله - صلى ا عليه وسلم - من عرفَةَ حتى إِذَا كَانَ بِالشعبِ نزلَ فَبالَ ، ثُم توضأَ ولَم يسبِغِ الْوضوءَ . فَقُلْت الصلاَةَ يا رسولَ الله . فَقَالَ الصلاَةُ أَمامك . فَركب ، فَلَما جاءَ الْمزدلفَةَ نزلَ فَتوضأَ ، فَأَسبغَ الْوضوءَ ، ثُم أُقيمت الصلاَةُ فَصلى الْمغرِب ، ثُم أَناخ كُل إِنسان بعِ ه فى منزِله ، ثُم أُقيمت الْعشاءُ فَصلى ولَم يصل بينهما .

Narrated Usama bin Zaid (RA)

Allah's Apostle proceeded from 'Arafat till he reached the mountain pass, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, ("Is it the time for) the prayer, O Allah's Apostle?" He said, "The (place of) prayer is ahead of you." He rode till he reached Al-Muzdalifa, he dismounted and performed ablution and a perfect one, The (call for) Iqama was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the Iqama was pronounced for the 'Isha' prayer which

the Prophet led and no prayer was offered in between the two . prayers ('Isha' and Maghrib).

Comments

What is Isbaag-ul-Wudu (complete Wudu)?

It means to perform Wudu with all its pre-requisites like washing each part three times, rubbing each part nicely and doing it completely as per Sunnah. Muslim has quoted on the authority of Abu Huraira (RA) that Rasulullah (Sallallahu Alaihi Wasallam) said:

ألا أدلكم على ما حوا ا به ا طايا و يرفع به الدرجات قالوا بلى يا

رسول ا قال إسباغ الوضوء على ا كاره

"Should I not tell you that thing by virtue of which Allah Ta'ala waves off the mistakes and elevates the rank". The people said "Yes, O Apostle of Allah". He (Sallallahu Alaihi Wasallam) said, "To perform the Wudu with perfection even if it is burdensome (e.g., during cold season or when one is too tired etc.)

Always try to remain with Wudu

Wudu is basically for Salaah, but it is preferable for a Muslim to remain always with Wudu as was the habit of Rasulullah (Sallallahu Alaihi Wasallam) which is evident fro the Hadith in which Ibn Abbas (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) started his journey from Arafat (during Haj) and on the way he stopped in a valley where he got down from the camel and urinated, then performed light Wudu but did not offer Salaah, as Magrib and Isha Salaah are to be combined on 9th Zil-Hajj and are to be offered in Muzdalifah in Isha time. Why did Rasulullah (Sallallahu Alaihi Wa-

sallam) perform Wudu on his way when he was not going to offer Salaah? The answer is simple that he used to remain with Wudu all the time as he himself said that he wants to meet Allah in such a condition that he would be with Wudu.

Combining Magrib and Isha Salaah at Muzdalifah during Haj

On the day of Arafah (i.e., 9th of Zil-Hajj), the Haj pilgrims have to leave Arafat for Muzdalifah after sunset and Magrib Salaah is not to be offered at Arafat or on the way but is to be offered at Muzdalifah alongwith Isha Salaah at the Isha time with one Azaan and two Iqaamah.

As per Imam Abu Haniefa (RA), the timings of Salaah change on the day of Arafat, so the Magrib time on that day is not after sunset but is at Isha time. So, as per him, if someone offers Magrib at its usual time even in Muzdalifah, he will have to repeat it. Imam Maalik permits to offer Magrib Salaah at Arafat or on the way if there is some genuine reason due to which one could not reach Muzdalifah in time.

باب غَسْلِ الْوَجْهِ بِالْيَدَيْنِ مِنْ غَرْفَةٍ وَاحِدَةٍ

Chapter 7 : Washing of face using two hands with single handful of water.

Purpose of Tarjamatul Baab

In Wudu, the mouth is rinsed with handful of water taken in one hand. Similarly for cleaning the nose, only one hand is used by taking handful of water. Here,

this might have given the impression that the face is also to be washing with only one hand, Imam Bukhari removes this doubt by clearly mentioning that the face is to be washed using two hands with single handful of water.

Hadith No. 138

حدثَنا محمد بن عبد الرحيمِ قَالَ أخبرنا أبو سلَمةَ الْخزاعى منصور بن سلَمةَ قَالَ أخبرنا ابن بِلاَلٍ - يعنِى سلَيمانَ - عن زيد بنِ أسلَم عن عطَاءِ بنِ يسارٍ عن ابنِ عباسٍ أنه توضأَ فَغسلَ وجهه ، ثُم أخذَ غَرفَةً من ماءٍ ، فَمضمض بِها واستنشق ، ثُم أخذَ غَرفَةً من ماءٍ ، فَجعلَ بِها هكَذَا ، أَضافَها إِلَى يده الْأخرى ، فَغسلَ بِهما وجهه ، ثُم أخذَ غَرفَةً من ماءٍ ، فَغسلَ بِها يده الْيمنى ، ثُم أخذَ غَرفَةً من ماءٍ ، فَغسلَ بِها يده الْيسرى ، ثُم مسح بِرأْسه ، ثُم أخذَ غَرفَةً من ماءٍ فَرش علَى رِجله الْيمنى حتى غَسلَها ، ثُم أخذَ غَرفَةً أُخرى ، فَغسلَ بِها رِجلَه - يعنِى الْيسرى - ثُم قَالَ هكَذَا رأَيت رسولَ الله - صلى ا علَيه وسلم - يتوضأُ

Narrated 'Ata' bin Yasar (RA)

Ibn 'Abbas performed ablution and washed his face (in the following way): He took out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another

handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allah's Apostle performing ablution in this way."

Comments

This Hadith teaches the method of performing Wudu as per Sunnah of Rasulullah (Sallallahu Alaihi Wasallam).

باب التسْمِيَةِ عَلَى كُل حَالٍ وَعِنْدَ الْوِقَاعِ

Chapter 8 : To begin everything with the name of Allah and even when going to wife.

Purpose of Tarjamatul Baab

Imam Bukhari is of the opinion that it is mandatory to recite Tashmiyah (Bismillah-ir-Rahmaan-ir-Rahim) before one starts to perform Wudu, but he could not find any Hadith in this connection which could fulfil his criteria.

Imam Ahmad says that he does not know that there is any authentic Hadith favouring this view. By quoting this Hadith here, Imam Bukhari wants to prove his point that Tasmiyah is a must before Wudu, since it is preferable to start everything with the name of Allah even the sexual intercourse with one's wife, then why it should not be mandatory before Wudu? So, here Imam Bukhari proves his point indirectly.

Hadith No. 139

حدثَنا على بن عبد الله قَالَ حدثَنا جرير عن منصورٍ عن سالمِ بنِ أَبِى الْجعد

عن كُريبٍ عن ابنِ عباسٍ يبلُغُ بِهِ النبِى - صلى ا عليه وسلم - قَالَ لَو أن أحدكُم إِذَا أتى أهلَه قَالَ بِسمِ الله اللهم جنبنا الشيطَانَ وجنبِ الشيطَانَ ما رزقْتنا . فَقُضى بينهما ولَد ، لَم يضره

Narrated Ibn 'Abbas (RA)

The Prophet said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring."

Comments

Shaitan has natural attraction towards filthy things and obscenity, that is why he tries to infiltrate in all such places like toilets, where a person uncovers his private parts and during sexual intercourse. Shaitan has been given the power to influence people and to inculcate in them evil instincts. The recitation of the name of Allah becomes a barrier between a person and Shaitan and he cannot have influence on that person who starts any of his jobs with the name of Allah. When a man approaches his wife and does not take the name of Allah, Shaitan participates in their act and if they get an offspring out of this intercourse, that offspring will also have the influence of Shaitan. On the contrary if a man takes the name of Allah at the time of intercourse, the couple along with their offspring would get protection against the Shaitan.

Tasmiyah necessarily does not mean Bismillah

only. It means to remember Him in whatever possible situation. Here Rasulullah (Sallallahu Alaihi Wasallam) teaches us the Dua which should be recited before one approaches his wife for sexual intercourse.

باب مَا يَقُولُ عِنْدَ الْخَلاَءِ

Chapter 9 : What is to be said while going to the toilet.

Purpose of Tarjamatul Baab

In earlier chapter it was said that one should recite Tasmiyah at the beginning of executing any job. Here a question would have arisen in the minds of people as to what about while going to toilet. Imam Bukhari answers it by quoting this Hadith here.

<u>Hadith No. 140</u>

حدثَنا آدم قَالَ حدثَنا شعبةُ عن عبد الْعزِيزِ بنِ صهيبٍ قَالَ سمعت أَنسا يقُولُ كَانَ النبِى - صلى ا عليه وسلم - إِذَا دخلَ الْخلاَءَ قَالَ اللهم إِنى أَعوذُ بِك من الْخبث والْخبائث . تابعه ابن عرعرةَ عن شعبةَ . وقَالَ غُندر عن شعبةَ إِذَا أَتى الْخلاَءَ . وقَالَ موسى عن حماد إِذَا دخلَ . وقَالَ سعيد بن زيد حدثَنا عبد الْعزِيزِ إِذَا أَراد أَنْ يدخلَ .

Narrated Anas (RA)

"*Whenever the Prophet went to answer the call of nature, he used to say, "Allah-umma inni a'udhu bika minal khubuthi wal khaba'ith i.e. O Allah, I seek refuge with You from all offensive and wicked things (evil deeds and evil spirits)."*

Comments

As already mentioned that Shaitan has predilection towards dirty things and toilet is one of them, so the believers are taught by the beloved Prophet (Sallallahu Alaihi Wasallam) that they should first seek refuge in Allah Ta'ala against this accursed enemy i.e., Shaitan before entering the toilet so that they can remain safe from his evil effects. From this one can understand how perfect and comprehensive the Islamic teachings are, that not a single aspect of life whether trivial or vital is left unattended.

باب وَضْعِ الْمَاءِ عِنْدَ الْخَلاَءِ .

Chapter 10 : To keep water at the toilet place.

Purpose of Tarjamatul Baab

The Arab people usually used clay to clean their private parts after attending the call of nature and then after shifting to a separate place, used water to obtain complete cleanliness.

<u>Hadith No. 141</u>

حدثنا عبد الله بن محمد قَالَ حدثَنا هاشم بن الْقَاسِمِ قَالَ حدثَنا ورقَاءُ عن عبيد الله بنِ أَبِى يزِيد عنِ ابنِ عباسٍ أَن النبِى - صلى ا عليه وسلم - دخلَ الْخلاَءَ ، فَوضعت لَه وضوءًا قَالَ من وضع هذَا . فَأُخبِر فَقَالَ اللهم فَقهه فى الدينِ

Narrated Ibn 'Abbas (RA)

"Once the Prophet entered a lavatory and I placed wa-

ter for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn 'Abbas) a learned scholar in religion (Islam)."

Comments

This is a famous Hadith narrated by Ibn Abbas (RA). He says that once during his youth he saw Rasulullah (Sallallahu Alaihi Wasallam) going to attend the call of nature. He thought that Rasulullah (Sallallahu Alaihi Wasallam) needed water for Istinja that time, so he of his own kept water nearby in some pot in such a way that once Rasulullah (Sallallahu Alaihi Wasallam) would come out and he would see water and use it. Rasulullah (Sallallahu Alaihi Wasallam) was very much pleased on seeing the water at the time of need. He (Sallallahu Alaihi Wasallam) enquired about it and was told that it was kept by Ibn Abbas (RA). Rasulullah (Sallallahu Alaihi Wasallam) was very pleased with Ibn Abbas (RA) and made Dua for him. It was by virtue of this Dua that Ibn Abbas (RA) was bestowed by Almighty Allah with the special understanding of Qur'an at a very young age.

Lessons from the Hadith

1. It is preferable to use water for Istinja.
2. It is of great benefit to serve the elders.
3. The Dua of pious people helps in a big way.
4. The elders should make Dua for youngsters who serve them.

بِاب لاَ تُسْتَقْبَلُ الْقِبْلَةُ بِغَائِطٍ أَوْ بَوْلٍ إِلا عِنْدَ الْبِنَاءِ جِدَارٍ أَوْ نَحْوِهِ .

Chapter 11 : Do not face Qiblah while defecating or urinating except when you are behind a building, a wall or something like that.

Purpose of Tarjamatul Baab

This is a controversial issue among different schools of thought. Imam Bukhari (RA) along with Imam Shafa'ee (RA) and Imam Maalik (RA) are of the opinion that it is not permissible for one to face Qiblah or turn his back towards it while urinating or defecation in open places, but it is permissible to do so if one is behind a building, a wall or something like that (toilets etc). As per Imam Haniefa (RA), it is neither permissible in open places nor in toilets etc. As per Imam Ahmad (RA) facing Qiblah is never permissible but it may be permissible to turn one's back towards it if there is a wall etc.

<u>Hadith No. 142</u>

حدثَنا آدم قَالَ حدثَنا ابن أَبِى ذئْبٍ قَالَ حدثَنا الزهرِى عن عطَاءِ بنِ يزِيد اللَّيثى عن أَبِى أَيوب الأَنصارِى قَالَ قَالَ رسولُ الله - صلى ا عليه وسلم - إِذَا أَتى أَحدكُم الْغائطَ فَلاَ يستقْبِلِ الْقبلَةَ ولاَ يولها ظَهره ، شرقُوا أَو غَربوا

Narrated Abu Aiyub Al-Ansari (RA)

Allah's Apostle said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west."

This Hadith is narrated by a famous Sahaabi -

Abu Ayyub Ansari (RA), who had the privilege to host Rasulullah (Sallallahu Alaihi Wasallam) when the later migrated to Madina from Makkah (i.e., Hijrat). At that time everyone wanted to become host of Rasulullah (Sallallahu Alaihi Wasallam). To solve this issue, Rasulullah (Sallallahu Alaihi Wasallam) told them to leave his she-camel free and the place where she would sit, the owner of that house would be his host because of the fact that the she-camel would act under the divine instruction. When the she-camel of Rasulullah (Sallallahu Alaihi Wasallam) was released, she sat in front of the house of Hadhrat Abu Ayyub Ansari (RA) and as such he got the honour to host Rasulullah (Sallallahu Alaihi Wasallam) in Madina.

Hadhrat Abu Ayyub Ansari (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) said that whosoever goes to attend the call of nature i.e., either to defeacate or urinate, he should avoid to face Qibla or turn his back towards it. Khana Ka'ba has been decreed Qiblah of believers by Allah Ta'ala and is highly blessed and honoured place on the face of earth. It was constructed by angels for Adam (AS), then by the blessed prophets like Hadhrat Ibrahim and Hadhrat Ismaiel. Even a simple look at Khana Ka'ba fetches a lot of reward. The believers have been asked to honour it with full reverence and it is part of the same reverence that they have been forbidden to face or turn their backs towards it while defecating or urinating. Though there is difference of opinion among the learned scholars and jurists on the issue whether to face Qiblah behind a wall is permissible or not, yet it seems to be quite safe not to do so during this act in all circumstances.

باب مَنْ تَبرزَ عَلَى لَبِنَتيْنِ .

Chapter 12 : One who egests while sitting on two bricks.

Purpose of Tarjamatul Baab

Arab people used to attend the call of nature in open spaces out of the locality and looked for some low level place which would keep them out of the sight from others. As the days passed on and the population increased, the need for having toilets in the locality arose along with the question whether egesting while sitting on two foot rests like bricks etc in the toilet was permissible or not.

<u>Hadith No. 143</u>

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن يحيى بنِ سعيد عن محمد بنِ يحيى بنِ حبانَ عن عمه واسعِ بنِ حبانَ عن عبد الله بنِ عمر أنه كَانَ يقُولُ إِن ناسا يقُولُونَ إِذَا قَعدت علَى حاجتك ، فَلاَ تستقْبِلِ الْقبلَةَ ولاَ بيت الْمقْدسِ . فَقَالَ عبد الله بن عمر لَقَد ارتقَيت يوما علَى ظَهرِ بيت لَنا ، فَرأَيت رسولَ الله - صلى ا عليه وسلم - علَى لَبِنتينِ مستقْبِلاً بيت الْمقْدسِ لحاجته . وقَالَ لَعلك من الذين يصلونَ علَى أَوراكهم ، فَقُلْت لاَ أَدرِى والله . قَالَ مالك يعنِى الذى يصلى ولاَ يرتفع عنِ الأَرضِ ، يسجد وهو لاَصق بِالأَرضِ .

Narrated 'Abdullah bin 'Umar (RA)

People say, "Whenever you sit for answering the call of nature, you should not face the Qibla or Bait-ul-Maqdis

(Jerusalem)." I told them. "Once I went up the roof of our house and I saw Allah's Apostle answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis (Jerusalem) (but there was a screen covering him. '

Comments

In earlier chapters we have seen that it was not permissible to face Qiblah in toilets. The people of Madina were of the opinion that probably it was also not permissible to face Bait-ul-Maqdis (i.e., Masjid Aqsa) while sitting for toilet purposes. Ibn Umar (RA) in this Hadith clears that confusion saying that he had seen Rasulullah (Sallallahu Alaihi Wasallam) facing Bait-ul-Muqdis while sitting for toilet purposes on two bricks.

باب خُرُوجِ النسَاءِ إِلٰى الْبَرَازِ

Chapter 13 : The going out of women for answering the call of nature.

Purpose of Tarjamatul Baab

Islam has given great respect to women. It cuts the roots of all things which can lead to molestation or harassment of women. For this purpose, Islam wants the women to remain in veil. Now the question is whether the women should go out of their homes for answering the call of nature if they don't have the toilet facilities at home. Imam Bukhari here says that it is permissible for women to do so.

<u>Hadith No. 144</u>

حدثَنا يحيى بن بكيرٍ قَالَ حدثَنا الليثُ قَالَ حدثَنِى عقَيلٌ عنِ ابنِ شهابٍ عن

عروةَ عن عائشةَ أن أزواج النبِى - صلى ا عليه وسلم - كُن يخرجن بِالليلِ إِذَا تبرزنَ إِلَى الْمناصعِ - وهو صعيد أَفْيح - فَكَانَ عمر يقُولُ للنبِى - صلى ا عليه وسلم - احجب نِساءَك . فَلَم يكُن رسولُ الله - صلى ا عليه وسلم - يفْعلُ ، فَخرجت سودةُ بِنت زمعةَ زوج النبِى - صلى ا عليه وسلم - لَيلَةً من الليالى عشاءً ، وكَانت امرأَةً طَوِيلَةً ، فَناداها عمر أَلاَ قَد عرفْناك يا سودةُ . حرصا علَى أَنْ ينزِلَ الْحجاب ، فَأَنزلَ الله آيةَ الْحجابِ.

Narrated 'Aisha (RA)

The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Madina) to answer the call of nature at night. 'Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam'a the wife of the Prophet went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

<u>Hadith No. 145</u>

حدثَنا زكَرِياءُ قَالَ حدثَنا أَبو أُسامةَ عن هشامِ بنِ عروةَ عن أَبِيه عن عائشةَ عنِ النبِى - صلى ا عليه وسلم - قَالَ قَد أُذنَ أَنْ تخرجن فى حاجتكُن . قَالَ هشام يعنِى الْبراز .

Narrated 'Aisha (RA)

The Prophet said to his wives, "You are allowed to go

out to answer the call of nature. "

Comments

During the days of Rasulullah (Sallallahu Alaihi Wasallam), people were not having toilet facilities inside their homes. They used to go out in open spaces to attend the call of nature. In Madina, there was a separate open place specially earmarked for women for this purpose. The women used to adjust their dietary habits in such a way that they needed to attend the call of nature only during nights and that too under veil. Hadhrat Umar (RA) did not like this particularly for Azwaj-i-Muhahhiraat (wives of Rasulullah (Sallallahu Alaihi Wasallam)), so he used to request Rasulullah (Sallallahu Alaihi Wasallam) to instruct his wives not to come out of their homes. But, since Rasulullah (Sallallahu Alaihi Wasallam) used to do everything under the Divine command (Wahy), so only to wait for the Wahy he always remained silent whenever Hadhrat Umar (RA) raised this issue. One day one of the wives of Rasulullah (Sallallahu Alaihi Wasallam), namely Hadhrat Sawdah bint Zama' went out at night to answer the call of nature. Though she was under veil but due to her taller height, Hadhrat Umar (RA) recognized her and he shouted at her saying that he had recognized her. By this he wanted to tell her that her veil was not enough to hide her and secondly he wanted that Rasulullah (Sallallahu Alaihi Wasallam) should consider his request that these women should not be allowed to go out like this. Hadhrat Sawdah bint Zama' turned back and told the whole episode to Rasulullah (Sallallahu Alaihi Wasallam) and at that very time Allah Ta'ala revealed the verses of veil to Ra-

sulullah.

Hadhrat Umar (RA) used to say that Allah Ta'ala revealed the verses of Hijaab as per his desire.

Some clarifications

It is narrated in another narration that the verses of Hijaab were revealed in relation to the incident of Walimah (the marriage party hosted on the second day of marriage) of Hadhrat Zainab bint Jahash. When the marriage ceremony of Rasulullah (Sallallahu Alaihi Wasallam) with Zainab bint Jahash (RA) took place, Rasulullah (Sallallahu Alaihi Wasallam) invited people for Walimah. People kept on coming to the house of Rasulullah (Sallallahu Alaihi Wasallam) and indulged in gossiping after finishing the meals and stayed for longer time than needed. Rasulullah (Sallallahu Alaihi Wasallam) felt uncomfortable by this; he wanted the people to leave so that he could carry on his personal work but he felt shy in telling them to leave. It was at that time the verses of Hijaab were revealed to Rasulullah (Sallallahu Alaihi Wasallam). In the Hadith of this chapter, it is mentioned that these verses were revealed in relation to Hadhrat Sawdah bint Zama'. The scholars of Hadith have answered this query by saying that actually this verse has been revealed twice, first in relation to Walimah of Zainab bint Jahash (RA) and second time in relation to Sawdah bint Zama'. Both times it was as per the desire of Hadhrat Umar (RA) (Eidha'ul Bukhari).

بَاب التَبرز فِى الْبُيُوتِ

Chapter 14 : To defaecate in houses.

Purpose of Tarjamatul Baab

Toilets are considered dirty places and Shaitan has special predilection towards dirty places, so the question was whether constructing a toilet in the house was permissible or not. Imam Bukhari (RA) answers in affirmative i.e., it is permissible to have a toilet within the houses.

Hadith No. 146

حدثَنا إِبراهيم بن الْمنذرِ قَالَ حدثَنا أَنس بن عياضٍ عن عبيد الله عن محمد بنِ يحيى بنِ حبانَ عن واسعِ بنِ حبانَ عن عبد الله بنِ عمر قَالَ ارتقَيت فَوق ظَهرِ بيت حفْصةَ لبعضِ حاجتى ، فَرأَيت رسولَ الله - صلى ا عليه وسلم - يقْضى حاجته مستدبِر الْقبلَة مستقْبِلَ الشأْمِ .

Narrated 'Abdullah bin 'Umar (RA)

I went up to the roof of Hafsa's house for some job and I saw Allah's Apostle answering the call of nature facing Sham (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qibla.

Hadith No. 147

حدثَنا يعقُوب بن إِبراهيم قَالَ حدثَنا يزِيد بن هارونَ قَالَ أَخبرنا يحيى عن محمد بنِ يحيى بنِ حبانَ أَن عمه واسع بن حبانَ أَخبره أَن عبد الله بن عمر أَخبره قَالَ لَقَد ظَهرت ذَات يومٍ علَى ظَهرِ بيتنا ، فَرأَيت رسولَ الله - صلى ا عليه وسلم - قَاعدا علَى لَبِنتينِ مستقْبِلَ بيت الْمقْدسِ .

Narrated 'Abdullah bin 'Umar (RA)

Once I went up the roof of our house and saw Allah's

Apostle answering the call of nature while sitting over two bricks facing Bait-ul-Maqdis (Jerusalem).

Comments

These narrations have been quoted earlier as well. Here these have been quoted as proof for permission to construct a toilet within the house. Though Shaitan has special affinity for such dirty places like latrines, the believers have been taught the Dua to be recited before entering the latrine which will keep the accursed Shaitan away.

باب الِاسْتِنْجَاءِ بِالْمَاءِ

Chapter 15 : To wash the private parts with water after answering the call of nature.

Purpose of Tarjamatul Baab

Some people were of the opinion that to use water for Istinja (washing private parts) is not proper because they had the notion that water was too sacred to be used for such a purpose. Imam Bukhari (RA) clears the confusion by saying that to use water for Istinja is permissible.

<u>Hadith No. 148</u>

حدثَنا أَبو الْوليد هشام بن عبد الْملك قَالَ حدثَنا شعبةُ عن أَبِى معاذ - واسمه عطَاءُ بن أَبِى ميمونةَ - قَالَ سمعت أَنس بن مالك يقُولُ كَانَ النبِى - صلى ا عليه وسلم - إِذَا خرج لحاجته أَجِىءُ أَنا وغُلاَم معنا إِداوةٌ من ماءٍ . يعنِى يستنجِى بِه

Narrated Anas bin Malik (RA)

Whenever Allah's Apostle went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hisham commented, "So that he might wash his private parts with it.)"

Comments

Allah Ta'ala revealed a verse in the Qur'an in praise of the people of Quba. The verse is:

فيه رِجالٌ يحبونَ أنْ يتطَهروا والله يحب الْمطهرِين

"In it are men who love to be purified; and Allah loveth those who make themselves pure". (9:108)

Quba is a place few kilometers from Madina. On the day of Hijrah Rasulullah (Sallallahu Alaihi Wasallam) first stopped at Quba and stayed there for few days before leaving for Madina. In the above mentioned verse, Allah Ta'ala praised the cleanliness habits of the people of Quba. Rasulullah (Sallallahu Alaihi Wasallam) asked these people what methods they were adapting to get cleanliness. They told him that they take a bath for ritual ablution (Gusul) and use water for Istinja. So, this verse clearly mentions that Allah Ta'ala likes the use of water for Istinja. In this Hadith Hadhrat Anas (RA) says that he used to take water for Rasulullah (Sallallahu Alaihi Wasallam) for Istinja purpose.

باب مَنْ حُمِلَ مَعَهُ الْمَاءُ لِطُهُورِهِ .

وقَالَ أبو الدرداءِ أَلَيس فيكُم صاحب النعلَينِ والطهورِ والْوِساد

Chapter 16 : One who carried water with him for Tahaarah (purification).

And Abu Darda (RA) said: Is the carrier of shoes, water for Wudu, and pillow not amongst you.

Purpose of Tarjamatul Baab

Learned scholars say that by choosing this title Imam Bukhari (RA) wants to convey that it is permissible to take help from others for making Wudu.

Hadhrat Alqamah (RA), a famous student of Hadhrat Ibn Masood (RA) and one of the distinguished Taaba'ee says that once he went to Syria where in a Musjid he offered two Ra'akts of Salaah and after that invocated to Almighty Allah to bestow him with the company of some pious man (Wali). After some time a man of Allah namely Abu Darda (RA) entered the Musjid and asked Alqamah wherefrom he was. Alqamah told him that he was from Kufah. Abu Darda (RA) then asked him, why he made such an invocation when a person of the status of Ibn Masood (RA) was there - who was very close to Rasulullah (Sallallahu Alaihi Wasallam) to the extent that he used to carry his shoes, arrange things for Istinja, carry things like Miswaak and pillow. By quoting this incident Imam Bukhari (RA) wants to prove his point.

<u>Hadith No. 149</u>

حدثَنا سلَيمانُ بن حربٍ قَالَ حدثَنا شعبةُ عن أَبِى معاذ - هو عطَاءُ بن أَبِى ميمونةَ - قَالَ سمعت أَنسا يقُولُ كَانَ رسولُ الله - صلى ا عليه وسلم - إِذَا خرج لحاجته تبِعته أَنا وغُلاَم منا معنا إِداوةٌ من ماءٍ .

Narrated Anas (RA)

Whenever Allah's Apostle went to answer the call of na-

ture, I along with another boy from us used to go behind him with a tumbler full of water.

Comments

When Rasulullah (Sallallahu Alaihi Wasallam) came to Madina, he asked for a helper. Hadhrat Talha (RA) presented Hadhrat Anas (RA), who was a young boy at that time to Rasulullah (Sallallahu Alaihi Wasallam). Hadhrat Anas (RA) served Rasulullah (Sallallahu Alaihi Wasallam) for ten years.

بِاب حَمْلِ الْعَنَزَةِ مَعَ الْمَاءِ فِى الِاسْتِنْجَاءِ .

Chapter 17 : To carry a spearheaded stick along with water for Istinja.

Purpose of Tarjamatul Baab

In this chapter the word of "Anza" is extra.

<u>Hadith No. 150</u>

حدثَنا محمد بن بشارٍ قَالَ حدثَنا محمد بن جعفَرٍ قَالَ حدثَنا شعبةُ عن عطَاءِ بنِ أَبِى ميمونةَ سمع أَنس بن مالك يقُولُ كَانَ رسولُ الله - صلى ا عليه وسلم - يدخلُ الْخلاَءَ ، فَأَحملُ أَنا وغُلاَم إِداوةً من ماءٍ ، وعنزةً ، يستنجِى بِالْماءِ . تابعه النضر وشاذَانُ عن شعبةَ . الْعنزةُ عصا علَيه زج .

Narrated Anas bin Malik (RA)

Whenever Allah's Apostle went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an 'Unza (spear-headed stick).

Comments

Unza is a stick which is fitted with a pointed iron cap at its tip. Rasulullah (Sallallahu Alaihi Wasallam) and Sahaaba (RA) used to carry it for different purposes, e.g., to dig out clay for Istinja, to keep harmful animals away when needed, to use it as a Sutrah (Sutrah means a stick or something which is fixed into the ground in front by a person who intends to offer Salaah in an open place. Since it is not permissible for anyone to cross in front of a person offering Salaah. By keeping Sutrah in front there is no problem for anyone to cross from the front). Moreover, it was also used as an indication for people not to cross beyond the point where it was fixed as someone is attending the call of nature at this place.

باب النهْىِ عَنْ الاِسْتِنْجَاءِ بِالْيَمِ ِ .

Chapter 18 : Prohibition to clean the private parts with the right hand.

Purpose of Tarjamatul Baab

Since Imam Bukhari (RA) is discussing Istinja in these chapters, so he has in between got the chapter that it is prohibited to use right hand to clean ones private parts i.e., to do Istinja with ones right hand.

<u>Hadith No. 151</u>

حدثَنا معاذُ بن فَضالَةَ قَالَ حدثَنا هشام - هو الدستوائى - عن يحيى بنِ أَبِى كَث ٍ عن عبد الله بنِ أَبِى قَتادةَ عن أَبِيه قَالَ قَالَ رسولُ الله - صلى ا عليه وسلم - إِذَا شرِب أَحدكُم فَلاَ يتنفس فى الإِناءِ ، وإِذَا أَتى الْخلاَءَ فَلاَ يمس ذَكَره بِيمينِه ، ولاَ يتمسح بِيمينِه

Narrated Abu Qatada (RA)

Allah's Apostle said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand."

Comments

Islam is the religion of nature; it has the distinction of assigning everything its job which befits its nature. Similarly, Allah Ta'ala likes the usage of right hand for honourable jobs and not for things like Istinja etc as is mentioned in this Hadith. However the learned scholars are of the opinion that this prohibition of using right hand for Istinja is not obligatory but it is among etiquettes. Imam Bukhari (RA) also does not think that this prohibition is obligatory.

How to drink water?

The other etiquette taught in this Hadith is about the method of drinking water. It is not proper to breath into the pot containing water. The reason is obvious because breathing into the pot will contaminate it. It is also not proper to drink whole glass of water in one go. It is Sunnah to drink in three breaths.

باب لاَ يُمْسِكُ ذَكَرَهُ بِيَمِينِهِ إِذَا بَالَ .

Chapter 19 : One should not hold his penis with his right hand while micturating.

Purpose of Tarjamatul Baab

Ibn Hajr (RA) says that in previous chapter it was

mentioned that it is prohibited to touch ones penis and in this chapter Imam Bukhari says that this prohibition is restricted only during the act of micturition and not always.

Hadith No. 152

حدثَنا محمد بن يوسف قَالَ حدثَنا الأَوزاعى عن يحيى بنِ أَبِى كَثِيرٍ عن عبد الله بنِ أَبِى قَتادةَ عن أَبِيه عنِ النبِى - صلى ا عليه وسلم - قَالَ إِذَا بالَ أَحدكُم فَلاَ يأْخذَن ذَكَره بِيمينِه ، ولاَ يستنجِى بِيمينِه ، ولاَ يتنفس فى الإِناءِ

Narrated Abu Qatada (RA)

The Prophet said, "Whenever anyone of you passes urine he should not hold his penis or clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil ."

Comments

This Hadith mentions the same things as in previous Hadith except that the prohibition to touch ones penis has been restricted to the act of maturation only.

باب الِاسْتِنْجَاءِ بِالْحِجَارَةِ

Chapter 20 : To clean the private parts with stones.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to prove that doing Istinja with stones or clay pieces is permissible because some people believed that it was not permissible to use these for Istinja.

Hadith No. 153

حدثَنا أَحمد بن محمد الْمكى قَالَ حدثَنا عمرو بن يحيى بنِ سعيد بنِ عمرٍو الْمكى عن جده عن أَبِى هريرةَ قَالَ اتبعت النبِى - صلى ا عليه وسلم - وخرج لحاجته ، فَكَانَ لاَ يلْتفت فَدنوت منه فَقَالَ ابغنِى أَحجارا أَستنفض بِها - أَو نحوه - ولاَ تأْتنِى بِعظْمٍ ولاَ روث . فَأَتيته بِأَحجارٍ بِطَرف ثيابِى فَوضعتها إِلَى جنبِه وأَعرضت عنه ، فَلَما قَضى أَتبعه بِهِن .

Narrated Abu Huraira (RA)

"I followed the Prophet while he was going out to answer the call of nature. He was not used to look this way or that. So, when I approached near him he said to me, "Fetch for me some stones for ' cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung." So I brought the stones in the corner of my garment and placed them by his side and I then went away from him. When he finished (from answering the call of nature) he used, them".

Comments

Hadhrat Abu Huraira (RA) says that one day Rasulullah (Sallallahu Alaihi Wasallam) came out to attend the call of nature and I followed him quietly with the intention to render him some service. Rasulullah (Sallallahu Alaihi Wasallam) did not see here or there and went straight ahead, Abu Huraira (RA) came nearer and revealed his intention of rendering any service. Rasulullah (Sallallahu Alaihi Wasallam) asked him to get some stones or clay pieces for him so that he could use them for Istinja. This proves that using of these things

for Istinja is permissible. Rasulullah (Sallallahu Alaihi Wasallam) at the same time asked him not to bring bones or dung for the purpose. This proves that it is not permissible to use bones or dung for Istinja. It is quoted in some narrations that fresh bones and dung is the food of Jinns. Abu Nayeem has quoted on the authority of Ibn Masood (RA) that Rasulullah (Sallallahu Alaihi Wasallam) said that the Jinns from Naseebayn came to him and requested him that they should be given food, Rasulullah (Sallallahu Alaihi Wasallam) gave them bones and dung. It is said that when Jinns pass by a fresh bone, it gets its flesh back which is then consumed by Jinns. For this purpose it has been forbidden in the Hadith to use bones or dung for Istinja. Ulema say that this prohibition is only with regard to fresh bones and not old ones as it is quoted that Hadhrat Umar (RA) had used old camel bone for Istinja. Similarly, it has been inferred that it is not permissible to use any food stuff for Istinja or any other thing which is respectable or useful like paper etc.

باب لاَ يُسْتَنْجَى بِرَوْثٍ .

Chapter 21 : Don’t clean the private parts with dung.

Purpose of Tarjamatul Baab

(here Hadith has been explained and not tarjamatul baab).

Comments

In this Hadith it has been recommended to use only two stones or clay pieces for Istinja in case of un-

availability of more stones but not to use dung for the purpose. This Hadith is narrated by Zuhair who quotes it from his teacher Abu-Ishaaq. Imam Tirmidhi (RA) has quoted this same Hadith from Abu Ishaaq but through his another student namely Israeel. Imam Tirmidhi (RA) has objected Imam Bukhari (RA) in getting this Hadith through Zuhair and not through Israeel as he thinks that Israeel is more authentic than Zuhair. Learned scholars of Hadith reject this objection of Imam Tirmidhi (RA), saying that Imam Bukhari's narration is more authentic.

<u>Hadith No. 154</u>

حدثَنا أبو نعيمٍ قَالَ حدثَنا زهير عن أَبِى إِسحاق قَالَ لَيس أَبو عبيدةَ ذَكَره ولَكن عبد الرحمنِ بن الأَسود عن أَبِيه أَنه سمع عبد الله يقُولُ أَتى النبِى - صلى ا عليه وسلم - الْغائطَ ، فَأَمرنِى أَنْ آتيه بِثَلاَثَة أَحجارٍ ، فَوجدت حجرينِ ، والْتمست الثالثَ فَلَم أَجِده ، فَأَخذْت روثَةً ، فَأَتيته بِها ، فَأَخذَ الْحجرينِ وأَلْقَى الروثَةَ وقَالَ هذَا رِكْس . وقَالَ إِبراهيم بن يوسف عن أَبِيه عن أَبِى إِسحاق حدثَنِى عبد الرحمنِ .

Narrated 'Abdullah (RA)

"The Prophet went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is a filthy thing."

Comments

Ibn Masood (RA) always used to remain in the

service of Rasulullah (Sallallahu Alaihi Wasallam). He used to carry his Miswaak, shoes and pillow etc. He says that one day Rasulullah (Sallallahu Alaihi Wasallam) asked him to get three stones or clay pieces for Istinja purpose. He went in search but could find only two stones and got a piece of dung in place of the third one. Rasulullah (Sallallahu Alaihi Wasallam) used the two stones and threw away the dung saying that "it is filthy and has changed its form" i.e., previously it is some food stuff and then it changes into dung. It is neither permissible to use its initial form i.e., food stuff nor its later shape i.e., dung, because as a food stuff it is simply prohibited and after changing into dung it is dirty and infectious.

بابِ الْوُضُوءِ مَرةً مَرةً .

Chapter 22 : The washing of the body parts (i.e., the parts which are washed in ablution) once only while performing ablution.

Purpose of Tarjamatul Baab

After finishing the chapters of Istinja, Imam Bukhari (RA) again starts the chapters on Wudu.

<u>Hadith No. 155</u>

حدثَنا محمد بن يوسف قَالَ حدثَنا سفْيانُ عن زيد بنِ أَسلَم عن عطَاءِ بنِ يسارٍ عنِ ابنِ عباسٍ قَالَ توضأَ النبِى - صلى ا عليه وسلم - مرةً مرةً .

Narrated Ibn 'Abbas (RA)

The Prophet performed ablution by washing the body

parts only once.

Comments

To wash the body parts in Wudu once is obligatory (Fardh) which is proved by this Hadith and to wash them two or three times is Sunnah and a matter of excellence.

بابُ الْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ .

Chapter 23 : The washing of body parts twice while performing ablution.

Hadith No. 156

حدثنا حسين بن عيسى قَالَ حدثنا يونس بن محمد قَالَ حدثنا فُلَيح بن سليمانَ عن عبد الله بنِ أبِى بكْرِ بنِ عمرِو بنِ حزمٍ عن عباد بنِ تميمٍ عن عبد الله بنِ زيد أن النبِى - صلى ا عليه وسلم - توضأ مرتينِ مرتينِ .

Narrated 'Abdullah bin Zaid (RA)

The Prophet performed ablution by washing the body parts twice.

بابُ الْوُضُوءِ ثَلاثًا ثَلاثًا .

Chapter 24 : To wash the body parts thrice while performing ablution.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) has established three chapters (two before this chapter) here regarding the number of times a particular part of body is to be washed during

Wudu. In the first chapter it is mentioned that the body parts should be washed only once; in the second chapter, twice and in this chapter it is mentioned to do so thrice. The purpose of Imam Bukahri (RA) is to say that all the three are permitted but it was the usual practice of Rasulullah (Sallallahu Alaihi Wasallam) to wash the body parts during Wudu three times.

Hadith No. 157

حدثَنا عبد الْعزِيزِ بن عبد الله الْأويسِى قَالَ حدثَنِى إِبراهيم بن سعد عن ابنِ شهابٍ أَن عطَاءَ بن يزِيد أَخبره أَن حمرانَ مولَى عثْمانَ أَخبره أَنه رأَى عثْمانَ بن عفانَ دعا بِإِناءٍ ، فَأَفْرغَ علَى كَفيه ثَلاَثَ مرارٍ فَغسلَهما ، ثُم أَدخلَ يمينه فى الإِناءِ فَمضمض ، واستنشق ، ثُم غَسلَ وجهه ثَلاَثًا ، ويديه إِلَى الْمرفَقَينِ ثَلاَثَ مرارٍ ، ثُم مسح بِرأْسه ، ثُم غَسلَ رِجلَيه ثَلاَثَ مرارٍ إِلَى الْكَعبينِ ، ثُم قَالَ قَالَ رسولُ الله - صلى ا عليه وسلم - من توضأَ نحو وضوئى هذَا ، ثُم صلى ركْعتينِ ، لاَ يحدثُ فيهما نفْسه ، غُفر لَه ما تقَدم من ذَنبِه وعن إِبراهيم قَالَ قَالَ صالح بن كَيسانَ قَالَ ابن شهابٍ ولَكن عروةُ يحدثُ عن حمرانَ ، فَلَما توضأَ عثْمانُ قَالَ أَلاَ أُحدثُكُم حديثًا لَولاَ آيةٌ ما حدثْتكُموه ، سمعت النبِى - صلى ا عليه وسلم - يقُولُ لاَ يتوضأُ رجلٌ فَيحسِن وضوءَه ، ويصلى الصلاَةَ إِلا غُفر لَه ما بينه وبين الصلاَة حتى يصليها . قَالَ عروةُ الآيةُ (إِن الذين يكْتمونَ ما أَنزلْنا من الْبينات)

Narrated Humran (RA)

(the slave of 'Uthman) I saw 'Uthman bin 'Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice

and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "Allah's Apostle said 'If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.' " After performing the ablution 'Uthman said, "I am going to tell you a Hadith which I would not have told you, had I not been compelled by a certain Holy Verse (the sub narrator 'Urwa said: This verse is: "Verily, those who conceal the clear signs and the guidance which we have sent down...)" (2:159). I heard the Prophet saying, 'If a man performs ablution perfectly and then offers the compulsory congregational prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.

Comments

Humran was a freed slave of Hadhrat Uthman (RA). He says that he saw Hadhrat Uthman performing Wudu and washing each body part three times and then said that Rasulullah (Sallallahu Alaihi Wasallam) used to perform Wudu in this way. Hadhrat Uthman (RA) further quoted Rasulullah (Sallallahu Alaihi Wasallam) saying that whosoever performs Wudu like this and then offers two Rak'ats of Salaah in such a way that he does not talk to himself during that, his all sins will be forgiven by Allah Ta'ala. Talking to oneself means not

to bring any thought to ones mind. Here a distinction has to be made between bringing of a thought and coming of a thought. To bring of a thought is prohibited because that is voluntary whereas coming of a thought is involuntary. A person will be punished or rewarded for his voluntary deeds and not for the involuntary ones. This is an important lesson to be learnt. The thoughts induced by Shaitaan in ones mind are involuntary, hence one should not get perturbed by them. If a bad thought comes to mind, it is not a sin as it is involuntary, but now if one voluntarily continues to think upon that thought, that will be a sin as the later act is voluntary.

باب الاِسْتِنْثَارِ فِی الْوُضُوْءِ .

ذَكَره عثْمانُ وعبد الله بن زيد وابن عباسٍ - رضى ا عنهم - عنِ النبِى -
صلى ا عليه وسلم

Chapter 25 : To inhale water in the nose during ablution.

This has been quoted from Rasulullah (Sallallahu Alaihi Wasallam) by Uthmaan bin Abdullah bin Zayd and Ibn Abbas.

Purpose of Tarjamatul Baab

Imam Ahmad is of the opinion that to inhale water into the nose for cleaning (Istinshar) while performing Wudu is obligatory (Wajib). Imam Bukhari (RA) also seems to be of the same opinion for two reasons viz., 1. he has preceded the Hadith of Istinshar over Madhmadah (rinsing of mouth with water) and 2. for

Istinshar, imperative (صيغة أمر) sentence has been used in Hadith whereas it is not so for Madhmadah.

<u>Hadith No. 158</u>

حدثَنا عبدانُ قَالَ أخبرنا عبد الله قَالَ أخبرنا يونس عنِ الزهرِى قَالَ أخبرنِى أبو إدرِيس أنه سمع أبا هريرةَ عنِ النبِى - صلى ا عليه وسلم - أنه قَالَ من توضأ فَلْيستنثر ، ومنِ استجمر فَلْيوتر

Narrated Abu Huraira (RA)

The Prophet said, "Whoever performs ablution should inhale water in his nose and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

Comments

The front soft portion of the nose has hair vibrissae which trap dust particles present in air that is inhaled and the inner mucus membrane of the nose secretes the mucus secretion. These secretions and the inhaled dust particles of air form dirt in the nose. Since Shaitaan likes dirty places, so it becomes one of the places where Shaitaan resides; that is why it has been directed in the Hadith to wash the nose while performing Wudu. And Allah knows the best.

باب الِاسْتِجْمَارِ وِتْرًا

Chapter 26 : To clean the private parts with odd number of stones or clay pieces.

Purpose of Tarjamatul Baab

In the last Hadith it was mentioned that odd num-

ber of stones or clay pieces should be used for Istinja. In order to further support that Imam Bukhari has got this chapter.

Hadith No. 159

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن أبِى الزناد عنِ الأعرجِ عن أبِى هريرةَ أن رسولَ الله - صلى ا عليه وسلم - قَالَ إذَا توضأ أحدكُم فَلْيجعلْ فى أنفه ثُم لينثُر ، ومنِ استجمر فَلْيوتر ، وإذَا استيقَظَ أحدكُم من نومه فَلْيغسِلْ يده قَبلَ أنْ يدخلَها فى وضوئه ، فَإن أحدكُم لاَ يدرِى أين باتت يده

Narrated Abu Huraira (RA)

Allah's Apostle said, "If anyone of you performs ablution he should put water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

Comments

There is difference of opinion amongst the scholars of Hadith whether using three stone pieces is obligatory or optional. The Hanafi school of thought is of the opinion that it is not obligatory to use three pieces. The real purpose is to achieve the cleanliness of private parts in Istinja and that may be achieved with three pieces or less than three or more than three. However, to use three pieces are usually sufficient to achieve the cleanliness.

As per Shafa'ee school of thoughtm the number of three stone pieces is obligatory.

Lastly the Hadith says that when a person gets up from sleep he should first wash his hands before putting them in the water pot or container because one does not know if his hand might have got contaminated during sleep. For example, if there is water in a bucket, one should first get some water by tilting it and wash his hands instead of inserting his hands directly into the bucket.

بابِ غَسْلِ الرجْلَيْنِ وَلاَ يَمْسَحُ عَلٰى الْقَدَمَيْنِ .

Chapter 27 : Washing the feet, and not to do Masah (passing of wet hands) over the feet.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) strongly advocates that washing the feet is a must in Wudu and that to perform only Masah over them is not permissible thereby refuting the claim of Shia people who believe that Masah on feet is permissible. By quoting this Hadith here, Imam Bukhari (RA) wants to convey that, had Masah been permissible then Rasulullah (Sallallahu Alaihi Wasallam) would have not given such a warning like " ويل للأعقاب من النار" to Sahaaba for keeping the heels dry in Wudu because in Masah to rub every part of feet is not necessary.

<u>Hadith No. 160</u>

حدثَنا موسى قَالَ حدثَنا أَبو عوانةَ عن أَبِى بِشرٍ عن يوسف بنِ ماهك عن عبد الله بنِ عمرٍو قَالَ تخلف النبِى - صلى ا عليه وسلم - عنا فى سفْرة

سافَرناها ، فَأَدركَنا وقَد أَرهقْنا الْعصر ، فَجعلْنا نتوضأُ ونمسح علَى أَرجلنا ، فَنادى بِأَعلَى صوته ويلٌ للأَعقَابِ من النارِ . مرتينِ أَو ثَلاَثًا .

Narrated 'Abdullah bin 'Amr (RA)

The Prophet remained behind us on a journey. He joined us while we were performing ablution for the 'Asr prayer which was over-due and we were just passing wet hands over our feet (not washing them thoroughly) so he addressed us in a loud voice saying twice or thrice, "Woe to the heels from the Fire".

Comments

Abdullah bin Umar says that in a journey Rasulullah (Sallallahu Alaihi Wasallam) remained behind us and the time of Asr Salaah was coming to end, so they were hurriedly performing Wudu. Due to hurriedness and shortage of water they had left their heels unwashed. When Rasulullah (Sallallahu Alaihi Wasallam) came, he saw their heels were dry after performing Wudu. At this moment he warned them that the heels which are not washed properly in Wudu will go into the hell. From this Hadith, Imam Bukhari (RA) and majority of Ulema of Ahle-Sunnah wal Jamah have derived the conclusion that washing of feet is obligatory in Wudu, otherwise there would not have been such a severe warning.

Allah Ta'ala says in the Qur'an:

أَيها الذين آمنوا إِذَا قُمتم إِلَى الصلَاة فَاغْسِلُوا وجوهكُم وأَيديكُم إِلَى الْمرافقِ وامسحوا بِرءُوسكُم وأَرجلَكُم إِلَى الْكَعبينِ

O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and

wipe your heads and wash your feet to the ankles; (5:6)

In this verse Allah Ta'ala says that when you intend to offer Salaah, wash your faces, arms up to elbows, rub your head and wash your feet up to the ankles. As per Arabic grammar the word "Arjulakum" can be recited as "Arjulakum" with 'Fatah' on 'Laam'. In this case it will get related with "Fagsiloo" meaning thereby that you wash feet in addition to washing face and arms. If it is read as "Arjulikum" with 'Kasrah' on 'Laam', then it will get related to 'Wamsahoo' meaning thereby that you rub (i.e., Masah) your feet as you rub your head. There is consensus in the Ummah that this word is read as "Arjulakum" i.e., with 'Fatah' on 'Laam', thereby related to washing. Only the Shiats read it with 'Kasrah' as "Arjulikum'.

The reasons given in favour of the opinion that washing of feet in Wudu is a must are as follows:

1. Haafiz Asqalaani says that it has been quoted with 'Tawaatur' (continuity) from Rasulullah (Sallallahu Alaihi Wasallam) that he always washed his feet while performing Wudu. (Fathul Baari).
2. Abdul Rahman bin Abi Laila has quoted Ijma (consensus) from Sahaaba about the washing of feet in Wudu. (Fathul Baari)
3. The Hadith quoted in this chapter by Imam Bukhari (RA) strongly proves that rubbing (Masah) is not permissible because in Masah to rub each portion of the part is not necessary.
4. Arjulakum is related to "Fagsiloo" i.e., washing, this is also proved by the fact that it is tagged with the word 'up to the ankles' as is the washing of arms tagged with 'up to the elbows'. This specifica-

tion of limits is not mentioned about Masah on head.

Classification

One question which can be raised here is that why washing of feet is mentioned at the end and not in continuity with washing of face and arms? The answer given by the Ulema to this question is that the Qur'anic verse has kept in consideration the sequence that is to be necessarily adopted while performing Wudu.

باب الْمَضْمَضَةِ فِى الْوُضُوءِ

قَالَه ابن عباسٍ وعبد الله بن زيد - رضى ا عنهم - عنِ النبِى - صلى ا عليه وسلم

Chapter 28 : To rinse the mouth with water while performing Wudu.

Ibn Abbas and Abdullah bin Zayd (RA) have quoted it from Rasulullah (Sallallahu Alaihi Wasallam).

Hadith No. 161

حدثَنا أَبو الْيمان قَالَ أَخبرنا شعيب عنِ الزهرِى قَالَ أَخبرنِى عطَاءُ بن يزِيد عن حمرانَ مولَى عثْمانَ بنِ عفانَ أَنه رأَى عثْمانَ دعا بِوضوءٍ ، فَأَفْرغَ علَى يديه من إِنائه ، فَغسلَهما ثَلاَثَ مرات ، ثُم أَدخلَ يمينه فى الْوضوءِ ، ثُم تمضمض ، واستنشق ، واستنثَر ، ثُم غَسلَ وجهه ثَلاَثًا ويديه إِلَى الْمرفَقَينِ ثَلاَثًا ، ثُم مسح بِرأْسه ، ثُم غَسلَ كُل رِجلٍ ثَلاَثًا ، ثُم قَالَ رأَيت النبِى - صلى ا عليه وسلم - يتوضأُ نحو وضوئى هذَا وقَالَ من توضأَ نحو وضوئى هذَا ثُم صلى ركْعتينِ ، لاَ يحدثُ فيهما نفْسه ، غَفَر الله لَه ما

تقَدم من ذَنبِه .

Narrated Humran (RA)

“(the freed slave of 'Uthman bin 'Affan) I saw 'Uthman bin 'Affan asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that 'Uthman said, "I saw the Prophet performing ablution like this of mine, and he said, 'If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven. '

Comments

Imam Bukhari (RA) has got this chapter after the chapter of ‘Istinshaaq’ (cleaning of nose). From this the Ulema have inferred that Istinshaaq is more important, though ‘madhmadah’ (rinsing of mouth) is also important.

باب غَسْلِ الأَعْقَابِ .

وكَانَ ابن سـ ِـين يغسِلُ موضع الْخاتمِ إِذَا توضأَ .

Chapter 29 : The washing of heels (during ablution).

Ibn Seereen used to wash the place under the ring during ablution.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to say that not only mere washing of parts of body during Wudu is important but it is also important that not even a small portion remains dry. This is evident by the practice of Ibn Sereen who he used to make it sure that the part of the finger under the ring also gets washed with water.

Hadith No. 162

حدثَنا آدم بن أَبِى إِياسٍ قَالَ حدثَنا شعبةُ قَالَ حدثَنا محمد بن زِياد قَالَ سمعت أَبا هريرةَ - وكَانَ يمر بِنا والناس يتوضئُونَ من الْمطْهرة - قَالَ أَسبِغوا الْوضوءَ فَإِن أَبا الْقَاسمِ - صلى ا عليه وسلم - قَالَ ويلٌ للأَعقَابِ من النارِ

Narrated Muhammad Ibn Ziyad (RA)

"I heard Abu Huraira saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly for Abul-Qasim (the Prophet) said, 'Save your heels from the Hell-fire.' "

Comments

Abu Huraira (RA) used to stress people on the point that they should perform Wudu with perfection and also warned them against keeping their heels dry.

باب غَسْلِ الرجْلَيْنِ فِى النعْلَيْنِ وَلاَ يَمْسَحُ عَلَى النعْلَيْنِ .

Chapter 30 : Washing the feet when one is putting on shoes and not to perform Masah over them.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is known for his habit to prove a thing by getting the proofs from different angles. Here he wants to prove that the feet are necessarily to be washed during Wudu irrespective of the fact whether one is having his shoes on or not.

Hadith No.163

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن سعيد الْمقْبرِى عن عبيد بنِ جريجٍ أنه قَالَ لعبد الله بنِ عمر يا أبا عبد الرحمنِ ، رأيتك تصنع أربعا لَم أر أحدا من أصحابِك يصنعها . قَالَ وما هى يا ابن جريجٍ قَالَ رأيتك لاَ تمس من الأَركَان إلا الْيمانِيينِ ، ورأيتك تلْبس النعالَ السبتيةَ ، ورأيتك تصبغُ بِالصفْرة ، ورأيتك إذَا كُنت بِمكةَ أهل الناس إذَا رأوا الْهِلاَلَ ولَم تهل أنت حتى كَانَ يوم التروِية . قَالَ عبد الله أما الأَركَانُ فَإِنى لَم أر رسولَ الله - صلى ا عليه وسلم - يمس إلا الْيمانِيينِ ، وأما النعالُ السبتيةُ فَإِنى رأيت رسولَ الله - صلى ا عليه وسلم - يلْبس النعلَ التى لَيس فيها شعر ويتوضأُ فيها ، فَأَنا أُحب أَنْ أَلْبسها ، وأما الصفْرةُ فَإِنى رأيت رسولَ الله - صلى ا عليه وسلم - يصبغُ بِها ، فَأَنا أُحب أَنْ أَصبغَ بِها ، وأما الإِهلاَلُ فَإِنى لَم أر رسولَ الله - صلى ا عليه وسلم - يهل حتى تنبعثَ بِه راحلَته .

Narrated 'Ubaid Ibn Juraij (RA)

I asked 'Abdullah bin 'Umar, "O Abu 'Abdur-Rahman! I saw you doing four things which I never saw being done by anyone of your companions?" 'Abdullah bin 'Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner of the Ka'ba except these

(two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Hinna; (a kind of dye). I also noticed that whenever you were in Makkah, the people assume l,hram on seeing the new moon crescent (1st of Dhul-Hijja) while you did not assume the Ihlal (Ihram)--(Ihram is also called Ihlal which means 'Loud calling' because a Muhrim has to recite Talbiya aloud when assuming the state of Ihram)--till the 8th of Dhul-Hijja (Day of Tarwiya). 'Abdullah replied, "Regarding the corners of Ka'ba, I never saw Allah's Apostle touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allah's Apostle wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with Hinna; no doubt I saw Allah's Apostle dyeing his hair with it and that is why I like to dye (my hair with it). Regarding Ihlal, I did not see Allah's Apostle assuming Ihlal till he set out for Hajj (on the 8th of Dhul-Hijja)."

Comments

Imam Bukhari (RA) has mentioned this Hadith in the chapters of Kitaab-ul-Libaas, Kitaab-ul-Haj etc. Here this Hadith is mentioned only for that part of it in which washing of feet by Rasulullah (Sallallahu Alaihi Wasallam) despite having his shoes on is quoted. Imam Bukhari (RA) has made it clear that Masah is not permissible on shoes.

Other points of this Hadith will be discussed in their respective chapters, Insha Allah.

باب التَيمن ِفِى الْوُضُوءِ وَالْغُسْلِ .

Chapter 31 : Starting of Gusul or Wudu from right hand side.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to convey that starting all the good actions from right hand side is liked by Shariah. Same is the case with Wudu and Gusul, that right hand side part should be washed first and then the left hand side.

<u>Hadith No. 164</u>

حدثَنا مسدد قَالَ حدثَنا إِسماعيلُ قَالَ حدثَنا خالد عن حفْصةَ بِنت س ِـين عن أُم عطيةَ قَالَت قَالَ النبِى - صلى ا عليه وسلم - لَهن فى غُسلِ ابنته ابدأْنَ بِميامنِها ومواضعِ الْوضوءِ منها

Narrated Um-'Atiya (RA)

that the Prophet at the time of washing his deceased daughter had said to them, "Start from the right side beginning with those parts which are washed in ablution."

<u>Hadith No. 165</u>

حدثَنا حفْص بن عمر قَالَ حدثَنا شعبةُ قَالَ أَخبرنِى أَشعثُ بن سلَيمٍ قَالَ سمعت أَبِى عن مسروقٍ عن عائشةَ قَالَت كَانَ النبِى - صلى ا عليه وسلم - يعجِبه التيمن فى تنعله وترجله وطُهورِه وفى شأْنِه كُله .

Narrated 'Aisha (RA)

“The Prophet used to like to start from the right side on wearing shoes, combing his hair and cleaning or wash-

ing himself and on doing anything else".

Comments

This Hadith is also mentioned in other chapters of Kitaab-us-Salaah, Kitaab-ul-Libaas etc.

Hadhrat Ayesha (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) liked to start all the good actions from right hand side even putting on shoes and combing his hair etc.

بَاب الْتِمَاسِ الْوَضُوءِ إِذَا حَانَتِ الصلاةُ .

وقَالَت عائشةُ حضرت الصبح فَالْتمس الْماءُ ، فَلَم يوجد ، فَنزلَ التيمم .

Chapter 32 : To look for water when the time of Salaah is due.

Hadhrat Ayesha (RA) says, "Once the Fajr Salaah was due and water was searched for (for Wudu) but it was not found. Thereupon the verse of Tayammum was revealed.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is of the opinion that to search water for ablution becomes mandatory once the time of Salaah sets in and not before that. Since before the time of Salaah sets in, Salaah itself is not mandatory, so how can it be necessary to search water before it. If anyone arranges water to perform Wudu before the time of Salaah, it is preferable but not mandatory.

<u>Hadith No. 166</u>

حدثَنا عبد الله بن يوسف قَالَ أُخبرنا مالك عن إِسحاق بنِ عبد الله بنِ أَبِى

طَلْحةَ عن أنسِ بنِ مالك أنه قَالَ رأيت رسولَ الله - صلى ا عليه وسلم - وحانت صلاَةُ الْعصرِ ، فَالْتمس الناس الْوضوءَ فَلَم يجِدوه ، فَأُتى رسولُ الله - صلى ا عليه وسلم - بِوضوءٍ ، فَوضع رسولُ الله - صلى ا عليه وسلم - فى ذَلك الإِناءِ يده ، وأَمر الناس أَنْ يتوضئُوا منه . قَالَ فَرأَيت الْماءَ ينبع من تحت أَصابِعه حتى توضئُوا من عند آخرِهم .

Narrated Anas bin Malik (RA)

I saw Allah's Apostle when the 'Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allah's Apostle . He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet).

Comments

Hadhrat Anas (RA) says that one day the time of Salaah set in and they looked for the water to perform Wudu, but they could not find it. A man got some water in a pot for Rasulullah (Sallallahu Alaihi Wasallam). This much water was insufficient for a large number of people to make Wudu. Rasulullah (Sallallahu Alaihi Wasallam) placed his blessed hand in that pot and water started flowing out from his fingers like a fountain. All the Sahaaba present performed Wudu with this water and also drank it. This is one of the miracles of Rasulullah (Sallallahu Alaihi Wasallam) that water flowed from his blessed fingers. Imam Bukhari (RA) has got this

Hadith here to prove that Tayammum becomes mandatory only when all the means to find out water have exhausted. Secondly, the Ulema have inferred that it is permissible to perform Wudu with Zam Zam water as Sahaaba performed Wudu with the water which flowed out of the blessed fingers of Rasulullah (Sallallahu Alaihi Wasallam) which obviously is more sacred than Zam Zam.

Note: The Ulema are of the opinion that it is Makrooh to perform Wudu with Zam Zam if water is available.

باب الْمَاءِ الذِى يُغْسَلُ بِهِ شَعَرُ الإِنْسَانِ .

وكَانَ عطَاءٌ لاَ يرى بِه بأسا أنْ يتخذَ منها الْخيوطُ والْحبالُ ، وسؤرِ الْكلاَبِ وممرها فى الْمسجِدِ . وقَالَ الزهرِى إِذَا ولَغَ فى إِناءٍ لَيس لَه وضوءٌ غَيره يتوضأُ بِه . وقَالَ سفْيانُ هذَا الْفقْه بِعينِه ، يقُولُ الله تعالَى (فَلَم تجِدوا ماءً فَتيمموا) وهذَا ماءٌ ، وفى النفْسِ منه شىءٌ ، يتوضأُ بِه ويتيمم .

Chapter 33 : Status of the water with which human hair has been washed (whether it is usable for ablution or not).

Ata bin Rabah saw no harm in making threads and ropes of human hair and the utilization of the thing that is licked by a dog and the passing of dogs through the Musjid. And Zuhri said, “If a dog puts its mouth in the pot containing water and there is no other water available for ablution then this water can be used for ablution”. And Sufyan Thouri said, “This is the juristic verdict in real sense, Allah Ta’ala said, “And if you find no water then perform Tayammum” (4:43). And this (left over water of dog) is after all water only, but an appre-

hension comes to mind whether it can be used for ablution or not, so it is better to perform ablution with it and also to perform Tayammum as precautionary measure.

Purpose of Tarjamatul Baab

While further supporting his opinion that one should explore all the means of finding out water for ablution before doing Tayammum, Imam Bukhari here says that if water is available, one should perform ablution even if it is left over of a dog and that if human hair falls in it, it can still be used for ablution.

Imam Bukhari here agrees with Hanafite school of thought that the human hair is “Taahir” i.e., ‘ritually pure’ even if detached from the body. In other words it means that if there is human hair in food or water, there is no problem to consume or use them. Imam Shafa’ee (RA) is of the opinion that human hair detached from the body is “Najas” ritually impure.

Hadith No. 167

حدثَنا مالك بن إسماعيلَ قَالَ حدثَنا إسرائيلُ عن عاصمٍ عنِ ابنِ س ـِين قَالَ قُلْت لعبِيدةَ عندنا من شعرِ النبِى - صلى ا عليه وسلم - أصبناه من قبلِ أنسٍ ، أو من قبلِ أهلِ أنسٍ فَقَالَ لأَنْ تكُونَ عندى شعرةٌ منه أحب إلَى من الدنيا وما فيها .

Narrated Ibn Sirin (RA)

I said to 'Ubida, "I have some of the hair of the Prophet which I got from Anas or from his family." 'Ubida replied. "No doubt if I had a single hair of that it would have been dearer to me than the whole world and what-

ever is in it."

Comments

Hadhrat Ubida says that it is dearer to him than the whole world and whatever is in it to have a single hair of Rasulullah (Sallallahu Alaihi Wasallam). From this Imam Bukhari (RA) proves that the hair is Taahir because Najas things are not preserved as sacred.

<u>Hadith No. 168</u>

حدثَنا محمد بن عبد الرحيمِ قَالَ أخبرنا سعيد بن سلَيمانَ قَالَ حدثَنا عباد عن ابنِ عون عنِ ابنِ سـِين عن أنسٍ أن رسولَ الله - صلى ا عليه وسلم - لَما حلَق رأْسه كَانَ أبو طَلْحةَ أولَ من أخذَ من شعرِه .

Narrated Anas (RA)

"When Allah's Apostle got his head shaved, Abu- Talha was the first to take some of his hair".

Comments

This is an incident of Hajat-ul-Wida, when Rasulullah (Sallallahu Alaihi Wasallam) shaved his blessed head at Mina. He asked Abu Talhah (RA) to distribute his hair and Abu Talhah (RA) was the first to get some of it.

Hadhrat Anas (RA), the son of Ummi Sulaim who was at that time married to Abu Talhah, grew up in the house of his father and therefore got this hair which Abu Talhah had preserved.

From this Hadith, it is inferred that preserving the things of pious people as sacred is permissible as Sahaaba themselves used to preserve the hair of Rasulullah

(Sallallahu Alaihi Wasallam) as a token of blessings.

باب إِذَا شَرِبَ الْكَلْبُ فِى إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا .

Chapter 34 : If a dog drinks from the utensil.

Purpose of Tarjamatul Baab

It is a part of previous chapter. Some scholars do not consider it as a separate chapter.

Hadith No. 169

حدثَنا عبد الله بن يوسف عن مالك عن أَبِى الزناد عنِ الأَعرجِ عن أَبِى هريرةَ قَالَ إن رسولَ الله - صلى ا عليه وسلم - قَالَ إذَا شرِب الْكَلْب فى إناءِ أحدكُم فَلْيغسِلْه سبعا

Narrated Abu Huraira (RA)

“Allah's Apostle said, "If a dog drinks from the utensil of anyone of you, it is essential to wash it seven times."

Comments

There are two issues in here, viz., 1. Is the left over of dog ‘Taahir—ritually pure’, 2. How to clean the utensil from which a dog drinks.

As per Imam Abu Hanifah (RA), Imam Shafie (R)A and Imam Ahmad bin Hambal (RA), the left over of a dog is not Taahir. From Imam Maalik it has been quoted that it is clean and Imam Bukhari (RA) also seems to be of the same opinion. (Fathul Baari)

In fact, there are two issues addressed in this Hadith, one is about the ritual purity of the left over of dog and second is about the ritual purity of that pot

which is licked by the dog. This Hadith says that the pot will become pure after it has been washed seven times. This seven time washing is in itself the proof of the fact that the left over of the dog is not Taahir, otherwise what is the need to wash the utensil seven times. Majority of the scholars are of the same opinion.

Hadith No. 170

حدثَنا إسحاق أخبرنا عبد الصمد حدثَنا عبد الرحمنِ بن عبد الله بنِ دينارٍ سمعت أبِى عن أبِى صالحٍ عن أبِى هريرةَ عنِ النبِى - صلى ا عليه وسلم - أن رجلاً رأى كَلْبا يأْكُلُ الثرى من الْعطَشِ ، فَأَخذَ الرجلُ خفه فَجعلَ يغرِف لَه بِه حتى أرواه ، فَشكَر الله لَه فَأَدخلَه الْجنةَ وقَالَ أحمد بن شبِيبٍ حدثَنا أَبِى عن يونس عنِ ابنِ شهابٍ قَالَ حدثَنِى حمزةُ بن عبد الله عن أَبِيه قَالَ كَانت الْكلاَب تبولُ وتقْبِلُ وتدبِر فى الْمسجِد فى زمان رسولِ الله - صلى ا عليه وسلم - فَلَم يكُونوا يرشونَ شيئًا من ذَلك .

Narrated Abu Huraira (RA)

The Prophet said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him to enter Paradise." And narrated Hamza bin 'Abdullah: My father said. "During the lifetime of Allah's Apostle, the dogs used to urinate, and pass through the Musjids (come and go), nevertheless they never used to sprinkle water on it (urine of the dog.)"

Comments

Imam Bukhari (RA) has got this Hadith here to prove his point that the left over of the dog is ritually pure. But the majority of scholars do not agree with Imam Bukhair on this point. The man mentioned in the Hadith collected water in his socks and the dog drank from it. The Hadith is silent about the fact whether the man later on washed his socks or not, so Imam Bukhari's (RA) point cannot be proved with this Hadith.

Be kind to animals

This Hadith teaches us that we should not only be kind to human beings but we have been taught to be kind to animals also. This man was rewarded with Jannah only for the deed that he felt pity on a thirsty dog and arranged water for it.

Hadith No. 171

حدثَنا حفْص بن عمر قَالَ حدثَنا شعبةُ عنِ ابنِ أَبِى السفَرِ عنِ الشعبِى عن عدى بنِ حاتمٍ قَالَ سأَلْت النبِى - صلى ا عليه وسلم - فَقَالَ إِذَا أَرسلْت كَلْبك الْمعلم فَقَتلَ فَكُلْ ، وإِذَا أَكَلَ فَلاَ تأْكُلْ ، فَإِنما أَمسكه علَى نفْسِه . قُلْت أُرسلُ كَلْبِى فَأَجِد معه كَلْبا آخر قَالَ فَلاَ تأْكُلْ ، فَإِنما سميت علَى كَلْبِك ، ولَم تسم علَى كَلْبٍ آخر

Narrated 'Adi bin Hatim (RA)

I asked the Prophet (about the hunting dogs) and he replied, "If you let loose (with Allah's name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the

dog has hunted it for itself." I further said, "Sometimes I send my dog for hunting and find another dog with it. He said, "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog."

Comments

Adi bin Hatim says that he once asked Rasulullah (Sallallahu Alaihi Wasallam) about the issues related to the dogs used for hunting. He (Sallallahu Alaihi Wasallam) said, “when you leave a dog for hunting a prey after saying Bismillah, if it catches the prey and brings it to you then it is Halaal, but if the dog eats of (that prey) then that will not be Halaal for you because then this dog has hunted it for itself and not for you.

From this Hadith also, Imam Bukhari (RA) wants to prove his point that the left over of a dog is Taahir, otherwise the prey hunted by a dog should not have been Halaal. In answer to this, others say that the Hadith does not say that you can eat that part of the pray where the dog has bitten it without washing.

باب مَنْ لَمْ يَرَ الْوُضُوءَ إلا مِنَ الْمَخْرَجَيْنِ ، مِنَ الْقُبُلِ وَالدُبُرِ .

وقَولِ الله تعالَى (أَو جاَءَ أَحد منكُم من الْغائط) وقَالَ عطَاءٌ فيمن يخرج من دبرِه الدود أَو من ذَكَرِه نحو الْقَملَة يعيد الْوضوءَ . وقَالَ جابِر بن عبد الله إِذَا ضحك فى الصلاَة أَعاد الصلاَةَ ، ولَم يعد الْوضوءَ . وقَالَ الْحسن إِنْ أَخذَ من شعرِه وأَظْفَارِه أَو خلَع خفيه فَلاَ وضوءَ علَيه . وقَالَ أَبو هريرةَ لاَ وضوءَ إِلا من حدث . ويذْكَر عن جابِرٍ أَن النبِى - صلى ا علیه وسلم - كَانَ فى غَزوة ذَات الرقَاعِ فَرمى رجلٌ بِسهمٍ ، فَنزفَه الدم فَركَع وسجد ،

ومضى فى صلاته . وقَالَ الْحسن ما زالَ الْمسلمونَ يصلونَ فى جِراحاتهم .
وقَالَ طَاوس ومحمد بن على وعطَاءٌ وأَهلُ الْحجازِ لَيس فى الدمِ وضوءٌ .
وعصر ابن عمر بثْرةً فَخرج منها الدم ، ولَم يتوضأْ . وبزق ابن أَبِى أَوفَى دما
فَمضى فى صلاته . وقَالَ ابن عمر والْحسن فيمن يحتجِم لَيس علَيه إِلا غَسلُ
محاجِمه .

Chapter 35 : One who does not consider to repeat ablution except if something is discharged or passed from either exit i.e., in front from urethra or from behind i.e., anus. As Allah Ta'ala says : "Or one of you comes from privy" (5:6).

And Ata said: "If a worm comes out of one's anus or if a drop of discharge equal to the size of lousy comes out of one's penis, then it is essential to repeat the ablution. And Jaabir bin Abdullah said , "If one laughs in ther Salaah, he should repeat his Salaah and not the Wudu". And Hasan said, "If someone takes out some of his hair cut, his nails or removes his leather socks, Wudu does not become obligatory on him". And Abu Huraira (RA) said, "Wudu does not become obligatory with anything except Hadath (excrement)". And it is quoted from Jaabir that Rasulullah (Sallallahu Alaihi Wasallam) was in Gazwa Zaat-ur-Riqa, when a person was shot with an arrow. He bleed and he prostrated and continued his prayer". And al-Hasan said, "The Muslims used to offer Salaah even when they were wounded". And Tawoos, Imam Baaqir (Muhammad bin Ali), Ata and people of Hijaz say that bleeding does not break Wudu". And Hadhrat Abdullah bin Umar squeezed one of his pimples and blood came out but he did not repeat his ablution".

Ibn Abi Aufa spat out blood but he carried on his Salaah. And Ibn Umar and al-Hasan said about those who cupped "There is no need for him (to repeat Wudu) but to his cupping glass".

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) is discussing the things which break Wudu.

Basis on which Wudu breaks

As per the Hanafite and Hanbali schools of thought, the basis on which Wudu breaks is the excretion of impurity (Najaasat), irrespective of the place from where it emerges and provided it moves away from its point of emergence. As per them, the blood and pus are impure, so once these come out of body, the Wudu will break. On the same basis, nasal bleeding and mouthful of vomitus also break the Wudu. Imam Tirmidhi (RA) has quoted a Hadith on the authority of Abu Darda that once Rasulullah (Sallallahu Alaihi Wasallam) vomited and later performed Wudu and then Imam Tirmidhi says that the same thing has been quoted from many Sahaaba and Taaba'een and also from Sufiyaan Thouri, Abdullah bin Mubarak, Ahmad and Ishaaq.

On the other hand, the Shafa'ee school of thought says that the basis on which Wudu breaks is excretion of anything that comes out from two outlets i.e., urethras and anus. They don't believe that any other thing breaks Wudu. Imam Bukhari (RA) is of the opinion that excretion from two outlets is the only things which breaks Wudu.

There is a nice piece of work done on this issue

by Ibn Rushud of Maaliki school of thought, which is quoted in Hidayatul-Mujtahid. He says that there are three things related to excretion of impurity from the body viz., the type of impurity, the location wherefrom it comes out and the way how it comes out. Some people see the emergence of impurity itself irrespective of the fact wherefrom it emerges and they say that it will break Wudu. People like Imam Abu Haniefa, Imam Ahmad and Sufiyaan Thouri hold this view. Second group of people like Imam Bukhari and Imam Shafa'ee, see the location of emergence, they believe that if impurity comes out through the urinary tract or anus, then only Wudu will break. Third group of people see as to what has emerged from the outlets. They do not believe that if the things like stones or insects come out of these outlets break Wudu. This opinion is held by Imam Maalik (RA).

Does bleeding break Wudu?

Imam Bukhari (RA) strongly advocates that bleeding does not break Wudu, but others do not agree with him on this point. They say that the blood is impure once it comes out of body. A person having blood stains on his clothes or body cannot offer Salaah unless he cleans it.

Hadith No. 172

حدثَنا آدم بن أَبِى إِياسٍ قَالَ حدثَنا ابن أَبِى ذئْبٍ عن سعيد الْمقْبرِى عن أَبِى هريرةَ قَالَ قَالَ النبِى - صلى ا عليه وسلم - لاَ يزالُ الْعبد فى صلاَة ما كَانَ فى الْمسجِد ينتظر الصلاَةَ ، ما لَم يحدثْ . فَقَالَ رجلٌ أَعجمى ما

الْحدثُ يا أبا هريرةَ قَالَ الصوت . يعنِى الضرطَةَ .

Narrated Abu Huraira (RA)

Allah's Apostle said, "A person is considered in prayer as long as he is waiting for the prayer in the Musjid, as long as he does not do Hadath." A non-Arab man asked, "O Abu Huraira! What is Hadath?" I replied, "It is the passing of wind (from the anus) (that is one of the types of Hadath)."

Hadith No. 173

حدثَنا أبو الْوليد قَالَ حدثَنا ابن عيينةَ عنِ الزهرِى عن عباد بنِ تميمٍ عن عمه عنِ النبِى - صلى ا عليه وسلم - قَالَ لاَ ينصرِف حتى يسمع صوتا أو يجِد رِ ا

Narrated 'Abbas bin Tamim (RA)

My uncle said: The Prophet said, "One should not leave his prayer unless he hears sound or smells something."

Hadith No. 174

حدثَنا قُتيبةُ بن سعيد قَالَ حدثَنا جرِير عنِ الأَعمشِ عن منذرٍ أَبِى يعلَى الثورِى عن محمد ابنِ الْحنفية قَالَ قَالَ على كُنت رجلاً مذاءً ، فَاستحييت أَنْ أَسأَلَ رسولَ الله - صلى ا عليه وسلم - فَأَمرت الْمقْداد بن الأَسود فَسأَلَه فَقَالَ فيه الْوضوءُ . ورواه شعبةُ عنِ الأَعمشِ .

Narrated 'Ali (RA)

"I used to get emotional urethral discharges frequently and felt shy to ask Allah's Apostle about it. So I re-

quested Al-Miqdad bin Al-Aswad to ask (the Prophet) about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)."

Hadith No. 175

حدثَنا سعد بن حفْصٍ حدثَنا شيبانُ عن يحيى عن أبِى سلَمةَ أن عطَاءَ بن يسارٍ أخبره أنْ زيد بن خالد أخبره أنه سأَلَ عثْمانَ بن عفانَ - رضى ا عنه - قُلْت أرأَيت إِذَا جامع فَلَم يمنِ قَالَ عثْمانُ يتوضأُ كَما يتوضأُ للصلاَة ، ويغسِلُ ذَكَره . قَالَ عثْمانُ سمعته من رسولِ الله - صلى ا عليه وسلم - . فَسأَلْت عن ذَلك عليا ، والزبير ، وطَلْحةَ ، وأُبى بن كَعبٍ - رضى ا عنهم - فَأَمروه بِذَلك .

Narrated Zaid bin Khalid (RA)

I asked 'Uthman bin 'Affan about a person who engaged in intercourse but did no discharge. 'Uthman replied, "He should perform ablution like the one for ar ordinary prayer but he must wash his penis." 'Uthman added, "I heard it from Allah's Apostle." I asked 'Ali Az-Zubair, Talha and Ubai bin Ka'b about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became necessary for such cases).

Hadith No. 176

حدثَنا إِسحاق قَالَ أخبرنا النضر قَالَ أخبرنا شعبةُ عنِ الْحكَمِ عن ذَكْوانَ أَبِى صالحٍ عن أَبِى سعيد الْخدرِى أن رسولَ الله - صلى ا عليه وسلم - أرسلَ إِلَى رجلٍ من الأَنصارِ فَجاءَ ورأْسه يقْطُر ، فَقَالَ النبِى - صلى ا عليه وسلم - لَعلنا أَعجلْناك . فَقَالَ نعم . فَقَالَ رسولُ الله - صلى ا عليه وسلم -

إِذَا أُعجِلْت أو قُحطْت ، فَعلَيك الْوضوءُ . تابعه وهب قَالَ حدثَنا شعبةُ .
قَالَ أبو عبد الله ولَم يقُلْ غُندر ويحيى عن شعبةَ الْوضوءُ .

Narrated Abu Said Al-Khudri (RA)

Allah's Apostle sent for a Ansari man who came with water dropping from his head. The Prophet said, "Perhaps we have forced you to hurry up, haven't we?" The Ansari replied, "Yes." Allah's Apostle further said, "If you are forced to hurry up (during intercourse) or you do not discharge then ablution is due on you (This order was cancelled later on, i.e. one has to take a bath).

Comments

All these Ahaadith are related to the things which come out of two natural outlets and break Wudu. There is no controversy about these but what is controversial is to limit the breaking of Wudu to these things only, which obviously is not logical.

باب الرجُلِ يُوَضئُ صَاحِبَهُ .

Chapter 36 : (What is said regarding) a man who helps his companion to perform ablution (by pouring water).

Purpose of Tarjamatul Baab

Seeking help of others to perform Wudu is permissible.

<u>Hadith No. 177</u>

حدثَنِى محمد بن سلاَمٍ قَالَ أخبرنا يزِيد بن هارونَ عن يحيى عن موسى بن

عقْبةَ عن كُريبٍ مولَى ابنِ عباسٍ عن أُسامةَ بنِ زيد أَن رسولَ الله - صلى ا عليه وسلم - لَما أَفَاض من عرفَةَ عدلَ إِلَى الشعبِ ، فَقَضى حاجته . قَالَ أُسامةُ بن زيد فَجعلْت أَصب علَيه ويتوضأُ فَقُلْت يا رسولَ الله أَتصلى فَقَالَ المصلى أَمامك

Narrated Usama bin Zaid (RA)

"When Allah's Apostle departed from 'Arafat, he turned towards a mountain pass where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allah's Apostle! Will you offer the prayer?" He replied, "The Musalla (place of the prayer) is ahead of you (in Al-Muzdalifa)."

Hadith No. 178

حدثَنا عمرو بن على قَالَ حدثَنا عبد الْوهابِ قَالَ سمعت يحيى بن سعيد قَالَ أَخبرنِى سعد بن إِبراهيم أَن نافع بن جبيرِ بنِ مطْعمٍ أَخبره أَنه سمع عروةَ بن الْمغ ة بنِ شعبةَ يحدثُ عنِ الْمغ ة بنِ شعبةَ أَنه كَانَ مع رسولِ الله - صلى ا عليه وسلم - فى سفَرٍ ، وأَنه ذَهب لحاجة لَه ، وأَن مغ ةَ جعلَ يصب الْماءَ علَيه ، وهو يتوضأُ ، فَغسلَ وجهه ويديه ومسح بِرأْسه ومسح علَى الْخفينِ .

Narrated Al-Mughira bin Shu'ba (RA)

I was in the company of Allah's Apostle on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his

wet hand over his head and over the two Khuff, (leather socks).

Comments

Seeking assistance from others to perform Wudu is permissible in Shariah. There can be three ways in which one can seek assistance to perform Wudu. One is to ask someone for water, this type of assistance is permissible. Second way is that a person asks someone to pour water for him so that he can perform Wudu. This is also permissible but not preferable. Third type of assistance is that a person asks someone not only to pour water for him but also to massage and wash his body parts, this type of assistance is Makrooh (disliked) in Shariah.

باب قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدَثِ وَغَيْرِهِ .

وقَالَ منصور عن إبراهيم لاَ بأس بِالْقراءَة فى الْحمامِ ، وبِكَتبِ الرسالَة علَى غَيرِ وضوءٍ . وقَالَ حماد عن إبراهيم إنْ كَانَ علَيهم إزار فَسلم ، وإِلا فَلاَ تسلم .

Chapter 37 : The recitation of the Qur'an after Hadath etc.

And Mansoor quoted Ibrahim, "There is no harm in reciting anything in bathrooms (without closets) and in writing letter without Wudu". And Hammad quoted Ibrahim, "If people are wearing their waist covers, greet them otherwise don't greet them".

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is of the opinion that Wudu is not a prerequisite for recitation of the Qur'an. This

view is agreed upon by others as well, but they do not agree with Imam Bukhari (RA) when he says that the Qur'an can be touched without Wudu. Only Imam Maalik agrees with him on this point. As per Imam Abu Haniefa (RA) it is not permissible to touch the Qur'an without Wudu. A lady with menstruation or parturition can neither recite the Qur'an nor touch it, this view is held by Imam Shafa'ee, Imam Ahamd and Imam Abu Haniefa. Imam Bukahri (RA) is alone here in saying that one can touch the Qur'an without Wudu.

Hadith No. 179

حدثَنا إِسماعيلُ قَالَ حدثَنِى مالك عن مخرمةَ بنِ سلَيمانَ عن كُريبٍ مولَى ابنِ عباسٍ أَن عبد الله بن عباسٍ أَخبره أَنه بات لَيلَةً عند ميمونةَ زوجِ النبِى - صلى ا عليه وسلم - وهى خالَته فَاضطَجعت فى عرضِ الْوِسادة ، واضطَجع رسولُ الله - صلى ا عليه وسلم - وأَهلُه فى طُولها ، فَنام رسولُ الله - صلى ا عليه وسلم - حتى إِذَا انتصف الليلُ ، أَو قَبلَه بِقَليلٍ أَو بعده بِقَليلٍ ، استيقَظَ رسولُ الله - صلى ا عليه وسلم - فَجلَس يمسح النوم عن وجهه بِيده ، ثُم قَرأَ الْعشر الآيات الْخواتم من سورة آلِ عمرانَ ، ثُم قَام إِلَى شن معلقَة ، فَتوضأَ منها فَأَحسن وضوءَه ، ثُم قَام يصلى . قَالَ ابن عباسٍ فَقُمت فَصنعت مثْلَ ما صنع ، ثُم ذَهبت ، فَقُمت إِلَى جنبِه ، فَوضع يده الْيمنى علَى رأْسى ، وأَخذَ بِأُذُنِى الْيمنى ، يفْتلُها ، فَصلى ركْعتينِ ، ثُم ركْعتينِ ، ثُم ركْعتينِ ، ثُم ركْعتينِ ، ثُم ركْعتينِ ، ثُم ركْعتينِ ، ثُم أَوتر ، ثُم اضطَجع ، حتى أَتاه الْمؤذنُ ، فَقَام ، فَصلى ركْعتينِ خفيفَتينِ ، ثُم خرج فَصلى الصبح .

Narrated 'Abdullah bin 'Abbas (RA)

that he stayed overnight in the house of his aunt Maimunah the wife of the Prophet. He added : I lay on the bed (cushion transversally) while Allah's Apostle and his wife lay in the length-wise direction of the cushion. Allah's Apostle slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of Sura Al-Imran, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer the prayer. I too got up and did as the Prophet had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rakat then two Rakat and two Rakat and then two Rakat and then two Rakat and then two Rakat (separately six times), and finally one Rak'a (the Witr). Then he lay down again in the bed till the Mu'adhin came to him where upon the Prophet got up, offered a two light Rakat prayer and went out and led the Fajr prayer.

Comments

Hadhrat Ibn Abbas (RA) says that one night he slept in the house of his aunt Maimunah (RA) - the wife of Rasulullah (Sallallahu Alaihi Wasallam). He saw that when Rasulullah (Sallallahu Alaihi Wasallam) woke up from sleep at midnight and recited last ten verses of the Sura al-Imraan. From this Imam Bukhari (RA) inferred that Wudu is not necessary for recitation of the Qur'an as sleep breaks Wudu and Rasulullah (Sallallahu Alaihi Wasallam) got up and recited these verses before per-

forming Wudu. Others do not agree here with Imam Bukhari (RA) as they say that the sleep of Rasulullah (Sallallahu Alaihi Wasallam) was not such which could break Wudu, as there is a Hadith which says:

تنام عي و لا ينام قل

"My eyes sleep but my heart does not sleep".

بَاب مَنْ لَمْ يَتَوَضأْ إلا مِنَ الْغَشْىِ الْمُثْقِلِ

Chapter 38 : That who does not make Wudu except after deep fainting or unconsciousness".

Purpose of Tarjamatul Baab

Here Imam Bukahri (RA) wants to say that slight fainting will not break the Wudu that is why he has added the word 'deep' fainting.

Hadith No. 180

حدثَنا إسماعيلُ قَالَ حدثَنِى مالك عن هشامِ بنِ عروةَ عنِ امرأته فَاطمةَ عن جدتها أَسماءَ بِنت أَبِى بكْرٍ أنها قَالَت أَتيت عائشةَ زوج النبِى - صلى ا عليه وسلم - ح خسفَت الشمس ، فَإِذَا الناس قيام يصلونَ ، وإِذَا هى قَائمةٌ تصلى فَقُلْت ما للناسِ فَأَشارت بِيدها نحو السماءِ وقَالَت سبحانَ الله . فَقُلْت آيةٌ فَأَشارت أَى نعم . فَقُمت حتى تجلانِى الْغشى ، وجعلْت أُصب فَوق رأْسى ماءً ، فَلَما انصرف رسولُ الله - صلى ا عليه وسلم - حمد الله وأَثْنى علَيه ، ثُم قَالَ ما من شىءٍ كُنت لَم أَره إلا قَد رأَيته فى مقَامى هذَا حتى الْجنة والنارِ ، ولَقَد أُوحى إلَى أَنكُم تفْتنونَ فى الْقُبورِ مثْلَ أَو قَرِيبا من فتنة الدجالِ - لاَ أَدرِى أَى ذَلك قَالَت أَسماءُ - يؤتى أَحدكُم

فَيقَالُ ما علْمك بِهذَا الرجلِ فَأَما الْمؤمن - أَوِ الْموقن لاَ أَدرِى أَى ذَلك
قَالَت أَسماءُ - فَيقُولُ هو محمد رسولُ الله ، جاءَنا بِالْبينات والْهدى ،
فَأَجبنا وآمنا واتبعنا ، فَيقَالُ نم صالحا ، فَقَد علمنا إِنْ كُنت لَمؤمنا ، وأَما
الْمنافق - أَوِ الْمرتاب لاَ أَدرِى أَى ذَلك قَالَت أَسماءُ - فَيقُولُ لاَ أَدرِى ،
سمعت الناس يقُولُونَ شيئًا فَقُلْته .

Narrated Asma' bint Abu Bakr (RA)

“I came to 'Aisha the wife of the Prophet during the solar eclipse. The people were standing and offering the prayer and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "Subhan Allah." I asked her, "Is there a sign?" She pointed out, "Yes." So I, too, stood for the prayer till I fell unconscious and later on I poured water on my head. After the prayer, Allah's Apostle praised and glorified Allah and said, "Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. I have been inspired (and have understood) that you will be put to trials in your graves and these trials will be like the trials of Ad-Dajjal, or nearly like it (the sub narrator is not sure of what Asma' said). Angels will come to every one of you and ask, 'What do you know about this man?' A believer will reply, 'He is Muhammad, Allah's Apostle, and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.' Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, 'I do

not know but heard the people saying something and so I said the same.' "

Comments

Hadhrat Asam bint Abi Bakr (RA) gets a slight fainting attack but does not loose her consciousness as is evident from her act that she poured water over her head. Since this was a slight fainting hence not enough to break Wudu.

باب مَسْحِ الرأسِ كُلِهِ .

لقَولِ الله تعالٰى (وامسحوا بِرءُوسكُم) . وقَالَ ابن الْمسيبِ الْمرأةُ بِمنزِلَة الرجلِ تمسح علٰى رأسها . وسئلَ مالك أيجزِئ أنْ يمسح بعض الرأسِ فَاحتج بِحديث عبد الله بنِ زيد .

Chapter 39 : To pass wet hands (Masah) over the whole head during ablution as Allah Ta'ala says: "And pass wet hands over your heads". (5:6)

And Ibn al-Mysaiyab said: "The women is on the same rank as of the man, she should pass water over her head".

And Maalik was asked, "Is the passing of a wet hand over a part of head sufficient?". He argued with the Hadith of Abdullah bin Zaid.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) and Imam Maalik are of the opinion that Masah (rubbing head with wet hands) of whole head is obligatory. The same thing has been quoted from Imam Ahmad in one narration. Imam Abu Haniefa (RA) says that Masah on one-forth of head is

obligatory. Imam Shafa'ee does not specify any portion of head for Masah, but as per him even if few hair get wet, it is enough.

Hadith No. 181

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن عمرِو بنِ يحيى الْمازِنِى عن أَبِيه أن رجلاً قَالَ لعبد الله بنِ زيد - وهو جد عمرِو بنِ يحيى - أتستطيع أَنْ ترِينِى كَيف كَانَ رسولُ الله - صلى ا عليه وسلم - يتوضأُ فَقَالَ عبد الله بن زيد نعم . فَدعا بِماءٍ ، فَأَفْرغَ علَى يديه فَغسلَ يده مرتينِ ، ثُم مضمض واستنثَر ثَلاَثًا ، ثُم غَسلَ وجهه ثَلاَثًا ، ثُم غَسلَ يديه مرتينِ مرتينِ إِلَى الْمرفَقَينِ ، ثُم مسح رأْسه بِيديه ، فَأَقْبلَ بِهِما وأدبر ، بدأَ بِمقَدمِ رأْسه ، حتى ذَهب بِهِما إِلَى قَفَاه ، ثُم ردهما إِلَى الْمكَان الذى بدأَ منه ، ثُم غَسلَ رِجلَيه .

Narrated Yahya Al-Mazini (RA)

"A person asked 'Abdullah bin Zaid who was the grandfather of 'Amr bin Yahya, "Can you show me how Allah's Apostle used to perform ablution?" 'Abdullah bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had

started) and washed his feet (up to the ankles)".

Comments

The Hadith favours those who believe that Masah on the whole of head is obligatory as Abdullah bin Zaid first rubbed his head from front to back and vice verse, which obviously covers the whole head. Imam Maalik (RA) saw the people of Madina doing the same. There is a Hadith in Muslim and Abu Dawood quoted on the authority of Mugairah bin Shoaba that Rasulullah (Sallallahu Alaihi Wasallam) performed Masah from underneath his turban on one-fourth of his head starting from forehead. On the basis of this Hadith Imam Abu Haniefa (RA) says that since Masah on one-fourth of head is proved in this Hadith, so this is the minimum portion of head on which Masah is obligatory. Though Rasulullah (Sallallahu Alaihi Wasallam) often used to perform Masah on whole of head, so that is Mustahab (preferable). But in this Hadith only Masah on one-fourth of head is quoted. So, to perform Masah on at least one-fourth must be obligatory or Fardh.

بابب غَسْلِ الرِّجْلَيْنِ إِلَى الْكَعْبَيْنِ .

Chapter 40 : The washing of feet up to the ankles.

Purpose of Tarjamatul Baab

This topic has already been discussed by Imam Bukhari (RA) in previous chapters. In order to keep the sequence of Wudu intact i.e., since the washing of feet is at the end i.e., after the Masah of head, so he once again got this chapter here.

Hadith No. 182

حدثَنا موسى قَالَ حدثَنا وهيب عن عمرٍو عن أَبِيه شهدت عمرو بن أَبِى حسنٍ سأَلَ عبد الله بن زيد عن وضوءِ النبِى - صلى ا عليه وسلم - فَدعا بِتورٍ من ماءٍ ، فَتوضأَ لَهم وضوءَ النبِى - صلى ا عليه وسلم - فَأَكْفَأَ علَى يده من التورِ ، فَغسلَ يديه ثَلاَثًا ، ثُم أَدخلَ يده فى التورِ ، فَمضمض واستنشق واستنثَر ثَلاَثَ غَرفَات ، ثُم أَدخلَ يده فَغسلَ وجهه ثَلاَثًا ، ثُم أَدخلَ يده فَغسلَ يديه مرتينِ إِلَى الْمرفَقَينِ مرتينِ ، ثُم أَدخلَ يده فَمسح رأْسه ، فَأَقْبلَ بِهِما وأَدبر مرةً واحدةً ، ثُم غَسلَ رِجلَيه إِلَى الْكَعبينِ .

Narrated 'Amr (RA)

My father saw 'Amr bin Abi Hasan asking 'Abdullah bin Zaid about the ablution of the Prophet. 'Abdullah bin Zaid asked for earthen-ware pot containing water and in front of them performed ablution like that of the Prophet . He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

باب اسْتِعْمَالِ فَضْلِ وَضُوءِ الناسِ .

وأَمر جرِير بن عبد الله أَهلَه أَنْ يتوضئُوا بِفَضلِ سواكه .

Chapter 41 : The using of leftover water after Wudu.

And Ibn Jarir bin Abdullah ordered the members of family to perform Wudu with the water in which he had put his Siwak (a piece of or a root of a tree used as a toothbrush)

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to refute those people who believe that the leftover water of Wudu is not Taahir (ritually pure). Imam Bukhari (RA) and Imam Maalik (RA) are of the opinion that the leftover water is not only Taahir but can also be used to achieve purity and cleanliness i.e., it is Mut-hir مطهر as well. Imam Shafa'ee (RA) and Imam Ahmad (RA) are of the opinion that the leftover water of Wudu is Taahir but purity and cleanliness cannot be achieved with it i.e., it is not Mut-hir. Imam Abu Haniefa (RA) is also said to be of the same opinion, though there is a statement of Abu Haniefa (RA) quoted in which he says that it is not Taahir.

<u>Hadith No. 183</u>

حدثَنا آدم قَالَ حدثَنا شعبةُ قَالَ حدثَنا الْحكَم قَالَ سمعت أَبا جحيفَةَ يقُولُ
خرج علَينا رسولُ الله - صلى ا عليه وسلم - بِالْهاجِرة ، فَأُتى بِوضوءٍ
فَتوضأَ ، فَجعلَ الناس يأْخذُونَ من فَضلِ وضوئه فَيتمسحونَ بِه ، فَصلى النبِى
- صلى ا عليه وسلم - الظهر ركْعتينِ والْعصر ركْعتينِ ، وبين يديه
عنزةٌ .وقَالَ أَبو موسى دعا النبِى - صلى ا عليه وسلم - بِقَدحٍ فيه ماءٌ
فَغسلَ يديه ووجهه فيه ، ومج فيه ثُم قَالَ لَهما اشربا منه ، وأَفْرِغَا علَى
وجوهكُما ونحورِكُما.

Narrated Abu Juhaifa (RA)

"Allah's Apostle came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet offered two Rakat of the Zuhr prayer and then two Rakat of the 'Asr prayer while an 'Unza (spear-headed stick) was there (as a Sutra) in front of him. Abu Musa said: The Prophet asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abu Musa and Bilal), "Drink from the tumbler and pour some of its water on your faces and chests."

<u>Hadith No. 184</u>

حدثَنا على بن عبد الله قَالَ حدثَنا يعقُوب بن إبراهيم بنِ سعد قَالَ حدثَنا أَبِى عن صالحٍ عنِ ابنِ شهابٍ قَالَ أَخبرنِى محمود بن الربِيعِ قَالَ وهو الذى مج رسولُ الله - صلى ا عليه وسلم - فى وجهه وهو غُلاَم من بِئْرِهم . وقَالَ عروةُ عنِ الْمسورِ وغَيرِه يصدق كُل واحد منهما صاحبه وإِذَا توضأَ النبِى - صلى ا عليه وسلم - كَادوا يقْتتلُونَ علَى وضوئه .

Narrated Ibn Shihab (RA)

"Mahmud bin Ar-Rabi' who was the person on whose face the Prophet had ejected a mouthful of water from his family's well while he was a boy, and 'Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet , performed ablution, his companions were nearly fighting for the re-

mains of the water."

باب

Chapter 42 : Without Tarjamatul Baab

Purpose of Tarjamatul Baab

The Hadith of this chapter (Baab) is actually in continuation to previous chapter, So Imam Bukhari has not mentioned any word for its Baab. In some compilations even the word "Baab" is also not mentioned and this Hadith is quoted as another Hadith of previous Baab.

<u>Hadith No. 185</u>

حدثَنا عبد الرحمنِ بن يونس قَالَ حدثَنا حاتم بن إِسماعيلَ عنِ الْجعد قَالَ سمعت السائب بن يزِيد يقُولُ ذَهبت بِى خالَتى إِلَى النبِى - صلى ا عليه وسلم - فَقَالَت يا رسولَ الله ، إِن ابن أُختى وجِع . فَمسح رأْسى ودعا لى بِالْبركَة ، ثُم توضأَ فَشرِبت من وضوئه ، ثُم قُمت خلْف ظَهرِه ، فَنظَرت إِلَى خاتمِ النبوة بين كَتفَيه مثْلِ زِرِ الْحجلَة .

Narrated As-Sa'ib bin Yazid (RA)

"My aunt took me to the Prophet and said, "O Allah's Apostle! This son of my sister has got pain in his legs." So he passed his hands on my head and prayed for Allah's blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the "Zir-al-Hijla" (means the button of a small tent, but some said 'egg of a partridge.' etc.)

Comments

Sa'id bin Yazid says that his aunt took him to Rasulullah (Sallallahu Alaihi Wasallam) and requested him to make Dua in his favour as he was suffering from pain in his legs. Rasulullah (Sallallahu Alaihi Wasallam) rubbed his blessed hand over his head and made Dua in his favour. Then Rasulullah (Sallallahu Alaihi Wasallam) performed Wudu and Sa'ib bin Yazid drank the leftover water.

There are two possibilities, one is that Sa'ib bin Yazid drank the water which remained in the pot after Rasulullah (Sallallahu Alaihi Wasallam) completed his Wudu, and the second is that the water used by Rasulullah (Sallallahu Alaihi Wasallam) for Wudu was drunk by him.

بابُ مَنْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ .

Chapter 43 : One who rinsed his mouth and sniffed water in his nose with a single handful of water.

Purpose of Tarjamatul Baab

There is difference of opinion between Shafa'ee and Hanafi schools of thought over the issue whether Madhmadah (to rinse the mouth) and Istinshaaq (to clean the nose) should be done with single handful of water or separately. Imam Bukhari (RA) seems to have kept this issue open by saying "who" does it with single handful of water.

Hadith No. 186

حدثَنا مسدد قَالَ حدثَنا خالد بن عبد الله قَالَ حدثَنا عمرو بن يحيى عن أَبِيه

عن عبد الله بنِ زيد أنه أَفْرَغَ من الإِناءِ علَى يديه فَغسلَهما ، ثُم غَسلَ أو مضمض ، واستنشق من كَفة واحدة ، فَفَعلَ ذَلك ثَلاَثًا ، فَغسلَ يديه إِلَى الْمرفَقَينِ مرتينِ مرتينِ ، ومسح بِرأْسه ما أَقْبلَ وما أدبر ، وغَسلَ رِجلَيه إِلَى الْكَعبينِ ، ثُم قَالَ هكَذَا وضوءُ رسولِ الله - صلى ا   عليه وسلم .

Narrated 'Amr bin Yahya (RA)

“(on the authority of his father) 'Abdullah bin Zaid poured water on his hands from a utensil containing water and washed them and then with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed wet hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "This is the ablution of Allah's Apostle (Sallallahu Alahi Wasallam)."

Comments

Imam Nawawi (RA) says that as per Shafa’ee school of thought, Madhmadah and Istinshaaq should be done with single handful of water.

The Hadith of this chapter is in their favour. The Hanafite school of thought says that these two things should be done separately and that is better and also Sunnah of Rasulullah (Sallallahu Alaihi Wasallam). As quoted in Abu Dawood, that Hadhrat Uthmaan, Hadhrat Ali and many other Sahaaba used to do it separately. Imam Tirmidhi has quoted that even Imam Shafa’ee preferred to do these two acts with separate handfuls of water.

باب مَسْحِ الرأسِ مَرةً .

Chapter 44 : The passing of wet hands over the head (Masah) once only (while performing Wudu).

Purpose of Tarjamatul Baab

Here Imam Buikhari (RA) expresses his decisive opinion that Masah on head is to be done only once and that rubbing hands first from the front to back and vice versa are two action of same Masah and not to be counted as two actions. Further more, had these been two action, then for each action unused water should have been taken. The majority of Ulema like Imma Abu Haniefa (RA), Imam Maalik and Imam Ahmad are of the opinion that Masah on head is to be done only once.

<u>Hadith No. 187</u>

حدثَنا سلَيمانُ بن حربٍ قَالَ حدثَنا وهيب قَالَ حدثَنا عمرو بن يحيى عن أَبِيه قَالَ شهدت عمرو بن أَبِى حسنٍ سأَلَ عبد الله بن زيد عن وضوءِ النبِى - صلى ا عليه وسلم - فَدعا بِتورٍ من ماءٍ ، فَتوضأَ لَهم ، فَكَفَأَ علَى يديه فَغسلَهما ثَلاَثًا ، ثُم أَدخلَ يده فى الإِناءِ ، فَمضمض واستنشق ، واستنثَر ثَلاَثًا بِثَلاَث غَرفَات من ماءٍ ، ثُم أَدخلَ يده فى الإِناءِ ، فَغسلَ وجهه ثَلاَثًا ، ثُم أَدخلَ يده فى الإِناءِ ، فَغسلَ يديه إِلَى الْمرفَقَينِ مرتينِ مرتينِ ، ثُم أَدخلَ يده فى الإِناءِ ، فَمسح بِرأْسه فَأَقْبلَ بِيديه وأَدبر بِهِما ، ثُم أَدخلَ يده فى الإِناءِ فَغسلَ رِجلَيه . وحدثَنا موسى قَالَ حدثَنا وهيب قَالَ مسح رأْسه مرةً .

Narrated Amr bin Yahya (RA)

“My father said, "I saw Amr bin Abi Hasan asking 'Abdullah bin Zaid about the ablution of the Prophet.

Abdullah bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with three handfuls of water Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice and then again put his hand in the water and passed wet hands over his head by bringing them to the front and then to the back and once more he put his hand in the pot and washed his feet (up to the ankles.)" Narrated Wuhaib: that he (the Prophet in narration) had passed his wet hands.

باب وُضُوءِ الرجُلِ مَعَ امْرَأَتِهِ وَفَضْلِ وَضُوءِ الْمَرْأَةِ .

وتوضأ عمر بِالْحميمِ من بيت نصرانِية .

Chapter 45 : The performance of Wudu by a man along with his wife. The utilization of leftover water after a woman has performed her Wudu.

Hadhrat Umar (RA) performed Wudu with warm water brought from the house of a Christian woman.

Purpose of Tarjamatul Baab

This chapter has two parts. One is that a husband and a wife can perform Wudu together with same water. There is no controversy over it and everyone agrees with this point. Second part is that if a wife has performed Wudu in absence of her husband and some water is left in the pot, can that water be used by her husband? Here only two scholars—Dawood Zahiri and Imam Ahmad

say that this water is not Taahir (ritually pure) for her husband while all others are of the opinion that this water is Taahir for him.

Hadith No. 188

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن نافعٍ عن عبد الله بنِ عمر أنه قَالَ كَانَ الرجالُ والنساءُ يتوضئُونَ فى زمان رسولِ الله صلى ا عليه وسلم جميعا .

Narrated Abdullah bin Umar (RA)

"During the lifetime of Allah's Apostle (Sallallahu Alaihi Wasallam) men and women used to perform Wudu together".

Comments

This Hadith says that the men and women used to perform Wudu together during the days of Rasulullah (Sallallahu Alaihi Wasallam). The learned scholars of Hadith say that men and women here mean a husband and wife, so there arises no question of Hijaab. Some people say that if men and women are taken as general people then this Hadith must be of the period before the decree of Hijaab. But in any case, there is no problem if a husband and wife perform Wudu together with the same water.

By mentioning that Hadhrat Umar performed Wudu with warm water that he took from the house of a Christian lady, Imam Bukhari (RA) wants to eradicate all such superstitions that warm water cannot be used to perform Wudu as heat is an attribute of fire and also that

the water taken from non-Muslims is not Taahir. In nutshell, pure and clean water is necessary for Wudu irrespective whether it is hot or cold and taken from a Muslim or a non-Muslim.

باب صَب النبِى - صلى ا عليه وسلم - وَضُوءَهُ عَلَى الْمُغْمَى عَلَيْهِ .

Chapter 46 : The sprinkling of the leftover water of Wudu by the Prophet (Sallallahu Alaihi Wasallam) on an unconscious person.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) further supports his view point that the left over water of Wudu is Taahir and when it is of Rasulullah (Sallallahu Alaihi Wasallam), it is blessed also as it was used to cure unconsciousness.

Hadith No. 189

حدثَنا أبو الْوليد قَالَ حدثَنا شعبةُ عن محمد بنِ الْمنكَدرِ قَالَ سمعت جابِرا يقُولُ جاءَ رسولُ الله - صلى ا عليه وسلم - يعودنِى ، وأَنا مرِيض لاَ أَعقلُ ، فَتوضأَ وصب علَى من وضوئه ، فَعقَلْت فَقُلْت يا رسولَ الله لمنِ الْم اثُ إِنما يرِثُنِى كَلاَلَةٌ . فَنزلَت آيةُ الْفَرائضِ .

Narrated Jaabir (RA)

"Allah's Apostle came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, "O Allah's Apostle! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine verses regarding Fara'id (inheritance) were

revealed".

Comments

Hadhrat Jaabir bin Abdullah (RA) says that once he had fallen ill to such an extent that he had lost his consciousness and Rasulullah (Sallallahu Alaihi Wasallam) had come to see him. Rasulullah (Sallallahu Alaihi Wasallam) performed Wudu and sprinkled the left over water on Jaabir bin Abdullah who had regained consciousness with it and got cured. He then asked some questions to Rasulullah (Sallallahu Alaihi Wasallam) and among those questions, he also asked a question about the inheritance of that person who neither has parents or grand parents nor any children and grand children. Such a person is called Kalala. On this occasion the verses regarding the Kalala were revealed to Rasulullah (Sallallahu Alaihi Wasallam).

باب الْغُسْلِ وَالْوُضُوءِ فِى الْمِخْضَبِ وَالْقَدَحِ وَالْخَشَبِ وَالْحِجَارَةِ .

Chapter 47 : To perform Gusul and Wudu from a Mikhdab (utensil), a cup, or a wooden or stone pot.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that two things are important for Wudu, viz.,

1. The water should be Taahir.
2. The water container should also be clean whether it is a cooking utensil or cup made of copper, wood stone etc.

<u>Hadith No. 190</u>

حدثنا عبد الله بن منِيرٍ سمع عبد الله بن بكْرٍ قَالَ حدثنا حميد عن أنسٍ قَالَ

حضرت الصلاَةُ ، فَقَام من كَانَ قَرِيب الدارِ إلَى أهله ، وبقى قَوم ، فَأُتى رسولُ الله - صلى ا عليه وسلم - بِمخضبٍ من حجارة فيه ماءٌ ، فَصغر الْمخضب أنْ يبسطَ فيه كَفه ، فَتوضأَ الْقَوم كُلهم . قُلْنا كَم كُنتم قَالَ ثَمانِ وزِيادةً .

Narrated Anas (RA)

"It was the time for prayer, and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stove pot (Mikhdab) containing water was brought to Allah's Apostles The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. (The sub narrator said, "We asked Anas, 'How many persons were you?' Anas replied 'We were eighty or more"). (It was one of the miracles of Allah's Apostle)".

Hadith No. 191

حدثَنا محمد بن الْعلاَءِ قَالَ حدثَنا أبو أُسامةَ عن بريد عن أَبِى بردةَ عن أَبِى موسى أن النبِى - صلى ا عليه وسلم - دعا بِقَدحٍ فيه ماءٌ ، فَغسلَ يديه ووجهه فيه ومج فيه .

Narrated Abu Musa (RA)

Once the Prophet asked for a tumbler containing water. He washed his hands and face in it and also threw a mouthful of water in it.

Hadith No. 192

حدثَنا أَحمد بن يونس قَالَ حدثَنا عبد الْعزِيزِ بن أَبِى سلَمةَ قَالَ حدثَنا عمرو

بن يحيى عن أبِيه عن عبد الله بنِ زيد قَالَ أتى رسولُ الله - صلى ا عليه وسلم - فَأخرجنا لَه ماءً فى تورٍ من صفْرٍ فَتوضأ ، فَغسلَ وجهه ثَلاَثًا ويديه مرتينِ مرتينِ ، ومسح بِرأْسه فَأَقْبلَ بِه وأدبر ، وغَسلَ رِجلَيه . أطرافه .

Narrated 'Abdullah bin Zaid (RA)

Once Allah's Apostle came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his wet hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

<u>Hadith No. 193</u>

حدثَنا أَبو الْيمان قَالَ أخبرنا شعيب عنِ الزهرِى قَالَ أخبرنِى عبيد الله بن عبد الله بنِ عتبةَ أن عائشةَ قَالَت لَما ثَقُلَ النبِى - صلى ا عليه وسلم - واشتد بِه وجعه ، استأْذَنَ أزواجه فى أَنْ يمرض فى بيتى ، فَأَذن لَه ، فَخرج النبِى - صلى ا عليه وسلم - بين رجلَينِ تخط رِجلاَه فى الأَرضِ بين عباسٍ ورجلٍ آخر . قَالَ عبيد الله فَأَخبرت عبد الله بن عباسٍ فَقَالَ أتدرِى منِ الرجلُ الآخر قُلْت لاَ . قَالَ هو على . وكَانت عائشةُ - رضى ا عنها - تحدثُ أن النبِى - صلى ا عليه وسلم - قَالَ بعد ما دخلَ بيته واشتد وجعه هرِيقُوا علَى من سبعِ قربٍ ، لَم تحلَلْ أوكيتهن ، لَعلى أعهد إِلَى الناسِ . وأُجلس فى مخضبٍ لحفْصةَ زوجِ النبِى - صلى ا عليه وسلم - ، ثُم طَفقْنا نصب علَيه تلْك حتى طَفق يشير إِلَينا أَنْ قَد فَعلْتن ، ثُم خرج إِلَى الناسِ .

Narrated 'Aisha (RA)

"When the ailment of the Prophet became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbas, and another man." 'Ubaid-Ullah (the sub narrator) said, "I informed 'Abdullah bin 'Abbas of what 'Aisha said. Ibn 'Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbas said, 'He was 'Ali (bin Abi Talib)." 'Aisha further said, "When the Prophet came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people."

Comments

Hadhrat Anas (RA) says that one day it so happened that the time of Salaah came nearer. The Sahaaba who were residing nearby went to their houses to perform Wudu. The other Sahaaba nearly about eighty remained behind. There was very little water for them to perform Wudu. This little water was brought in a stone pot so small that it was not possible to freely insert even a single hand into it. Rasulullah (Sallallahu Alaihi Wasallam) placed his blessed hand into it and with the Barakah of Allah Ta'ala water started flowing from the

blessed fingers of Rasulullah (Sallallahu Alaihi Wasallam) and all the Sahaaba made Wudu with it.

In the second Hadith it is mentioned that water was brought in a cup. At that time the cups were usually of wood material.

In the third Hadith, it is mentioned that the particular cup was made of copper.

In the fourth Hadith, Hadhrat Ayesha (RA) says that when the terminal illness of Rasulullah (Sallallahu Alaihi Wasallam) got severe, he sought permission from all his wives to stay with Hadhrat Ayesha (RA), which they granted gladly. When his illness got severe, Rasulullah (Sallallahu Alaihi Wasallam) asked the people to sprinkle seven bags of water over him which was collected from the seven wells of Madihah. These seven wells are still famous in Madina and people take water from them to get blessings.

باب الْوُضُوءِ مِنَ التوْرِ .

Chapter 48 : To perform Wudu from an earthen-jar.

Hadith No. 194

حدثَنا خالد بن مخلَد قَالَ حدثَنا سلَيمانُ قَالَ حدثَنِى عمرو بن يحيى عن أَبِيه قَالَ كَانَ عمى يكْثر من الْوضوءِ ، قَالَ لعبد الله بنِ زيد أَخبِرنِى كَيف رأَيت النبِى - صلى ا عليه وسلم - يتوضأُ فَدعا بِتورٍ من ماءٍ ، فَكَفَأَ علَى يديه فَغسلَهما ثَلاَثَ مرارٍ ، ثُم أَدخلَ يده فى التورِ ، فَمضمض واستنثَر ثَلاَثَ مرات من غَرفَة واحدة ، ثُم أَدخلَ يده فَاغْترف بِها فَغسلَ وجهه ثَلاَثَ مرات ، ثُم غَسلَ يديه إِلَى الْمرفَقَينِ مرتينِ مرتينِ ، ثُم أَخذَ بِيده ماءً ،

فَمسح رأْسه ، فَأَدبر بِيديه وأَقْبلَ ثُم غَسلَ رِجلَيه ، فَقَالَ هكَذَا رأَيت النبِى - صلى ا عليه وسلم - يتوضأُ .

Narrated 'Amr bin Yahya (RA)

"(on the authority of his father) My uncle used to perform ablution extravagantly and once he asked 'Abdullah bin Zaid to tell him how he had seen the Prophet performing ablution. He asked for an earthen-ware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthen-ware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it Out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, "I saw the Prophet performing ablution in that way."

<u>Hadith No. 195</u>

حدثَنا مسدد قَالَ حدثَنا حماد عن ثَابِت عن أَنسٍ أَن النبِى - صلى ا عليه وسلم - دعا بِإِناءٍ من ماءٍ ، فَأُتى بِقَدحٍ رحراحٍ فيه شىءٌ من ماءٍ ، فَوضع أَصابِعه فيه . قَالَ أَنس فَجعلْت أَنظُر إِلَى الْماءِ ينبع من بينِ أَصابِعه ، قَالَ أَنس فَحزرت من توضأَ ما بين السبعِ إِلَى الثمانِين .

Narrated Thabit (RA)

Anas said, "The Prophet asked for water and a tumbler

with a broad base and not so deep, containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, ' noticed the water springing out from amongst his fingers." Anas added, ' estimated that the people who performed ablution with it numbered between seventy to eighty."

Comments

These things have been discussed in earlier chapters.

بابِ الْوُضُوءِ بِالْمُدِ .

Chapter 49 : To perform Wudu with one Mudh of water. (Mudh is 2/3 of a kilo).

Purpose of Tarjamatul Baab

In earlier chapters Imam Bukhair (RA) was discussing the nature of water and water containers. Now he talks about the quantity of water.

Hadith No. 196

حدثَنا أَبو نعيمٍ قَالَ حدثَنا مسعر قَالَ حدثَنِى ابن جبرٍ قَالَ سمعت أَنسا يقُولُ كَانَ النبِى - صلى ا عليه وسلم - يغسِلُ - أَو كَانَ يغتسِلُ - بِالصاعِ إِلَى خمسة أَمداد ، ويتوضأُ بِالْمد .

Narrated Anas (RA)

The Prophet used to take a bath with one Sa' up to five Mudhs (1 Sa'= 4 Mudhs) of water and used to perform ablution with one Mudh of water.

Comments

Islam does not like the wastage of water. In fact, it tells upon the habit of a person if he wastes a thing which may be of a trivial importance. He carries on with this habit and a stage reaches when he starts wasting those things also which are important or costly. The water is usually freely available and one usually over spends it unnecessarily. We have been taught not to waste water even if we are performing Wudu on a river bank. Here in this Hadith, it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) used to take his Gusul (bath) with not more than five Mudhs. In some Ahaadith even three Mudhs are mentioned.

بابُ الْمَسْحِ عَلَى الْخُفَّيْنِ .

Chapter 50 : To pass wet hands (Masah) over the two scuffs (leather socks covering up to the ankles).

Purpose of Tarjamatul Baab

Masah over leather socks is unanimously agreed upon by all the learned scholars of Islam except the Shia sect. The narrations about the Masah over leather socks have reached the status of "Tawaatur" (to have followed in succession), that is why Imam Abu Haniefa (RA) has called it as one the signs of Ahle Sunnat wal Jamaat.

Some people have wrongly attributed to Imam Maalik that he was not in favour of Masah over leather socks, but Qurtubi has quoted from Imam Maalik that he was in agreement on Masah over leather socks as is reported by Allaama Ainy. He says:

و قال صاحب البدائع ا سح على ا ف جائز عند عامة الفقهاء و عامة

الصحابة ألاشيا (عمده)

"And author of Al-Bidayah said that Masah over leather socks is permissible near all jurists and Sahaaba"

Hasan-i-Bisri (RA) said that he knew seventy Sahaaba who had participated in the battle of Badr and who believed on Masah over leather socks. (Umdatul Qari).

Hadith No. 197

حدثَنا أَصبغُ بن الْفَرجِ الْمصرى عنِ ابنِ وهبٍ قَالَ حدثَنِى عمرو حدثَنِى أَبو النضرِ عن أَبِى سلَمةَ بنِ عبد الرحمنِ عن عبد الله بنِ عمر عن سعد بنِ أَبِى وقاصٍ عنِ النبِى - صلى ا عليه وسلم - أَنه مسح علَى الْخفينِ . وأَن عبد الله بن عمر سأَلَ عمر عن ذَلك فَقَالَ نعم إِذَا حدثَك شيئًا سعد عنِ النبِى - صلى ا عليه وسلم - فَلاَ تسأَلْ عنه غَيره . وقَالَ موسى بن عقْبةَ أَخبرنِى أَبو النضرِ أَن أَبا سلَمةَ أَخبره أَن سعدا حدثَه فَقَالَ عمر لعبد الله . نحوه .

Narrated 'Abdullah bin 'Umar (RA)

Sa'd bin Abi Waqqas said, "The Prophet passed wet hands over his Khuffs." 'Abdullah bin 'Umar asked Umar about it. 'Umar replied in the affirmative and added, "Whenever Sa'd narrates a Hadith from the Prophet, there is no need to ask anyone else about it."

Comments

Hadhrat Sa'd bin Abi Waqqas (RA) was the governor of Kufa. Once Ibn Umar went there and he saw Sa'd bin Abi Waqqas performing Masah over leather socks. Ibn Umar asked Hadhrat Sa'd about it and Sa'd

told him that he had seen Rasulullah (RA) performing Masah over leather socks. Ibn Umar wanted to confirm it from his father Hadhrat Umar (RA). Hadhrat Umar (RA) advised his son that Hadhrat Sa'd is so reliable that if he says something, there is no need to confirm it from others. Hadhrat Umar (RA) not only confirmed what Sa'd had said about Masah over leather socks but also testified the authenticity of Hadhrat Sa'd. From this statement of Hadhrat Umar, the learned scholars have derived the conclusion that it is permissible for a common person to follow the instructions of a scholar blindly (i.e., Taqleed) if he is reliable and authentic.

Why was Ibn Umar (RA) surprised?

Ibn Umar (RA) had seen Rasulullah (Sallallahu Alaihi Wasallam) performing Masah over leather socks during journey. Here he saw Hadhrat Sa'd doing the same act but while at home. He was of the opinion that probably Masah is permissible for a Musaafir (traveller) only, then he was informed that Masah over leather socks is permissible both for a resident as well as a traveller.

Hadith No. 198

حدثَنا عمرو بن خالد الْحرانِى قَالَ حدثَنا الليثُ عن يحيى بنِ سعيد عن سعد بنِ إِبراهيم عن نافعِ بنِ جبيرٍ عن عروةَ بنِ الْمغ ة عن أَبِيه الْمغ ة بنِ شعبةَ عن رسولِ الله - صلى ا عليه وسلم - أَنه خرج لحاجته فَاتبعه الْمغ ةُ بِإِداوة فيها ماءٌ ، فَصب علَيه ح فَرغَ من حاجته ، فَتوضأَ ومسح علَى الْخفينِ .

Narrated Al-Mughlra bin Shu'ba (RA)

Once Allah's Apostle went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his Khuffs.

Comments

This is an incident of 9th Hijrah during the battle of Tabuk. Rasulullah (Sallallahu Alaihi Wasallam) went to attend the call of nature and Hadhrat Mugairah (RA) provided the water which had been taken from a leather bag of a village woman. She was asked whether the bag was tanned or not and she replied in affirmation. From this the learned scholars have inferred that the skin of Najas (ritually impure) animals becomes Taahir only after tanning.

<u>Hadith No. 199</u>

حدثَنا عمرو بن خالد الْحرانِى قَالَ حدثَنا الليثُ عن يحيى بنِ سعيد عن سعد بنِ إِبراهيم عن نافعِ بنِ جبيرٍ عن عروةَ بنِ الْمغ ة عن أَبِيه الْمغ ة بنِ شعبةَ عن رسولِ الله - صلى ا عليه وسلم - أَنه خرج لحاجته فَاتبعه الْمغ ةُ بِإِداوة فيها ماءٌ ، فَصب علَيه حـ فَرغَ من حاجته ، فَتوضأَ ومسح علَى الْخفين .

Narrated Ja'far bin 'Amr bin Umaiya ad-Damri (RA)

My father said, "I saw the Prophet passing wet hands over his Khuffs."

Hadith No. 200

حدثَنا أبو نعيمٍ قَالَ حدثَنا شيبانُ عن يحيى عن أبِى سلَمةَ عن جعفَرِ بنِ عمرِو بنِ أُميةَ الضمرِى أن أباه أخبره أنه رأى النبِى - صلى ا عليه وسلم - يمسح علَى الْخفينِ . وتابعه حرب بن شداد وأبانُ عن يحيى .

Narrated Ja'far bin 'Amr (RA)

My father said, "I saw the Prophet passing wet hands over his turban."

Comments

Masah over turban

The majority of Ulema are of the opinion that Masah over turban is not permissible. If it is done partly over head and partly over turban, then it is permissible. Imam Ahmad is of the opinion that if the turban is wound firmly in such a way that it cannot be lifted easily from the head, like the Arabs use it, then Masah over it is also permissible. Since Imam Bukhari (RA) has not established any chapter on ‘Masah over turban”, it is obvious that he seems to be of the opinion that it is not permissible.

باب إِذَا أَدْخَلَ رِجْلَيْهِ وَهُمَا طَاهِرَتَانِ

Chapter 51 : If the feet are put into the scuffs when they are Taahir (clean).

Purpose of Tarjamatul Baab

In order to perform Masah over leather socks it is a must that the feet should be ritually clean at the time of wearing the socks. As per majority of Ulema one has to

perform complete Wudu including washing of the feet before he puts on leather socks and then he can perform Masah over them for twenty four hours if he is a resident and for three days if he is a traveller.

Hadith No. 201

حدثَنا أَبو نعيمٍ قَالَ حدثَنا زكَرِياءُ عن عامرٍ عن عروةَ بنِ الْمغ ة عن أَبِيه قَالَ كُنت مع النبِى - صلى ا عليه وسلم - فى سفَرٍ ، فَأَهويت لأَنزِع خفيه فَقَالَ دعهما ، فَإِنى أَدخلْتهما طَاهرتينِ . فَمسح علَيهما .

Narrated 'Urwa bin Al-Mughira (RA)

My father said, "Once I was in the company of the Prophet on a journey and I dashed to take off his Khuffs. He ordered me to leave them as he had put them after performing ablution. So he passed wet hands over them.

باب مَنْ لَمْ يَتَوَضأْ مِنْ لَحْمِ الشاةِ وَالسوِيقِ .

وأَكَلَ أَبو بكْرٍ وعمر وعثْمانُ - رضى ا عنهم - لَحما فَلَم يتوضئُوا .

Chapter 52: One who did not repeat Wudu after eating mutton and Sawiq (an Arab dish—grinded wheat).

And Abu Bakr, Umar and Uthman ate such food but did not repeat Wudu.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to convey that to eat boiled or cooked food does not effect one's Wudu.

Hadith No. 202

حدثَنا عبد الله بن يوسف قَالَ أَخبرنا مالك عن زيد بنِ أَسلَم عن عطَاءِ بنِ

يسارٍ عن عبد الله بنِ عباسٍ . أن رسولَ الله - صلى ا عليه وسلم - أكَلَ كَتف شاة ، ثُم صلى ولَم يتوضأْ .

Narrated 'Abdullah bin 'Abbas (RA)

Allah's Apostle ate a piece of cooked mutton from the shoulder region and prayed without repeating ablution.

Hadith No. 203

حدثَنا يحيى بن بكَيرٍ قَالَ حدثَنا الليثُ عن عقَيلٍ عنِ ابنِ شهابٍ قَالَ أَخبرنِى جعفَر بن عمرِو بنِ أُميةَ أَن أَباه أَخبره أَنه رأَى رسولَ الله - صلى ا عليه وسلم - يحتز من كَتف شاة ، فَدعى إِلَى الصلاَة فَأَلْقَى السك فَصلى ولَم يتوضأْ .

Narrated Ja'far bin 'Amr bin Umaiya (RA)

My father said, "I saw Allah's Apostle taking a piece of (cooked) mutton from the shoulder region and then he was called for prayer. He put his knife down and prayed without repeating ablution."

Comments

There are some Ahaadith in Muslim, Abu Dawood and Tirmidhi on the authority of Hadhrat Ayesha and Hadhrat Abu Huraira which say:

قال رسول ا صلى ا عليه وسلم ألوضوء ا مست النار

"Rasulullah (Sallallahu Alaihi Wasallam) said that the Wudu becomes mandatory after eating such things which have been boiled or cooked on fire".

Ulema say that this was decreed during the early

period of Islam and was later on abrogated. The Ahaadith of the present chapter also abrogate it.

باب مَنْ مَضْمَضَ مِنَ السويق وَلَمْ يَتَوَضأْ .

Chapter 53 : One who (only) rinsed his mouth after eating Sawiq without repeating Wudu.

<u>Hadith No. 204</u>

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن يحيى بنِ سعيد عن بشيرِ بنِ يسارٍ مولَى بنِى حارِثَةَ أن سويد بن النعمان أخبره . أنه خرج مع رسولِ الله - صلى ا عليه وسلم - عام خيبر ، حتى إِذَا كَانوا بِالصهباءِ - وهى أدنى خيبر - فَصلى الْعصر ، ثُم دعا بِالأزواد ، فَلَم يؤت إِلا بِالسويقِ ، فَأُمر بِهِ فَثُرى ، فَأكَلَ رسولُ الله - صلى ا عليه وسلم - وأكَلْنا ، ثُم قَام إِلَى الْمغرِبِ ، فَمضمض ومضمضنا ، ثُم صلى ولَم يتوضأْ .

Narrated Suwaid bin Al-Nu'man

"In the year of the conquest of Khaibar I went with Allah's Apostle till we reached Sahba,' a place near Khaibar, where Allah's Apostle offered the 'Asr prayer and asked for food. Nothing but Sawrq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet got up for the evening prayer (Maghrib prayer), rinsed his mouth with water and we did the same, and he then prayed without repeating the ablution".

<u>Hadith No. 205</u>

وحدثَنا أَصبغُ قَالَ أخبرنا ابن وهبٍ قَالَ أخبرنِى عمرو عن بكَيرٍ عن كُريبٍ

عن ميمونةَ أن النبِى - صلى ا عليه وسلم - أَكَلَ عندها كَتفًا ، ثُم صلى ولَم يتوضأْ .

Narrated Maimuna (RA)

The Prophet ate (a piece of) mutton from the shoulder region and then prayed without repeating the ablution.

باب هَلْ يُمَضْمِضُ مِنَ اللَبَنِ .

Chapter 54 : Should one rinse his mouth after drinking the milk.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) makes an interrogative remark whether one should rinse his mouth with water after consuming milk or not.

<u>Hadith No. 206</u>

حدثَنا يحيى بن بكَيرٍ وقُتيبةُ قَالاَ حدثَنا الليثُ عن عقَيلٍ عنِ ابنِ شهابٍ عن عبيد الله بنِ عبد الله بنِ عتبةَ عنِ ابنِ عباسٍ أن رسولَ الله - صلى ا عليه وسلم - شرِب لَبنا ، فَمضمض وقَالَ إِن لَه دسما . تابعه يونس وصالح بن كَيسانَ عنِ الزهرِى .

Narrated Ibn 'Abbas (RA)

Allah's Apostle drank milk, rinsed his mouth and said, "It has fat."

Comments

In this Hadith it is mentioned that Rasulullah

(Sallallahu Alaihi Wasallam) took milk and then rinsed his mouth with water and also stated the reason for that as well i.e., the milk contains fats which stick to the mouth. To clean it one should rinse his mouth properly.

There is a Hadith in Abu Dawood on the authority of Anas bin Maalik that Rasulullah (Sallallahu Alaihi Wasallam) took milk and did not rinse his mouth after that. There is no contradiction between these two Ahaadith. If the milk has high fat content then it is better to rinse one's mouth and if otherwise, then there is no need to do so.

بَاب الْوُضُوءِ مِنَ النَّوْمِ وَمَنْ لَمْ يَرَ مِنَ النَّعْسَةِ وَالنَّعْسَتَيْنِ أَوِ الْخَفْقَةِ وُضُوءًا .

Chapter 55 : Wudu after sleep. And that who did not consider it necessary to repeat Wudu after dozing or after nodding in slumber.

Purpose of Tarjamatul Baab

It is quite clear that Imam Bukhari (RA) believes that deep sleep breaks Wudu whereas light sleep does not.

<u>Hadith No. 207</u>

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن هشامٍ عن أَبِيه عن عائشةَ أَن رسولَ الله - صلى ا عليه وسلم - قَالَ إِذَا نعس أَحدكُم وهو يصلى فَلْيرقُد حتى يذْهب عنه النوم ، فَإِن أَحدكُم إِذَا صلى وهو ناعس لاَ يدرِى لَعله يستغفر فَيسب نفْسه .

Narrated 'Aisha (RA)

Allah's Apostle said, "If anyone of you feels drowsy while praying he should go to bed (sleep) till his slumber is over because in praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself."

Hadith No. 208

حدثَنا أَبو معمرٍ قَالَ حدثَنا عبد الْوارِث حدثَنا أَيوب عن أَبِى قلاَبةَ عن أَنسٍ عنِ النبِى - صلى ا عليه وسلم - قَالَ إِذَا نعس أَحدكُم فى الصلاَة فَلْينم حتى يعلَم ما يقْرأُ .

Narrated Anas (RA)

The Prophet said, "If anyone of you feels drowsy while praying, he should sleep till he understands what he is saying (reciting)."

Comments

Sleep in itself does not break Wudu. During deep sleep with a support, the gut sphincters get loosened and there is every chance that the flatus will come out during such a sleep and that is why deep sleep with a support is said to break Wudu. Since there is no such chance of loosening of sphincters in light sleep without a support, so such a sleep does not break Wudu. There is a Hadith in Tirmidhi that says:

أن الوضوء لا ب إلا على من نام مضطجعا فانه إذا اضطجع استرخت مفاصله

“Indeed, Wudu does not become mandatory except on

that person who sleeps in lying down position, because lying down position opens up the sphincter".

Purpose of Salaah is to remember Allah

Allah Ta'ala tells Hadhrat Musa (AS) as quoted in the Qur'an:

أقم الصلاة لذكري

"*Establish Salaah to remember Me*".

So, the main purpose of Salaah is to remember Allah. This purpose cannot be achieved if one is feeling drowsy. That is why Rasulullah (Sallallahu Alaihi Wasallam) advised such a person to go to sleep and then after getting fresh, offer Salaah.

باب الْوُضُوءِ مِنْ غَيْرِ حَدَثٍ .

Chapter 56 : To perform Wudu without getting Hadath (faeces etc).

Purpose of Tarjamatul Baab

Some people believe that the Wudu is a must for every Salaah and some people say that it is not permissible to repeat Wudu when one is already with Wudu. Imam Bukhari (RA) while agreeing with the opinion of the majority says that it is not a must to perform Wudu before every Salaah and one can repeat his Wudu if he is already with Wudu.

Hadith No. 209

حدثَنا محمد بن يوسف قَالَ حدثَنا سفْيانُ عن عمرِو بنِ عامرٍ قَالَ سمعت أنسا ح قَالَ وحدثَنا مسدد قَالَ حدثَنا يحيى عن سفْيانَ قَالَ حدثَنِي عمرو بن

عامرٍ عن أنسٍ قَالَ كَانَ النبِى - صلى ا عليه وسلم - يتوضأُ عند كُل صلاَة . قُلْت كَيف كُنتم تصنعونَ قَالَ يجزِئ أَحدنا الْوضوءُ ما لَم يحدثْ .

Narrated 'Amr bin 'Amir (RA)

Anas said, "The Prophet used to perform ablution for every prayer." I asked Anas, "What you used to do?' Anas replied, "We used to pray with the same ablution until we break it with Hadath."

Hadith No. 210

حدثَنا خالد بن مخلَد قَالَ حدثَنا سلَيمانُ قَالَ حدثَنِى يحيى بن سعيد قَالَ أَخبرنِى بشير بن يسارٍ قَالَ أَخبرنِى سويد بن النعمان قَالَ خرجنا مع رسولِ الله - صلى ا عليه وسلم - عام خيبر ، حتى إِذَا كُنا بِالصهباءِ ، صلى لَنا رسولُ الله - صلى ا عليه وسلم - الْعصر ، فَلَما صلى دعا بِالأَطْعمة ، فَلَم يؤت إِلا بِالسوِيقِ ، فَأَكَلْنا وشرِبنا ، ثُم قَام النبِى - صلى ا عليه وسلم - إِلَى الْمغرِبِ فَمضمض ، ثُم صلى لَنا الْمغرِب ولَم يتوضأْ .

Narrated Suwaid bin Nu'man (RA)

"In the year of the conquest of Khaibar I went with Allah's Apostle till we reached As-Sahba' where Allah's Apostle led the 'Asr prayer and asked for the food. Nothing but Sawiq was brought and we ate it and drank (water). The Prophet got up for the (Maghrib) Prayer, rinsed his mouth with water and then led the prayer without repeating the ablution".

Comments

Some people like Shia are of the opinion that

Wudu is must before every Salaah for a Muqeem (residents) and there is relaxation only during travelling.

Ibn Umar and Abu Musa say that is a must for every Salaah whether one is a Muqeem (resident) or Musaafir (traveller).

Here Imam Bukhari (RA) has quoted two Ahaadith, one of these supporting Wudu before every Salaah and other one saying that fresh Wudu is not a must before every Salaah as Rasulullah (Sallallahu Alaihi Wasallam) did not perform Wudu before Magrib Salaah. When Hadhrat Anas (RA) was asked what they (Sahaaba) used to do, he said that they used to offer multiple Salaah until they broke it with Hadath.

باب مِنَ الْكَبائِرِ أنْ لاَ يسْتَتِرَ مِنْ بَوْلِهِ .

Chapter 57 : One of the grave sins is not to protect oneself (clothes and body) from one's urine.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that passing of urine not only breaks Wudu but the urine itself is Najas (ritually impure).

<u>Hadith No. 211</u>

حدثَنا عثْمانُ قَالَ حدثَنا جرِير عن منصورٍ عن مجاهد عنِ ابنِ عباسٍ قَالَ مر
النبِى - صلى ا عليه وسلم - بِحائط من حيطَان الْمدينة أَو مكةَ ، فَسمع
صوت إِنسانينِ يعذبان فى قُبورِهما ، فَقَالَ النبِى - صلى ا عليه وسلم -
يعذبان ، وما يعذبان فى كَبِيرٍ ، ثُم قَالَ بلَى ، كَانَ أَحدهما لاَ يستتر من
بوله ، وكَانَ الآخر يمشى بِالنميمة . ثُم دعا بِجرِيدة فَكَسرها كسرتينِ ،

فَوضع علَى كُل قَبرٍ منهما كسرةً . فَقيلَ لَه يا رسولَ الله لم فَعلْت هذَا
قَالَ لَعله أَنْ يخفف عنهما ما لَم تيبسا أَو إِلَى أَنْ ييبسا .

Narrated Ibn 'Abbas (RA)

"Once the Prophet, while passing through one of the grave-yards of Madina or Makkah heard the voices of two persons who were being tortured in their graves. The Prophet said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends). The Prophet then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."

Comments

This incident took place in Madina and as per Dhar-i-Qutni, this land belonged to a woman from Ansaar namely Umm-Mubashir. Both these graves were of Muslims as reported in Ibn Majah and both were of recent origin. Rasulullah (Sallallahu Alaihi Wasallam) heard the crying of two persons from these graves who were being punished in there for apparently minor sins. The sin of one of these was that he was not saving his body and clothes from urine droplets and the other used to be involved in calumnies.

Definition of a grave sin

Allaama Sayuti (RA) says that a grave sin is that sin for which chastisement or curse has been mentioned in the Qur'an. Allaama Ibn Nayeem has mentioned in Bahr-ur-Raqaiq, vol. 1, that the first thing which will be accounted for on the day of Qiyaamah is Salaah. The way ablution precedes Salaah, similarly the grave period precedes the day of Qiyaamah; the first thing which one has to account for in the grave is about Tahaarah (purity and cleanliness) and avoidance of urine droplets from falling on one's body or clothes, similarly, the first thing which one has to account for on the day of Qiyaamah is about Salaah.

The fixing of branches of a green tree on each grave by Rasulullah (Sallallahu Alaihi Wasallam)

Rasulullah (Sallallahu Alaihi Wasallam) asked for two small branches of a green tree and fixed each one of them on each grave and said that their punishment will be relaxed as long as these branches will remain green. Rasulullah (Sallallahu Alaihi Wasallam) came to know about the ordeal of these two persons through Wahy. To derive the conclusion of permissibility of showering flowers on the graves is ridiculous; it is a non-Muslim custom and has no place in Islam.

باب مَا جَاءَ فِى غَسْلِ الْبُوْلِ .

وقَالَ النبِى - صلى ا عليه وسلم - لصاحبِ الْقَبرِ كَانَ لاَ يستتر من بوله

ولَم يذْكُر سوى بولِ الناسِ .

Chapter 58 : What is said regarding washing out

urine.

And the Prophet (Sallallahu Alaihi Wasallam) said about the man in grave that he didn't save himself from being soiled with his urine. And (the Prophet (Sallallahu Alaihi Wasallam)) did not mention but the urine of human beings.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that the human urine is Najas (ritually impure).

Hadith No. 212

حدثَنا يعقُوب بن إبراهيم قَالَ حدثَنا إسماعيلُ بن إبراهيم قَالَ حدثَنِى روح بن الْقَاسمِ قَالَ حدثَنِى عطَاءُ بن أَبِى ميمونةَ عن أنسِ بنِ مالك قَالَ كَانَ النبِى - صلى ا عليه وسلم - إِذَا تبرز لحاجته أتيته بِماءٍ فَيغسِلُ بِه .

Narrated Anas bin Malik (RA)

“*Whenever the Prophet went to answer the call of nature, I used to bring water with which he used to clean his private parts*”.

Comments

Human urine or urine of those animals which are Haraam is Najas. There is consensus on it. There is difference of opinion about the urine of those animals which are Halaal. As per Hanafi and Shafa’ee schools of thought, urine is Najas whether it is of Halaal or Haraam animals. Rasulullah (Sallallahu Alaihi Wasallam) said in a Hadith:

إست هوا من البول فإن عامة عذاب القـ منه (نور الأنوار)

"Protect yourself from urine because punishment in grave is because of it".

Once Rasulullah (Sallallahu Alaihi Wasallam) was returning after burying a Sahaabi and he seemed to be perturbed from his facial expression because he had noticed that the deceased Sahaabi was being punished in the grave. Rasulullah (Sallallahu Alaihi Wasallam) went to the house of this Sahaabi and asked his wife about his deeds. His wife told Rasulullah (Sallallahu Alaihi Wasallam) that he used to graze sheep but while doing so he did not protect himself from their urine. It was on this occasion that Rasulullah (Sallallahu Alaihi Wasallam) said these words.

باب

Chapter 59 : Without Tarjamatul Baab

Purpose of Tarjamatul Baab

Allaama Kirmani (RA) says that Imam Bukhari (RA) wants to stress more on the importance of protecting oneself from getting soiled with urine. Otherwise the Hadith under this chapter has already been quoted earlier.

<u>Hadith No. 213</u>

حدثَنا محمد بن الْمثَنى قَالَ حدثَنا محمد بن خازِمٍ قَالَ حدثَنا الأَعمش عن مجاهد عن طَاوسٍ عنِ ابنِ عباسٍ قَالَ مر النبِى - صلى ا عليه وسلم - بِقَبرينِ فَقَالَ إِنهما لَيعذبان ، وما يعذبان فى كَبِيرٍ أَما أَحدهما فَكَانَ لاَ يستتر من الْبولِ ، وأَما الآخر فَكَانَ يمشى بِالنميمة . ثُم أَخذَ جرِيدةً رطْبةً ،

فَشقها نِصفَين ، فَغرز فى كُل قَبرٍ واحدةً . قَالُوا يا رسولَ الله ، لم فَعلْت هذَا قَالَ لَعله يخفف عنهما ما لَم ييبسا . قَالَ ابن الْمثَنى وحدثَنا وكيع قَالَ حدثَنا الأَعمش قَالَ سمعت مجاهدا مثْلَه يستتر من بوله .

Narrated Ibn 'Abbas (RA)

The Prophet once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies(to make enmity between friends)." The Prophet then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each grave. They said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry."

باب تَرْكِ النبِى - صلى ا عليه وسلم - وَالناسِ الأَعْرَابِى حَتى فَرَغَ مِنْ بَوْلِهِ فِى الْمَسْجِدِ .

Chapter 60 : The Prophet (Sallallahu Alaihi Wasallam) and the people left the Bedouin till he finished micturating in the Musjid.

Purpose of Tarjamatul Baab

Uncleanliness of urine and importance of protecting oneself from it has already been stressed, but sometimes one has to choose the lesser evil.

Hadith No. 214

حدثَنا موسى بن إسماعيلَ قَالَ حدثَنا همام أَخبرنا إسحاق عن أَنسٍ بنِ

مالك أن النبِى - صلى ا عليه وسلم - رأى أعرابِيا يبولُ فى الْمسجِدِ
فَقَالَ دعوه . حتى إِذَا فَرغَ دعا بِماءٍ فَصبه علَيه .

Narrated Anas bin Malik (RA)

"The Prophet saw a Bedouin making water in the Musjid and told the people not to disturb him. When he finished, the Prophet asked for some water and poured it over (the urine)".

Comments

One day a villager came to Masjid-i-Nabawi and started micturating in one of the corners of the Masjid. On seeing him, Sahaaba became very angry and wanted to stop him from this act. Rasulullah (Sallallahu Alaihi Wasallam) stopped them to do so and told them to let him finish.

There could have been two types of problems if the Sahaaba would have stopped him. One is that the man would have tried to run away and in that situation the whole Masjid would have been soiled with urine and the second is that if he would have been stopped half way during micturition, it would have been quite harmful for him. So Rasulullah (Sallallahu Alaihi Wasallam) chose the lesser evil at this instance. There is a famous principle for such kind of occasions:

إذا بتلى الإنسان ببليتة اختر أهونما

"If a person is caught between two evils, he should choose the lesser evil".

باب صَب الْمَاءِ عَلى الْبَوْلِ فِى الْمَسْجِدِ .

Chapter 61 : To pour water over the urine in the Musjid.

Purpose of Tarjamatul Baab

The soil or ground can be cleaned of urine by flowing water over it, similar is the case with a Musjid.

Hadith No. 215

حدثَنا أبو الْيمان قَالَ أخبرنا شعيب عنِ الزهرِى قَالَ أَخبرنِى عبيد الله بن عبد الله بنِ عتبةَ بنِ مسعود أن أبا هريرةَ قَالَ قَام أعرابِى فَبالَ فى الْمسجِد فَتناولَه الناس ، فَقَالَ لَهم النبِى - صلى ا عليه وسلم - دعوه وهرِيقُوا علَى بوله سجلاً من ماءٍ ، أو ذَنوبا من ماءٍ ، فَإِنما بعثْتم ميسرِين ، ولَم تبعثُوا معسرِين .

Narrated Abu Huraira (RA)

"A Bedouin stood up and started making water in the Musjid. The people caught him but the Prophet ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet then said, "You have been sent to make things easy and not to make them difficult."

Hadith No. 216

حدثَنا عبدانُ قَالَ أَخبرنا عبد الله قَالَ أَخبرنا يحيى بن سعيد قَالَ سمعت أَنس بن مالك عنِ النبِى - صلى ا عليه وسلم .

Narrated Anas bin Malik (RA)

The Prophet (Sallallahu Alaihi Wasallam) said as above.

Comments : while preaching—be soft and polite

In these Ahaadith, Rasulullah (Sallallahu Alaihi Wasallam) has taught his Ummah that they should be soft and polite while preaching to others. If you see others doing wrongful deeds, they should be approached with kind heart and politeness. Allah Ta'ala says:

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة

"Call to the way of your Lord with wisdom and goodly exhortation". (16:125)

Ways to clean the ground soil

As per Imam Maalik, Imam Shaf'ee and Imam Ahmad, all kinds of ground can be cleaned by pouring water over it. They don't believe that dryness of ground cleanses it and that there is no need to scratch it.

As per Imam Abu Haniefa (RA) there are three ways of cleaning the ground:

1. If the ground is soft, then only pouring water over it is enough. The earth will absorb the water along with the impurity and thus becomes clean.
2. If the ground is hard and has a slope, then the water should be poured over it and collected in a pit dug at the lower end of the slope and then the pit be filled with clay.
3. If the ground is hard and plain then it is necessary to scratch its superficial layer. It will not get cleaned by just poring water over it as it will not absorb the water.

The third opinion of Imam Abu Haniefa (RA) is based on the Ahaadith quoted in Abu Dawood. One of these Ahaadith says:

خذوا ما بال عليه من التراب فألقوه

"Take some clay away on which the urine has fallen and throw that off".

Musannif Ibn Abi Sheeba has quoted from Abu Qalaaba:

إذا جفت الأرض فقد ذكت

"When the ground dries up it becomes clean".

باب يُهَرِيقُ الْمَاءَ عَلَى الْبَوْلِ .

Chapter 62 : The spilling of water over the urine.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that the urine causes ritual impurity when it falls on the ground inside or outside a Musjid. At both places, the Taharah (ritual purity) can be attained by spilling water over it.

<u>Hadith No. 217</u>

حدثَنا خالد قَالَ حدثَنا سلَيمانُ عن يحيى بنِ سعيد قَالَ سمعت أَنس بن مالك قَالَ جاءَ أَعرابِى فَبالَ فى طَائفَة الْمسجِد ، فَزجره الناس ، فَنهاهم النبِى - صلى ا عليه وسلم - ، فَلَما قَضى بولَه أَمر النبِى - صلى ا عليه وسلم - بِذَنوبٍ من ماءٍ ، فَأُهرِيق علَيه .

Narrated Anas bin Malik (RA)

"A Bedouin came and passed urine in one corner of the Musjid. The people shouted at him but the Prophet stopped them till he finished urinating. The Prophet ordered them to spill a bucket of water over that place and they did so."

باب بَوْلِ الصبْيان .

Chapter 63 : Urine of babies.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is of the opinion that the urine of babies whether male or female is Najas (ritually impure).

Hadith No. 218

حدثَنا عبد الله بن يوسف قَالَ أَخبرنا مالك عن هشامِ بنِ عروةَ عن أَبِيه عن عائشةَ أُم الْمؤمنِ أنها قَالَت أُتى رسولُ الله - صلى ا عليه وسلم - بِصبِى ، فَبالَ علَى ثَوبِه ، فَدعا بِماءٍ فَأَتبعه إِياه .

Narrated 'Aisha (RA)

"(the mother of faithful believers) A child was brought to Allah's Apostle and it urinated on the garment of the Prophet. The Prophet asked for water and poured it over the soiled place".

Hadith No. 219

حدثَنا عبد الله بن يوسف قَالَ أَخبرنا مالك عنِ ابنِ شهابٍ عن عبيد الله بنِ عبد الله بنِ عتبةَ عن أُم قَيسٍ بِنت محصنٍ أَنها أَتت بِابنٍ لَها صغ ٍ ، لَم يأْكُلِ الطعام إِلَى رسولِ الله - صلى ا عليه وسلم - ، فَأَجلَسه رسولُ الله - صلى ا عليه وسلم - فى حجرِه ، فَبالَ علَى ثَوبِه ، فَدعا بِماءٍ فَنضحه ولَم يغسِلْه .

Narrated Ummi Qais bint Mihsin (RA)

"I brought my young son, who had not started eating

(ordinary food) to Allah's Apostle who took him and made him sit in his lap. The child urinated on the garment of the Prophet, so he asked for water and poured it over the soiled (area) and did not wash it."

Comments

All the four Imams i.e., Imam Abu Haniefa, Imam Shafa'ee, Imam Maalik and Imam Ahmad bin Hambal are of the opinion that the urine of babies whether male or female is Najas (unclean). Imam Bukhari (RA) is also of the same opinion. There is difference of opinion regarding the methods of cleaning it. As per Imam Shafa'ee and Imam Ahmad bin Hambal, it is not necessary to wash the garment but just pouring water over it is enough. As per Imam Abu Haniefa, Imam Maalik and Sufiyaan Thouri, it is important to wash the garment. They also recommend that more water should be applied to wash the garment if the urine is of a female child.

Imam Nawawi says:

و أعلم أن هذا ا لاف إ ا هو كيفية تطه الشئ الذي بال عليه الص و
لا خلاف اسة و قد نقل بعض أصحابنا إ اع العلماء على اسة بول
الص و أنه الف إلا داؤد الضاهري (شرح مسلم—نودي)

"And you should know that this difference of opinion is only that how the garment should be cleaned on which a baby has urinated and there is no difference as regards to its Najaasat (ritual impurity). And some of our people have quoted a consensus from the learned scholars about the impurity of the baby's urine except Dawood Zaahiri".

بَاب الْبَوْلِ قَائِمًا وَقَاعِدًا .

Chapter 64 : To pass urine while standing and sitting.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that it is permissible to urinate while standing at the times of need, though it is Sunnah to urinate in sitting position as that was the usual practice of Rasulullah (Sallallahu Alaihi Wasallam).

<u>Hadith No. 220</u>

حدثَنا آدم قَالَ حدثَنا شعبةُ عنِ الأَعمشِ عن أَبِى وائلٍ عن حذَيفَةَ قَالَ أَتى النبِى - صلى ا عليه وسلم - سباطَةَ قَومٍ فَبالَ قَائما ، ثُم دعا بِماءٍ ، فَجِئْته بِماءٍ فَتوضأَ .

Narrated Hudhaifa (RA)

"Once the Prophet went to the dumping place of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution".

Comments

Allaama Ayni says:

و قالت عامة العلماء البول قائما مكروه إلا لعذر وهي كراهية ت يه لا ر

(عمدة)

"Majority of the Ulema say that to pass urine in a standing position is Makrooh Tanzeehi (مكروه تنزيه) *and not Makrooh Tahreemi* (مكروه تحريم).

Rasulullah (Sallallahu Alaihi Wasallam) told Hadhrat Umar:

لا تبول قائما يا عمر

"Do not urinate while standing, O Umar".

The Ulema say that Rasulullah urinated while standing as mentioned in this Hadith either due to some problem or just to convey that at times it is also permissible.

باب الْبَوْلِ عِنْدَ صَاحِبِهِ وَالتسَترِ بِالْحَائِطِ .

Chapter 65 : To micturate besides one's companion and under the cover of a wall.

Purpose of Tarjamatul Baab

Shah Wali Ullah Muhaddith Delhvi (RA) says—Imam Bukhari (RA) wants to say that if there is no closed latrine available nearby, one needs to go to a far off place to defaecate so that nobody sees him, but in order to micturate, this is not needed as one can face the wall and hide his private parts.

<u>Hadith No. 221</u>

حدثَنا عثْمانُ بن أَبِى شيبةَ قَالَ حدثَنا جرِير عن منصورٍ عن أَبِى وائلٍ عن حذَيفَةَ قَالَ رأَيتنِى أنا والنبِى - صلى ا عليه وسلم - نتماشى ، فَأَتى سباطَةَ قَومٍ خلْف حائط ، فَقَام كَما يقُوم أَحدكُم فَبالَ ، فَانتبذْت منه ، فَأَشار إِلَى فَجِئْته ، فَقُمت عند عقبِه حتى فَرغَ .

Narrated Hudhaifa' (RA)

The Prophet and I walked till we reached the dumping

place of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood near his back till he finished.

Comments

Hadhrat Sheikh-ul-Hind (RA) says that once Rasulullah (Sallallahu Alaihi Wasallam) intended to micturate, Hadhrat Hudaifah wanted to go away. Rasulullah told him that there was no need to go away and asked him to stand behind him and that was enough. By this way the companion will be behind the back of a person who is micturating and there is no chance of looking at his private parts.

باب الْبَوْلِ عِنْدَ سُبَاطَةِ قَوْمٍ .

Chapter 66 : To micturate near the dumping place of some community.

Purpose of Tarjamatul Baab

Shah Wali Ullah Delhvi (RA) says that here Imam Bukhari wants to say that one needs not to take the permission to micturate at the dumping place of any community.

<u>Hadith No. 222</u>

حدثَنا محمد بن عرعرةَ قَالَ حدثَنا شعبةُ عن منصورٍ عن أَبِى وائلٍ قَالَ كَانَ أَبو موسى الأَشعرِى يشدد فى الْبولِ ويقُولُ إِن بنِى إِسرائيلَ كَانَ إِذَا أَصاب ثَوب أَحدهم قَرضه . فَقَالَ حذَيفَةُ لَيته أَمسك ، أَتى رسولُ الله - صلى ا عليه وسلم - سباطَةَ قَومٍ فَبالَ قَائما .

Narrated Abu Wail (RA)

"Abu Musa Al-Ash'ari used to lay great stress on the question of urination and he used to say, "If anyone from Bani Israel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abu Wail, "I wish he (Abu Musa) didn't (lay great stress on that matter)." Hudhaifa added, "Allah's Apostle went to the dumps of some people and urinated while standing."

Comments

Abu Musa al-Ash'ari (RA) was very strict about the matter of micturition. He used to keep a bottle with him and would micturate in that so that there is no chance of getting his body or clothes soiled with the urine. Once he saw someone urinating while standing, he forbade him to do so. Hadhrat Hudhaifa (RA) said that Rasulullah (Sallallahu Alaihi Wasallam) was not very strict about it as he had seen him urinating while standing.

بِاب غَسْلِ الدمِ .

Chapter 67 : The washing out of blood.

Purpose of Tarjamatul Baab

The blood stains on the body or clothes need to be washed as these are also unclean.

<u>Hadith No. 223</u>

حدثَنا محمد بن الْمثَنى قَالَ حدثَنا يحيى عن هشامٍ قَالَ حدثَتنِى فَاطمةُ عن أَسماءَ قَالَت جاءَت امرأَةٌ النبِى - صلى ا عليه وسلم - فَقَالَت أَرأَيت

إحدانا تحيض فى الثوبِ كَيف تصنع قَالَ تحته ، ثُم تقْرصه بِالْماءِ ،
وتنضحه وتصلى فيه

Narrated Asma' (RA)

"A woman came to the Prophet and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

Comments

A lady came to Rasulullah (Sallallahu Alaihi Wasallam) and asked him what should a woman do with the stains of menstrual blood on her clothes? Rasulullah (Sallallahu Alaihi Wasallam) told her that when it dries up, rub that part of the cloth which has been stained with it, then put it in water and rub it again and then wash it.

Hadith No. 224

حدثَنا محمد قَالَ حدثَنا أَبو معاوِيةَ حدثَنا هشام بن عروةَ عن أَبِيه عن عائشةَ قَالَت جاءَت فَاطمةُ ابنةُ أَبِى حبيشٍ إِلَى النبِى - صلى ا   عليه وسلم - فَقَالَت يا رسولَ الله إِنى امرأَةٌ أُستحاض فَلاَ أَطْهر ، أَفَأَدع الصلاَةَ فَقَالَ رسولُ الله - صلى ا   عليه وسلم - لاَ ، إِنما ذَلك عرق ، ولَيس بِحيضٍ ، فَإِذَا أَقْبلَت حيضتك فَدعى الصلاَةَ ، وإِذَا أَدبرت فَاغْسِلى عنك الدم ثُم صلى . قَالَ وقَالَ أَبِى ثُم توضئى لكُل صلاَة ، حتى يجِىءَ ذَلك الْوقْت .

Narrated 'Aisha (RA)

"Fatima bint Abi Hubaish came to the Prophet and said,

"O Allah's Apostle I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle replied, "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." Hisham (the sub narrator) narrated that his father had also said, (the Prophet told her): "Perform ablution for every prayer till the time of the next period comes."

Comments

Imam Bukhari (RA) has quoted two Ahaadith in this chapter, stressing that the blood is unclean and needs to be washed out.

As per Imam Abu Haniefa (RA) and Sufiyaan Thouri (RA), the blood stains need to be washed out but if the stains are less than the size of a coin, then it is waved off i.e., one can offer Salaah while having that garment on.

Imam Shafa’ee says that the blood needs to be washed out whether less or more. Imam Maalik says that all impurities need to be washed whether less or more, however smaller blood stains are waved off.

Note: Istihaadha will be discussed in coming chapters. Insha Allah.

باب غَسْلِ الْمَنِى وَفَرْكِهِ وَغَسْلِ مَا يُصِيبُ مِنَ الْمَرْأَةِ .

Chapter 68 : The washing out of semen and rubbing it off and the washing out of what comes out of woman (i.e., discharge).

Purpose of Tarjamatul baab

Imam Bukhari (RA) has mentioned semen after the issue of blood. Some Ulema say that is because semen is a derivative of blood.

Hadith No. 225

حدثَنا عبدانُ قَالَ أخبرنا عبد الله قَالَ أخبرنا عمرو بن ميمون الْجزرِى عن سلَيمانَ بنِ يسارٍ عن عائشةَ قَالَت كُنت أَغْسِلُ الْجنابةَ من ثَوبِ النبِى - صلى ا عليه وسلم - ، فَيخرج إِلَى الصلاَة ، وإِن بقَع الْماءِ فى ثَوبِه .

Narrated 'Aisha (RA)

"I used to wash the traces of Janaaba (semen) from the clothes of the Prophet and he used to go for prayers while traces of water used to be still on it (water spots were still visible)."

Hadith No. 226

حدثَنا قُتيبةُ قَالَ حدثَنا يزِيد قَالَ حدثَنا عمرو عن سلَيمانَ قَالَ سمعت عائشةَ

Narrated 'Aisha (RA): as above.

Hadith No. 227

وحدثَنا مسدد قَالَ حدثَنا عبد الْواحد قَالَ حدثَنا عمرو بن ميمون عن سلَيمانَ بنِ يسارٍ قَالَ سأَلْت عائشةَ عنِ الْمنِى يصيب الثوب فَقَالَت كُنت أَغْسِلُه من ثَوبِ رسولِ الله - صلى ا عليه وسلم - ، فَيخرج إِلَى الصلاَة وأَثَر الْغسلِ فى ثَوبِه بقَع الْماءِ .

Narrated Sulaiman bin Yasar (RA)

"I asked 'Aisha about the clothes soiled with semen. She

replied, "I used to wash it off the clothes of Allah's Apostle and he would go for the prayer while water spots were still visible".

Comments

Allaama Nawawi (RA) says:

أختلف العلماء طهارة م الآدمي فذهب مالك و أبو حنيفة إ استه

"There is difference of opinion amongst the learned scholars about the human semen; Imam Maalik and Imam Abu Haniefa consider it unclean".

Imam Bukhari (RA) is also of the opinion that the semen is unclean as is evident from the words he has used in the title of the chapter— 'the washing out of semen'.

As per Imam Shafa'ee and Imam Ahmad human semen is Taahir (clean). They support their argument with the Qur'anic verse which says:

و هو الذي خلق من ا اء بشرا

"He is the one who created man from water (semen)". (25:54)

They argue that water in its essence is Taahir (clean). Secondly, in some Ahaadith, it has been mentioned that a garment having semen on it can be cleaned by rubbing it only and there is no need to wash it. Had it been Najas (ritually impure), then rubbing would not have been sufficient. Those who believe that semen is unclean, they argue with the same Hadith of Hadhrat Ayesha which has been quoted in this chapter in which it is mentioned that she used to wash the clothes of Rasulullah (Sallallahu Alaihi Wasallam) which had got stained with semen.

باب إِذَا غَسَلَ الْجَنَابَةَ أَوْ غَيْرَهَا فَلَمْ يَذْهَبْ أَثَرُهُ .

Chapter 69 : Washing semen or some other impurity (like blood etc), but its traces are not removed.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to clear the point that washing the semen is important; it does not matter in any way if the stain remains there.

<u>Hadith No. 228</u>

حدثَنا موسى قَالَ حدثَنا عبد الْواحد قَالَ حدثَنا عمرو بن ميمون قَالَ سأَلْت سلَيمانَ بن يسارٍ فى الثوبِ تصيبه الْجنابةُ قَالَ قَالَت عائشةُ كُنت أَغْسِلُه من ثَوبِ رسولِ الله - صلى ا عليه وسلم - ، ثُم يخرج إِلَى الصلاَة وأَثَر الْغسلِ فيه بقَع الْماءِ

Narrated 'Amr bin Maimun (RA)

"I heard Sulaiman bin Yasar talking about the clothes soiled with semen. He said that 'Aisha had said, "I used to wash it off the clothes of Allah's Apostle and he would go for the prayers while water spots were still visible on them".

<u>Hadith No. 229</u>

حدثَنا عمرو بن خالد قَالَ حدثَنا زهير قَالَ حدثَنا عمرو بن ميمون بنِ مهرانَ عن سلَيمانَ بنِ يسارٍ عن عائشةَ أَنها كَانت تغسِلُ الْمنِى من ثَوبِ النبِى - صلى ا عليه وسلم - ، ثُم أَراه فيه بقْعةً أَو بقَعا .

Narrated 'Aisha (RA)

"I used to wash the semen off the clothes of the Prophet

and even then I used to notice one or more spots on them”.

باب أبْوَالِ الإِبِلِ وَالدوَاب وَالْغَنمِ وَمَرَابِضِهَا .

وصلى أبو موسى فى دارِ الْبرِيد والسرق ـِ والْبريةُ إِلَى جنبِه فَقَالَ ها هنا وثَم سواءٌ .

Chapter 70 : What is said regarding the urine of camel, animals and sheep and about their pens (residing places).

And Abu Musa offered Salaah at Dhar-al-Bareed (post office) and in there was dung though a vast strip of land was near it. Abu Musa said, “Both these places are similar (for offering the Salaah)”.

Purpose of Tarjamatul Baab

In earlier chapters Imam Bukhari (RA) mentioned about the human urine, blood and semen; now he is mentioning about the urine of animals.

What is Dhar-al-Bareed?

In olden days the camels were used to send letters from one place to another. The place wherefrom these camels were loaded and unloaded with postage was called Dhar-al-Bareed. It is obvious that urine and dung of camels used to be near such houses.

Hadith No. 230

حدثَنا سلَيمانُ بن حربٍ قَالَ حدثَنا حماد بن زيد عن أَيوب عن أَبِى قلاَبةَ عن أَنسٍ قَالَ قَدم أُناس من عكْلٍ أَو عرينةَ ، فَاجتووا الْمدينةَ ، فَأَمرهم النبِى

- صلى ا عليه وسلم - بِلقَاحٍ ، وأَنْ يشربوا من أَبوالها وأَلْبانِها ، فَانطَلَقُوا ، فَلَما صحوا قَتلُوا راعى النبِى - صلى ا عليه وسلم - واستاقُوا النعم ، فَجاءَ الْخبر فى أَولِ النهارِ ، فَبعثَ فى آثَارِهم ، فَلَما ارتفَع النهار جِىءَ بِهِم ، فَأَمر فَقَطَع أَيديهم وأَرجلَهم ، وسمرت أَعينهم ، وأُلْقُوا فى الْحرة يستسقُونَ فَلاَ يسقَونَ . قَالَ أَبو قلاَبةَ فَهؤلاَءِ سرقُوا وقَتلُوا وكَفَروا بعد إِ انِهم ، وحاربوا الله ورسولَه .

Narrated Abu Qilaba (RA)

“Anas said, "Some people of 'Ukl or 'Uraina tribe came to Madina and its climate did not suit them. So the Prophet ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet and drove away all the camels. The news reached the Prophet early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron, They were put in 'Al-Harra' and when they asked for water, no water was given to them." Abu Qilaba said, "Those people committed theft and murder, became infidels after embracing Islam and fought against Allah and His Apostle .”

Hadith No. 231

حدثَنا آدم قَالَ حدثَنا شعبةُ قَالَ أَخبرنا أَبو التياحِ يزِيد بن حميد عن أَنسٍ قَالَ كَانَ النبِى - صلى ا عليه وسلم - يصلى قَبلَ أَنْ يبنى الْمسجِد فى مرابِضِ

الْغنم .

Narrated Anas (RA)

Prior to the construction of the Musjid, the Prophet offered the prayers at sheep-folds.

Comments

Hadhrat Anas says that some people from the tribe of Ukl or Uraina came to Rasulullah (Sallallahu Alaihi Wasallam). They had nothing to eat and were reduced to Skelton because of poverty. Rasulullah (Sallallahu Alaihi Wasallam) allowed them to stay in Madina and also arranged food and other necessary things for them. The climate of Madina did not suit them and they fell ill. Some people say that they suffered from stomach problems but many scholars believe that they got polydipsia (the person suffering from this disease feels thirsty all the time and is not able to quench his thirst even if he drinks lot of water). Rasulullah (Sallallahu Alaihi Wasallam) told them to go to a nearby open place which was about 6 kms from Quba. It was a place where the charity camels stayed. Rasulullah (Sallallahu Alaihi Wasallam) told them to stay there and drink the milk and urine of these camels. They went there and did as directed and they became healthy. Afterwards these people killed the shepherd and ran away with the camels. When Rasulullah (Sallallahu Alaihi Wasallam) heard about it, he sent some people under the leadership of Hadhrat Karz bin Jaabir al-Fahri in their search. Karz bin Jaabir al Fahri and his team caught them and brought them before Rasulullah (Sallallahu Alaihi Wasallam) who ordered to cut their hands and

feet and cauterise their eyes and also to keep them in a dry hot place. They felt highly thirsty but were not given any water.

Why such a severe punishment was given to these people?

Abu Qalaba said that these people had committed three sins viz., theft, murder, kufr (i.e., became infidels after embracing Islam) and declared war against Allah and His apostle. Secondly, these people had done similar treatment with the Sahaaba whom they had killed. That is why they were give this punishment.

It is not permissible to cut the parts of body of any person who has been sentenced to death. This punishment is called 'Musla' and it was specifically ordered for these people but later on this punishment was abolished. (Inaamul Baari).

Treatment with forbidden things

In this Hadith, it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) told these people who had come from Uraina to drink the milk and urine of camels. Some people say that Rasulullah (Sallallahu Alaihi Wasallam) had told them to drink only the milk of camels and smell their urine. Allaama Anwar Shah Kashmiri (RA) has quoted from Bu-Ali Sina that smelling the urine of camel is useful for the patients suffering from polydipsia.

Some people say that Rasulullah (Sallallahu Alaihi Wasallam) told them to drink milk only and urine has been added by the narrator. Others say that Rasulullah (Sallallahu Alaihi Wasallam) had come to know

through Wahy that these people will be cured by taking the urine of camel, so it was prescribed to them as medicine. From this, Islamic jurists has drawn the conclusion that the things which are otherwise Haraam (forbidden) can be used as medicine if there is no alternative available. As per Imam Maalik, Imam Ahmad and Imam Abu Haniefa, it is not permissible to use Haraam things as medicine. They present the following Hadith in support of their argument.

إن ا ما عل شفاءكم فيما حرم عليكم

"Indeed Allah has not kept your cure in those things which He has forbidden for you".

As per Imam Shafa'ee, in any case it is not permissible to use those things which cause intoxication but it is permissible to use non-intoxicating Haraam things as medicine. Imam Abu Yousuf is also of the same opinion.

باب مَا يَقَعُ مِنَ النجَاسَاتِ فِى السمْنِ وَالْمَاءِ .

وقَالَ الزهرِى لاَ بأس بِالْماءِ ما لَم يغيره طَعم أو رِيح أو لَونٌ . وقَالَ حماد لاَ بأس بِرِيشِ الْميتة . وقَالَ الزهرِى فى عظَامِ الْموتى نحو الْفيلِ وغَيرِه أدركْت ناسا من سلَف الْعلَماءِ يمتشطُونَ بِها ، ويدهنونَ فيها ، لاَ يرونَ بِه بأسا . وقَالَ ابن س ِين وإِبراهيم ولاَ بأس بِتجارة الْعاجِ .

Chapter 71 : When the impure/filthy things fall in cooking butter (ghee).

And Zuhri said, there is no harm with the water as long as there is no change in its taste, smell or colour and Hammad said there is no harm with the feather of dead

bird (i.e., it will not make eatables impure). And Zuhri said about the bones of dead bodies like those of elephants that—I met some of the old scholars who were using them (bones) as combs and keeping oil in them. And Ibn Sireen and Ibrahim said, there is no harm in the trade of ivory.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) discusses what to do if impure and filthy things fall in cooking butter (ghee) and water. The Ulema have discussed the reason why Imam Bukhari got this chapter in Kitab-ul-Wudu. Some say that Imam Bukhari did not get any Hadith for this which could meet his strict criterion, so he quoted this Hadith to prove his point. Here his aim is to explain the issues related to water. Since he could not get any narration which could satisfy his criteria related to this issue, so he proved his point by quoting the narration in which cooking butter is mentioned instead of water.

<u>Hadith No. 232</u>

حدثَنا إِسماعيلُ قَالَ حدثَنِى مالك عنِ ابنِ شهابٍ عن عبيد الله بنِ عبد الله عنِ ابنِ عباسٍ عن ميمونةَ أَن رسولَ الله - صلى ا عليه وسلم - سئلَ عن فَأْرة سقَطَت فى سمنٍ فَقَالَ أَلْقُوها وما حولَها فَاطْرحوه . وكُلُوا سمنكُم .

Narrated Maimuna (RA)

“Allah's Apostle was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest."

Hadith No. 233

حدثَنا على بن عبد الله قَالَ حدثَنا معن قَالَ حدثَنا مالك عنِ ابنِ شهابٍ عن عبيد الله بنِ عبد الله بنِ عتبةَ بنِ مسعود عنِ ابنِ عباسٍ عن ميمونةَ أَن النبِى - صلى ا عليه وسلم - سئلَ عن فَأْرة سقَطَت فى سمنٍ فَقَالَ خذُوها وما حولَها فَاطْرحوه . قَالَ معن حدثَنا مالك ما لاَ أُحصيه يقُولُ عنِ ابنِ عباسٍ عن ميمونةَ .

Narrated Maimuna (RA)

"The Prophet was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it (and use the rest.)".

Hadith No. 234

حدثَنا أَحمد بن محمد قَالَ أَخبرنا عبد الله قَالَ أَخبرنا معمر عن همامِ بنِ منبه عن أَبِى هريرةَ عنِ النبِى - صلى ا عليه وسلم - قَالَ كُل كَلْمٍ يكْلَمه الْمسلم فى سبِيلِ الله يكُونُ يوم الْقيامة كَهيئَتها إِذْ طُعنت ، تفَجر دما ، اللونُ لَونُ الدمِ ، والْعرف عرف الْمسك .

Narrated Abu Huraira (RA)

The Prophet said, "A wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its colour will be that of the blood but will smell like musk."

Comments

There is consensus amongst the jurists of Ummah that the water, whether less or more, flowing or stag-

nant, will become impure if it changes its characteristics like taste, smell or colour. As per Imam Maalik—the water will become impure if its characteristics get changed irrespective of whether it is less or more in quantity. Imam Bukhari and Imam Shafa'ee are also of the same opinion. As per Imam Shafa'ee and Imam Ahmad, if the water is less than two buckets (Qilaytayn), then it will become impure if filthy or impure things fall into it and if it is more than that then it will remain pure. Hanafite school is of the same opinion as of Shafiite school but they differ about the quantity of water (as to how much water will be regarded as less or more). Imam Abu Yousuf says that water will be considered less if moved at one end its other end also gets moved and if it will not act like this then it will be considered as more.

ما يتحرك بتحريك الطرف الآخر (قدوري)

"Which does not move if its other end is moved".

In nutshell, as per Allaama Anwar Shah Kashmiri (RA)—Imam Bukhari (RA) is of the opinion that if an impure or filthy thing falls in a solid thing like cooking butter (ghee), then only that portion of it is to be thrown away where it falls. If it falls in a liquid thing then whole of it will become impure.

About the body parts (like feathers, bones etc) of dead bodies

As per the majority of Ulema including Hanafite school of thought, the parts of a dead body like nails, feathers, bones and teeth which do not have life even during the life of that animal are not filthy after the death of that animal. So, if such things fall in water etc.,

its purity will not get affected.

The second Hadith about the blood of a martyr mentioned in this chapter has been widely discussed by the scholars of Hadith as to why Imam Bukhari has quoted this Hadith in Kitaab-ul-Wudu. Allaama Ayni has given the appropriate reason for this. He says that when the characteristics of water get changed, it does not remain pure though in itself it is still clean. Similarly, the blood in itself is impure but when it bleeds in the way of Allah i.e., during martyrdom, it becomes sacred.

باب الْبَوْلِ فِى الْمَاءِ الدائِمِ .

Chapter 72 : To micturate in stagnant water.

Purpose of Tarjamatul Baab

Allaama Ayni says that in previous chapter Imam Bukhari said that when impure things fall in cooked butter (ghee), it become unclean. Here he says that same is the case with stagnant water.

<u>Hadith No. 235</u>

حدثَنا أبو الْيمان قَالَ أخبرنا شعيب قَالَ أخبرنا أبو الزناد أن عبد الرحمنِ بن هرمز الأعرج حدثَه أنه سمع أبا هريرةَ أنه سمع رسولَ الله - صلى ا عليه وسلم - يقُولُ نحن الآخرونَ السابِقُونَ وبِإسناده قَالَ لاَ يبولَن أحدكُم فى الْماءِ الدائمِ الذى لاَ يجرِى ، ثُم يغتسِلُ فيه .

Narrated Abu Huraira (RA)

Allah's Apostle said, "We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the

Day of Resurrection). "The same narrator told that the Prophet had said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it".

Comments

This Hadith is in fact the combination of two Ahaadith, one is:

ن الآخرون السابقون

"We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection)".

The other Hadith is:

لا يبولن أحدكم ا اء الدائم الذي لا ري، يغتسل فيه

"You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it".

Allaama Anwar Shah Kashmiri (RA) gives the explanation as to why Abu Huraira (RA) has clubbed these two Ahaadith. He says that Abu Huraira had two students, viz., Abdul Rehman bin Harmz Ilyas al-Araf and Humam bin Munabba. Both the students had with them the written copies of Ahadith narrated by Abu Huraira. In both these copies, the first Hadith that was written was "نحن الآخرون السابقون". So, whenever Abu Huraira (RA) used to quote Hadith from these two compilations of Ahaadith, he would first say this Hadith, meaning thereby that he was quoting from these two written compilations. Imam Bukhari (RA) has mentioned this Hadith i.e., نحن الآخرون السابقون with other Ahaadith at six places in Bukhari Shareef.

What does “نحن الآخرون السابقون” mean?

It means that this Ummah has come last but will be ahead of all other Ummats on the Day of Judgment. It may also mean what Rasulullah (Sallallahu Alaihi Wa-sallam) mentioned in another Hadith:

كنت نبيا و كان آدم منجدل بـ ا اء و الط

“I was a prophet even when Adam (AS) was still in the state of water and clay”.

باب إِذَا أُلْقِىَ عَلَى ظَهْرِ الْمُصَلى قَذَرٌ أَوْ جِيفَةٌ لَمْ تَفْسُدْ عَلَيْهِ صَلاَتُهُ .

وكَانَ ابن عمر إِذَا رأى فى ثَوبِه دما وهو يصلى وضعه ومضى فى صلاَته .

وقَالَ ابن الْمسيبِ والشعبِى إِذَا صلى وفى ثَوبِه دم أَو جنابةٌ أَو لغيرِ الْقبلَة أَو تيمم ، فَصلى ثُم أَدرك الْماءَ فى وقْته ، لاَ يعيد .

Chapter 73 : If a filthy or a polluted thing is put on the back of a person offering Salaah, his Salaah will not be spoiled.

During prayer Ibn Umar (RA) used to take off his clothes whenever he saw blood in them and continue his prayers. Ibn Musaib and Ash-Sha’bi said, “Whenever a person offers his p rayers while wearing clothes stained with blood or is in an impure state or prays facing other than Qibla (un-intentionally) or with Tayammum and finds water before the time of that prayer is over, he need not repeat his prayers in any of the above men-tioned cases.

Purpose of Tarjamatul Baab

Imam Bukhari (RA), as per Ibn Hajr Asqalani, says that the things, if confronted before Salaah, would

spoil one's Salaah and if the same things are confronted during the performance of Salaah, there is no harm and the Salaah will be valid.

As per Hanafite and Shafite schools of though, cleanliness of place, body and clothes is a pre-requisite for the validity of Salaah, both before the Salaah as well during the Salaah.

Hadith No. 236

حدثَنا عبدانُ قَالَ أخبرنِى أَبِى عن شعبةَ عن أَبِى إسحاق عن عمرِو بنِ ميمون عن عبد الله قَالَ بينا رسولُ الله - صلى ا عليه وسلم - ساجِد ح قَالَ وحدثَنِى أحمد بن عثْمانَ قَالَ حدثَنا شريح بن مسلَمةَ قَالَ حدثَنا إبراهيم بن يوسف عن أَبِيه عن أَبِى إسحاق قَالَ حدثَنِى عمرو بن ميمون أن عبد الله بن مسعود حدثَه أن النبِى - صلى ا عليه وسلم - كَانَ يصلى عند الْبيت ، وأبو جهلٍ وأصحاب لَه جلُوس ، إذْ قَالَ بعضهم لبعضٍ أيكُم يجِىءُ بِسلَى جزورِ بنِى فُلاَن فَيضعه علَى ظَهرِ محمد إذَا سجد فَانبعثَ أشقَى الْقَومِ فَجاءَ بِه ، فَنظَر حتى إذَا سجد النبِى - صلى ا عليه وسلم - وضعه علَى ظَهرِه بين كَتفَيه وأنا أنظُر ، لاَ أُغَير شيئًا ، لَو كَانَ لى منعةٌ . قَالَ فَجعلُوا يضحكُونَ ويحيلُ بعضهم علَى بعضٍ ، ورسولُ الله - صلى ا عليه وسلم - ساجِد لاَ يرفَع رأْسه ، حتى جاءَته فَاطمةُ ، فَطَرحت عن ظَهرِه ، فَرفَع رأْسه ثُم قَالَ اللهم علَيك بِقُريشٍ . ثَلاَثَ مرات ، فَشق علَيهم إذْ دعا علَيهم - قَالَ وكَانوا يرونَ أن الدعوةَ فى ذَلك الْبلَد مستجابةٌ - ثُم سمى اللهم علَيك بِأَبِى جهلٍ ، وعلَيك بِعتبةَ بنِ ربِيعةَ ، وشيبةَ بنِ ربِيعةَ ، والْوليد بنِ عتبةَ ، وأُمية بنِ خلَف ، وعقْبةَ بنِ أَبِى معيط . وعد السابِع فَلَم يحفَظْه

قَالَ فَوالذى نفْسِى بِيده ، لَقَد رأَيت الذين عد رسولُ الله - صلى ا عليه وسلم - صرعى فى الْقَليبِ قَليبِ بدرٍ .

Narrated 'Abdullah bin Mas'ud (RA)

"Once the Prophet was offering prayers at the Ka'ba. Abu Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Bani so and so and put it on the back of Muhammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet prostrated and then placed it on his back between his shoulders. I was watching but could not do any thing. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Apostle was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He raised his head and said thrice, "O Allah! Punish Quraish." So it was hard for Abu Jahl and his companions when the Prophet invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet said, "O Allah! Punish Abu Jahl, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin 'Utba, Umaiya bin Khalaf, and 'Uqba bin Al Mu'it (and he mentioned the seventh whose name I cannot recall). By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah's Apostle in the Qalib (one of the wells) of Badr".

330.

Comments

This incident took place in Makkah. One day Rasulullah (Sallallahu Alaihi Wasallam) was offering his Salaah near Khana Ka'ba and Abu Jahl was sitting with other people at nearby place. Abu Jahl told his friends that a camel has been killed in one of the tribes and asked them who was bold enough to bring the abdominal contents (intestines etc) of that camel and throw that on the back of Rasulullah (Sallallahu Alaihi Wasallam). The most unfortunate amongst them, Uqba stood up and said that he would accomplish that job. He went and got the abdominal contents of the camel and threw it on the back of Rasulullah (Sallallahu Alaihi Wasallam) when he was in Sajda. On this, Abu Jahl and his friends started laughing and mocking at Rasulullah (Sallallahu Alaihi Wasallam). Meanwhile Hadhrat Fatima, the beloved daughter of Rasulullah (Sallallahu Alaihi Wasallam) came and lifted the filthy contents away from his back and also cursed these people of what they had done. When Rasulullah (Sallallahu Alaihi Wasallam) finished his Salaah, he prayed to Allah, "O Allah! Punish the Quraish". Rasulullah (Sallallahu Alaihi Wasallam) repeated this Dua three times. Once those infidels heard Rasulullah (Sallallahu Alaihi Wasallam) saying so, the colour of their faces changed and they turned gloomy. They believed that the Dua at that particular place is accepted by Allah and particularly when it was uttered by the blessed tongue of Rasulullah. Rasulullah (Sallallahu Alaihi Wasallam) named seven leaders of the Quraish including Abu Jahl in his Dua. The narrator of this Hadith, Ibn Masood says that he saw all these seven were killed in the battle of Badr and all of them were

thrown into the well of Badr. Rasulullah (Sallallahu Alaihi Wasallam) usually did not curse any infidel but at this particular instance they had disturbed him while he was offering Salaah, that is why he cursed them.

باب الْبُزَاقِ وَالْمُخَاطِ وَنَحْوِهِ فِى الثَّوْبِ .

قَالَ عروةُ عنِ الْمسورِ ومروانَ خرج النبِى - صلى ا عليه وسلم - زمن حديبِيةَ فَذَكَر الْحديثَ . وما تنخم النبِى - صلى ا عليه وسلم - نخامةً إِلا وقَعت فى كَف رجلٍ منهم فَدلَك بِها وجهه وجِلْده .

Chapter 74 : Sputum, nasal secretion and other such things in the clothes.

Marwan said, "The Holy Prophet (Sallallahu Alaihi Wasallam) went out during Hudaibiya", and narrated the Hadith, "and the Prophet (Sallallahu Alaihi Wasallam) did not cough out his sputum but it full on the hands of some of his men and they rubbed that on their faces and skin".

Purpose of Tarjamatul Baab

Earlier on Imam Bukhari (RA) mentioned that urine, blood and semen are Najas, now he says that sputum or nasal secretion though impure are not unclean to effect the validity of Salaah, i.e., if any of these soil the garments or body of an individual, his Salaah is still valid.

Hadith No. 237

حدثَنا محمد بن يوسف قَالَ حدثَنا سفْيانُ عن حميد عن أَنسٍ قَالَ بزق النبِى - صلى ا عليه وسلم - فى ثَوبِه . طَولَه ابن أَبِى مريم قَالَ أَخبرنا يحيى بن

أيوب حدثنِى حميد قَالَ سمعت أنسا عنِ النبِى - صلى ا عليه وسلم .

Narrated Anas (RA)

"The Prophet (Sallallahu Alaihi Wasallam) once spat in his clothes".

Comments

Urwah has quoted an incident of Hudaibiya from Mishar and Marwan that when the infidels came to meet Rasulullah (Sallallahu Alaihi Wasallam) after the peace treaty of Hudaibiya was signed, they were surprised to see the respect and reverence of Sahaaba-al-Kiraam for Rasulullah (Sallallahu Alaihi Wasallam). They saw the Sahaaba sat before Rasulullah (Sallallahu Alaihi Wasallam) with absolute humility with their heads down and whenever he spat these people jumped to catch the sputum and didn't let it fall down on the ground. One of the companions took the sputum and rubbed it on his face and body. In the Hadith of this chapter, Hadhrat Anas says that Rasulullah (Sallallahu Alaihi Wasallam) spat in his clothes and then rubbed it thus giving the Ummah this teaching that if during Salaah one gets sputum in his mouth he can spit it in his clothes and continue Salaah. Otherwise it will be very cumbersome to keep the sputum in the mouth until one finishes his Salaah. These Ahaadith show that the sputum does not make Salaah invalid.

باب لاَ يَجُوزُ الْوُضُوءُ بِالنبِيذِ وَلاَ الْمُسْكِرِ .

وكَرِهه الْحسن وأبو الْعالية . وقَالَ عطَاءٌ التيمم أُحب إِلَى من الْوضوءِ بِالنبِيذ

والللبن .

Chapter 75 : It is neither permissible to perform Wudu with Nabeez (wine) nor with intoxicants.

Hasan and Abul Aaliya disliked it. And Ata said, “I would prefer to do Tayammum instead of doing ablution with wine or milk”.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is of the opinion that it is not permissible to perform Wudu with Nabeez (wine) or any other intoxicant. Other Ulema also agree with him in this issue, but there is difference of opinion amongst the Ulema about the types of Nabeez. Imam Abu Haniefa (RA) and Imam Sufiyan Thouri (RA) are of the opinion that it is not forbidden to perform Wudu with all types of Nabeez.

Hadith No. 238

حدثَنا على بن عبد الله قَالَ حدثَنا سفْيانُ قَالَ حدثَنا الزهرِى عن أَبِى سلَمةَ عن عائشةَ عنِ النبِى - صلى ا عليه وسلم - قَالَ كُل شرابٍ أَسكَر فَهو حرام .

Narrated Aisha (RA)

The Prophet said, "All drinks that produce intoxication are Haram (forbidden to drink).

Comments

What is Nabeez?

It is a kind of juice derived from different things like dates, grapes, barley and wheat etc. Usually it used to be that of dates.

Kinds of Nabeez

1. If the dates are placed in water for such a short time that it does not even become sweet, there is consensus amongst the jurists that it is permissible to perform Wudu with such water.
2. It the dates are placed in water for such a long time that it becomes jelly like, looses its free flowing nature and becomes intoxicant, there is consensus amongst the jurists that it is not permissible to perform Wudu with such water.
3. If the dates are placed in water for such a long time that it becomes sweet but none of its other characteristics change, here the jurists differ in their opinion whether it is permissible to perform Wudu with such kind of water or not. Majority of the scholars say that it is not permissible to perform Wudu with such water except Hadhrat Imam Abu Haniefa, Sufyan Thouri and Imam Auzaa'ee who believe that it is permissible to perform Wudu with such water.

This difference of opinion is only about Nabeez of dates. There is no difference of opinion about the Nabeez made from other things. (Nasrul Bari)

باب غَسْلِ الْمَرْأةِ أبَاهَا الدمَ عَنْ وَجْهِهِ .

وقَالَ أبو الْعالية امسحوا علىٰ رِجلى فَإنها مرِيضةٌ .

Chapter 76 : Washing of blood by a woman from his father's face.

And Abul Aaliya said, "Rub my foot as it is aching".

Purpose of Tarjamatul Baab

Shah Wali Ullah Delhvi (RA) says that by getting

this chapter Imam Bukhari wants to say that it is permissible to get help from others to perform Wudu.

Hadith No. 239

حدثَنا محمد قَالَ أخبرنا سفْيانُ بن عيينةَ عن أَبِى حازِمٍ سمع سهلَ بن سعد الساعدى ، وسأَلَه الناس وما بينِى وبينه أحد بِأَى شىءٍ دووِى جرح النبِى - صلى ا عليه وسلم - فَقَالَ ما بقى أحد أعلَم بِهِ منى ، كَانَ على يجِىءُ بِترسه فيه ماءٌ ، وفَاطمةُ تغسِلُ عن وجهه الدم ، فَأُخذَ حصِير فَأُحرِق فَحشى بِهِ جرحه .

Narrated Abu Hazim (RA)

“Sahl bin Sa'd As-Sa'idi, was asked by the people, "With what was the wound of the Prophet treated? Sahl replied, "None remains among the people living who knows that better than I. 'Ali used to bring water in his shield and Fatima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it."

Comments

During the battle of Uhud, the blessed face of Rasulullah (Sallallahu Alaihi Wasallam) got injured and it was bleeding. In order to stop the bleeding, Hadhrat Ali (RA) got some water and Hadhrat Fatima (RA) washed the blood from the blessed face of Rasulullah (Sallallahu Alaihi Wasallam) but the bleeding didn't stop. Then a mat was burnt and its ash was placed on the wound and the bleeding stopped.

Some people are of the opinion that here Imam Bukhari (RA) wants to show his difference with Imam

Shafa'ee (RA) who believes that if a woman touches a man, her Wudu breaks. Here Hadhrat Fatima (RA) was washing the face of her father. (And Allah knows the best).

باب السوَاكِ .

وقَالَ ابن عباسٍ بِت عند النبِى - صلى ا عليه وسلم - فَاستن .

Chapter 77 : Regarding Siwak (tooth cleaning stick).

And Ibn Abbas said, "Once I passed the night with Prophet (Sallallahu Alaihi Wasallam) and saw him cleaning his teeth (with Siwak)".

Purpose of Tarjamatul Baab

Learned scholars of Hadith say that there is difference of opinion amongst the scholars whether using a Siwak is the Sunnah related to Salaah or to Wudu. By quoting this Hadith here in Kitab-ul-Wudu, Imam Bukhari believes that Siwak is a Sunnah related to Wudu.

<u>Hadith No. 240</u>

حدثَنا أَبو النعمان قَالَ حدثَنا حماد بن زيد عن غَيلاَنَ بنِ جريرٍ عن أَبِى بردةَ عن أَبِيه قَالَ أَتيت النبِى - صلى ا عليه وسلم - فَوجدته يستن بِسِواك بِيده يقُولُ أُع أُع ، والسواك فى فيه ، كَأَنه يتهوع .

Narrated Abu Burda (RA)

My father said, "I came to the Prophet and saw him carrying a Siwak in his hand and cleansing his teeth, saying, 'U' U'," as if he was retching while the Siwak was in his mouth."

Hadith No. 241

حدثَنا عثْمانُ قَالَ حدثَنا جرِير عن منصورٍ عن أَبِى وائلٍ عن حذَيفَةَ قَالَ كَانَ النبِى - صلى ا عليه وسلم - إِذَا قَام من الليلِ يشوص فَاه بِالسواك .

Comments

There is consensus in the Ummah about the great significance of Siwak in the Shariah. Rasulullah (Sallallahu Alaihi Wasallam) used to use it with great regularity till he breathed his last. Imam Bukhari (RA) has quoted Hadhrat Ayesha (RA) in Kitab-ul-Magazi saying that her brother, Abdul Rehman bin Abi Bakr came to see Rasulullah (Sallallahu Alaihi Wasallam) when he was in his terminal illness and had placed his blessed head in her lap. There was a fresh nice looking Siwak in Abdul Rehman's hand and Rasulullah (Sallallahu Alaihi Wasallam) was looking at it constantly. Hadhrat Ayesh (RA) says that she took that Siwak from her brother and made it soft by her own teeth and then gave to Rasulullah (Sallallahu Alaihi Wasallam) who cleaned his teeth very nicely. After Rasulullah (Sallallahu Alaihi Wasallam) finished using Siwak, only few minutes must have been passed that he uttered the following words and breathed his last.

رفيق الأعلى

"Towards the highest friend".

Another Hadith says,

لو لا أن أشق على أمة أو على الناس لأمرتم بالسواك مع كل صلاة

"If it would not have been difficult for my Ummah or people, I would have been ordered them to use Siwak before every Salaah".

Benefits of Siwak

Learned scholars have described seventy benefits of Siwak and the best of them is that its user is given Tawfiq of reciting "Kalima Shahadah" at the time of his death i.e., he leaves the world with faith.

Allaama Shaami has written

قال النهر و منافحه و صلت إ نيف و ثلث منفعة أدناها أماطة الأذى و أعلاها تذكر الشهادة عند ا وت (شامي)

"*The author of an-Nahr-u-Faaiq has said that the benefits of Siwak are more than thirty. The lowest of it is to remove dirt and the highest is the remembrance of article of faith at the time of death*".

باب دَفْعِ السوَاكِ إِلَى الْأَكْبَرِ .

Chapter 78 : To give Siwak to the elder person.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that here Imam Bukhari (RA) wants to prove the excellence or Fadeelat of Siwak.

<u>Hadith No. 242</u>

وقَالَ عفانُ حدثَنا صخر بن جويريةَ عن نافعٍ عنِ ابنِ عمر أَن النبِى - صلى ا عليه وسلم - قَالَ أرانِى أتسوك بِسِواك ، فَجاءَنِى رجلاَن أحدهما أَكْبر من الآخرِ ، فَناولْت السواك الأَصغر منهما ، فَقيلَ لى كَبر . فَدفَعته إِلَى الأَكْبرِ منهما . قَالَ أَبو عبد الله اختصره نعيم عنِ ابنِ الْمبارك عن أُسامةَ عن نافعٍ عنِ ابنِ عمر .

Narrated Ibn Umar (RA)

That Rasulullah (Sallallahu Alaihi Wasallam) said: "I saw myself cleaning my teeth with Siwak in a dream and two men came to me and out of them one was older than the other thus I gave the Siwak to the younger one. I was told (by some angel) to give it to the elder one instead of the younger, then I gave it to the elder one".

Comments

This Hadith shows that we should respect our elders. Whenever Rasulullah (Sallallahu Alaihi Wasallam) had to distribute anything among the people, he always started from the one who used to be the elder among all present.

A Hadith says:

ليس منا من يرحم صغ نا و يوقر كب نا

"He is not of us, one who does not show kindness to our young ones and does not respects our elders". (Abu Dawood) (Tirmidhi)

Another Hadith says:

عن أ موسى الأشعري رضي ا عنه قال : قال رسول ا صلى ا عليه
وسلم : " أن من إجلال ا تعا إكرام ذي الشيبة ا سلم ، وحامل القرآن
غ الغا فيه وا ا عنه ، وإكرام ذي السلطان ا قسط

Narrated Abu Musa al-Ash'ari, The Prophet (Sallallahu Alaihi Wasallam) said: Glorifying Allah involves showing honour to a grey-haired Muslim and to one who can expound the Qur'an, but not to one who acts extravagantly regarding it, or turns away from it, and showing honour to a just ruler.

(Abu Dawood)

باب فَضْلِ مَنْ بَاتَ عَلَى الْوُضُوءِ .

Chapter 79 : Fadeelat or excellence of that person who sleeps with Wudu.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to show the significance and excellence of performing Wudu before going to bed.

<u>Hadith No. 243</u>

حدثَنا محمد بن مقَاتلٍ قَالَ أَخبرنا عبد الله قَالَ أَخبرنا سفْيانُ عن منصورٍ عن سعد بنِ عبيدةَ عنِ الْبراءِ بنِ عازِبٍ قَالَ قَالَ النبِى - صلى ا عليه وسلم - إِذَا أَتيت مضجعك فَتوضأْ وضوءَك للصلاَة ، ثُم اضطَجِع علَى شقك الأَيمنِ ، ثُم قُلِ اللهم أَسلَمت وجهِى إِلَيك ، وفَوضت أَمرِى إِلَيك ، وأَلْجأْت ظَهرِى إِلَيك ، رغْبةً ورهبةً إِلَيك ، لاَ ملْجأَ ولاَ منجا منك إِلا إِلَيك ، اللهم آمنت بِكتابِك الذى أَنزلْت ، وبِنبِيك الذى أَرسلْت . فَإِنْ مت من لَيلَتك فَأَنت علَى الْفطْرة ، واجعلْهن آخر ما تتكَلم بِه . قَالَ فَرددتها علَى النبِى - صلى ا عليه وسلم - فَلَما بلَغت اللهم آمنت بِكتابِك الذى أَنزلْت . قُلْت ورسولك . قَالَ لاَ ، ونبِيك الذى أَرسلْت

Narrated Al-Bara 'bin 'Azib (RA)

The Prophet said to me, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, "Allahumma aslamtu wajhi ilaika, wa fauwadtu amri ilaika, wa alja'tu Zahri ilaika raghbatan wa rahbatan ilaika. La Malja' wa la manja minka illa ilaika. Allahumma amantu bikitabika-l-ladhi anzalta wa

bina-biyika-l ladhi arsalta" (O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent). Then if you die on that very night, you will die with faith (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet and when I reached "Allahumma amantu bikitabika-l-ladhi anzalta (O Allah I believe in Your Book which You have revealed)." I said, "Wa-rasulika (and your Apostle)." The Prophet said, "No, (but say): 'Wanabiyika-l-ladhi arsalta (Your Prophet whom You have sent), instead."

Comments'

There are two kinds of ablutions (Wudu) viz.,

1. Wudu for Salaah.
2. Wudu for Islam.

Wudu for Islam means that a believer should not perform Wudu only when he has to offer Salaah or execute any deed for which Wudu is obligatory, but should always try to remain with Wudu. This is a greatly liked act in Islamic Shariah and it was the usual practice of Rasulullah (Sallallahu Alaihi Wasallam). The angels of mercy like cleanliness very much, so they remain with a person who is with Wudu. These things are easily felt by a believer. When he performs Wudu he feels solace and freshness in his heart and mind.

Way of sleeping as per Sunnah

1. To sleep with Wudu.
2. To Clean the bedding.
3. To use Siwak.
4. To recite the last three verses of the Qur'an.
5. To sleep on the right lateral position, preferably facing Qibla.
6. To recite the Dua of sleep as mentioned in Hadith.

The wording of Dua-Maathoora should not be changed

The Dua-Maathoora means that Dua or invocation which has been mentioned in the Qur'an and Hadith.

In this Hadith, it is mentioned that when Bura bin Aazib repeated the Dua of sleep before Rasulullah (Sallallahu Alaihi Wasallam), he changed the word 'Nabbiyyika' with 'Rasulika'; though it meant the same, still, Rasulullah (Sallallahu Alaihi Wasallam) corrected him and told him to repeat the same words which he taught him. From this, the learned scholars of Islam have derived the conclusion that it is not permissible to change the wordings of any Dua-Maathoora. In these Duas or invocations, not only the meaning is important, but the wording is also of very much importance. Each word which has been uttered by the blessed tongue of Rasulullah (Sallallahu Alaihi Wasallam) has great significances. No one can replace them with better words than those which Rasulullah (Sallallahu Alaihi Wasallam) has himself used. Some people have altered many Duas or invocations and made many additions in these, this is a Bidah and one should refrain from such kind of

things. Rasulullah (Sallallahu Alaihi Wasallam) is the last and the final messenger of Allah, whatever he said is the ultimate and the most perfect.

Al-Hamdu Lillah, by the grace and blessings of Allah Subhaanahu wa Ta'ala, Kitab-ul-Wudu has finished today on the 10th of March—2007.

*** * ***

كتاب الغسل

The Book of Obligatory Ablution

كتاب الغسل

The Book of obligatory ablution

وقول ا تعا : {وإن كنتم جنبا فاطهروا وإن كنتم مرضى أو على سفر أو جاء أحد منكم من الغائط أو ستم النساء فلم دوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم وأيديكم منه ما يريد ا ليجعل عليكم من حرج ولكن يريد ليطهركم وليتم نعمته عليكم لعلكم تشكرون} (ا ائدة:6).

وقوله جل ذكره: {يا أيها الذين آمنوا لا تقربوا الصلاة وأنتم سكارى ح تعلموا ما تقولون ولا جنبا إلا عابري سبيل ح تغتسلوا وإن كنتم مرضى أو على سفر أو جاء أحد منكم من الغائط أو ستم النساء فلم دوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم وأيديكم إن ا كان عفوا غفورا} (النساء:43).

And the saying of Allah: “O you who believe! when you rise up to prayer, wash your faces and your hands as far

as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful". (5:6)

And Allah said: "O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving". (4:43)

Imam Bukhari (RA) has started this book of Gusul (obligatory ablution) with two verses of the Qur'an as per his routine, i.e., to start different books with the word of Allah. Ibn Hajr Asqalaani (RA) explains why Imam Bukhari (RA) has quoted verses from Surah al-Maidah first and then that of Surah an-Nisa, while as Surah an-Nisa precedes Surah al-Maidah in the Qur'an. He says that in the verse of Surah al-Maidah the word "أطهروا" is used which bespeaks of generality and in the verse of Surah an-Nisa the word "اغسلوا" is used which bespeaks of specificity.

Allaama Ayni differs with Ibn Hajr, he says that the word أطهروا points towards exaggeration because in Gusul more water is used than in Wudu.

باب الْوضُوءِ قَبْلَ الْغُسْلِ .

Chapter 1 : To perform Wudu before Gusul.

Purpose of Tarjamatul Baab

It is to show the preferable way of performing Gusul.

<u>Hadith No. 244</u>

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن هشامٍ عن أَبِيه عن عائشةَ
زوجِ النبِى - صلى ا عليه وسلم - أن النبِى - صلى ا عليه وسلم -
كَانَ إِذَا اغْتسلَ من الْجنابة بدأَ فَغسلَ يديه ، ثُم يتوضأُ كَما يتوضأُ للصلاَة ،
ثُم يدخلُ أَصابِعه فى الْماءِ ، فَيخللُ بِها أُصولَ شعرِه ثُم يصب علَى رأْسه
ثَلاَثَ غُرف بِيديه ، ثُم يفيض الْماءَ علَى جِلْده كُله .

Narrated 'Aisha (RA)

"Whenever the Prophet took a bath after Janaba, he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body".

<u>Hadith No. 245</u>

حدثَنا محمد بن يوسف قَالَ حدثَنا سفْيانُ عنِ الأَعمشِ عن سالمِ بنِ أَبِى

الْجعد عن كُريبٍ عنِ ابنِ عباسٍ عن ميمونةَ زوجِ النبِى - صلى ا عليه وسلم - قَالَت توضأَ رسولُ الله - صلى ا عليه وسلم - وضوءَه للصلاَة غَير رِجلَيه ، وغَسلَ فَرجه ، وما أَصابه من الأَذَى ، ثُم أَفَاض علَيه الْماءَ ، ثُم نحى رِجلَيه فَغسلَهما ، هذه غُسلُه من الْجنابة .

Narrated Maimuna (the wife of the Prophet) (RA)

"Allah's Apostle performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janaba".

Comments

Imam Bukhari wants to say that it is Sunnah to perform Wudu before Gusul. There can be two situations, one is that Gusul is being performed in such a place where water does not get collected and flows out from that place. In such a situation, one can wash his feet at the end of Wudu and then start performing Gusul. This is evident from the first Hadith. The second situation is that the used water of Gusul gets collected in that particular place and does not flow out. In this situation one should first perform Wudu without washing his feet, then perform his Gusul and then in the end withdraw his feet from that place to other place and wash them there.

باب غُسْلِ الرجُلِ مَعَ امْرَأَتِهِ .

Chapter 2 : Performance of Gusul by a man along

with his wife.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) had mentioned in Kitab-ul-Wudu about the husband and wife performing Wudu together by taking water from a single pot, here he is mentioning their performance of Gusul from a single water container.

Hadith No. 246

حدثَنا آدم بن أَبِى إِياسٍ قَالَ حدثَنا ابن أَبِى ذئْبٍ عنِ الزهرِى عن عروةَ عن عائشةَ قَالَت كُنت أَغْتسِلُ أَنا والنبِى - صلى ا عليه وسلم - من إِناءٍ واحد من قَدحٍ يقَالُ لَه الْفَرق .

Narrated 'Aisha (RA)

"The Prophet and I used to take a bath from a single pot called 'al-Faraq'."

Comments

Hadhrat Ayesha (RA) says that she and Rasulullah (Sallallahu Alaihi Wasallam) used to perform Gusul together from a single pot, which was called al-Faraq. This pot had the capacity of three Sa', and one Sa' is equal to three kilograms and two hundred and seventy grams as per the Ulema of the sub-continent.

From this Hadith, the jurists have derived the following conclusions;

1. A husband and a wife can perform Wudu together.
2. A husband and a wife can see each others' private parts.

3. One should try to avoid wastage of water during Gusul. (Inaamul Bari)

A Hadith says:

قال ابن حجر عسقلا فتح الباري ما رواة ابن حبان من طريق سليمان بن موسى انه سئل عن الرجل ينظر إ فرج امرأته فقال سالت عطاء فقال سالت عائشة فذكرت هذا ا ديث عناه و هو نص ا سألة وا اعلم

"Ibn Hajr Asqalaani (RA) quotes in Fathul Bari from Ibn Hibban that Sulaiman bin Musa was asked if a man could see the private parts of his wife. He said that he asked same thing to Ata who in turn said that he asked the same to Ayesha (RA), who narrated the same Hadith (quoted in this chapter) and this Hadith is categorical on this issue. (And Allah knows the best).

باب الْغُسْلِ بِالصاعِ وَنَحْوِهِ .

Chapter 3 : To perform Gusul with one Sa' or so.

Purpose of Tarjamatul Baab

Here again same thing is impressed that the water should not be wasted while taking a bath.

Hadith No. 247

حدثَنا عبد الله بن محمد قَالَ حدثَنِى عبد الصمد قَالَ حدثَنِى شعبةُ قَالَ حدثَنِى أبو بكْرِ بن حفْصٍ قَالَ سمعت أبا سلَمةَ يقُولُ دخلْت أنا وأخو عائشةَ علَى عائشةَ فَسألَها أخوها عن غُسلِ النبِى - صلى ا عليه وسلم - فَدعت بِإناءٍ نحوا من صاعٍ ، فَاغْتسلَت وأَفَاضت علَى رأْسها ، وبيننا وبينها حجاب . قَالَ أبو عبد الله قَالَ يزِيد بن هارونَ وبهز والْجدى عن شعبةَ قَدرِ

صاع .

Narrated Abu Salma (RA)

“'Aisha's brother and I went to 'Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa' of water and took a bath and poured it over her head and at that time there was a screen between her and us”.

Comments

Abu Salma was the foster nephew of Hadhrat Ayesha (RA). He had taken breast feeding from Hadhrat Ayesha’s sister Umm Kulthoom bin Abi Bakr (RA). The other person whom the narrator calls ‘brother of Ayesha’ was foster brother of Hadhrat Ayesha whose name was Abdullah bin Yazid as per Muslim. Ibn Hajr says that he was some other foster brother of Hadhrat Ayesha and not Abdullah bin Yazid. In short, both these were ‘Mahram’ (a person with whom marriage is not permissible in Islamic Shariah) to Hadhrat Ayesha. They asked her about the bath of Rasulullah (Sallallahu Alaihi Wasallam). It seems most probably that these people were having doubt about the quantity of water i.e., one Sa’, which Rasulullah (Sallallahu Alaihi Wasallam) had used for taking a bath. They thought how was it possible to take a bath with such a small quantity of water. Hadhrat Ayesha (RA) took a pot of water equal to one Sa’ and showed them practically that it was possible to use only this much quantity of water for taking a bath. The narrator clearly says that there was a veil between her and them, so there is no question that these could see

Hadhrat Ayesha (RA). Here most probable is that Hadhrat Ayesha wanted to show them that this much quantity of water is enough. I think there is no need to make other guesswork.

Hadith No. 248

حدثَنا عبد الله بن محمد قَالَ حدثَنا يحيى بن آدم قَالَ حدثَنا زهير عن أَبِى إِسحاق قَالَ حدثَنا أَبو جعفَرٍ أنه كَانَ عند جابِرِ بنِ عبد الله هو وأَبوه ، وعنده قَوم فَسأَلُوه عنِ الْغسلِ . فَقَالَ يكْفيك صاع . فَقَالَ رجلٌ ما يكْفينِى . فَقَالَ جابِر كَانَ يكْفى من هو أَوفَى منك شعرا ، وخير منك ، ثُم أَمنا فى ثَوبٍ .

Narrated Abu Ja'far (RA)

“While I and my father were with Jaabir bin 'Abdullah, some People asked him about taking a bath He replied, "One Sa' of water is sufficient for you." A man said, "One Sa' is not sufficient for me." Jaabir said, "One Sa was sufficient for one who had more hair than you and was better than you (meaning the Prophet)." And then Jaabir (put on) his garment and led the prayer”.

Hadith No. 249

حدثَنا أَبو نعيمٍ قَالَ حدثَنا ابن عيينةَ عن عمرٍو عن جابِرِ بنِ زيد عنِ ابنِ عباسٍ أَن النبِى - صلى ا عليه وسلم - وميمونةَ كَانا يغتسِلاَن من إِناءٍ واحد . قَالَ أَبو عبد الله كَانَ ابن عيينةَ يقُولُ أَخ ا عنِ ابنِ عباسٍ عن ميمونةَ ، والصحيح ما روى أَبو نعيمٍ .

Narrated Ibn 'Abbas (RA)

"The Prophet and Maimuna used to take a bath from a single pot".

بِاب مَنْ أَفَاضَ عَلَى رَأْسِهِ ثَلاَثًا .

Chapter 4 : One who poured water thrice on his head.

Purpose of Tarjamatul Baab

Sheikh-ul-Hadith Hadhrat Mawlana Zakariya says that here Imam Bukhari (RA) is pointing towards a controversial issue. Imam Maalik is of the opinion that 'Dhalak' i.e., to scrub the body with hands is obligatory in Gusul, whereas the rest of the jurists say that it is not obligatory and only pouring the water is enough. By establishing this title, Imam Bukhari is supporting the view of majority and not that of Imam Maalik.

Hadith No. 250

حدثَنا أبو نعيمٍ قَالَ حدثَنا زهير عن أبِى إسحاق قَالَ حدثَنِى سلَيمانُ بن صرد قَالَ حدثَنِى جبير بن مطْعمٍ قَالَ قَالَ رسولُ الله - صلى ا عليه وسلم - أما أنا فَأُفيض علَى رأْسى ثَلاثًا . وأشار بِيديه كلْتيهما .

Narrated Jubair bin Mutim (RA)

"Allah's Apostle said, "As for me, I pour water three times on my head." And he pointed with both his hands".

Hadith No. 251

حدثَنا محمد بن بشارٍ قَالَ حدثَنا غُندر قَالَ حدثَنا شعبةُ عن مخولِ بنِ راشد

عن محمد بنِ على عن جابِرِ بنِ عبد الله قَالَ كَانَ النبِى - صلى ا علیه وسلم - يفْرِغُ علَى رأْسه ثَلاَثًا .

Narrated Jaabir bin 'Abdullah (RA)

"The Prophet used to pour water three times on his head".

<u>Hadith No. 252</u>

256 - حدثَنا أبو نعيمٍ قَالَ حدثَنا معمر بن يحيى بنِ سامٍ حدثَنِى أبو جعفَرٍ قَالَ قَالَ لى جابِر أَتانِى ابن عمك يعرض بِالْحسنِ بنِ محمد ابنِ الْحنفية قَالَ كَيف الْغسلُ من الْجنابة فَقُلْت كَانَ النبِى - صلى ا علیه وسلم - يأْخذُ ثَلاَثَةَ أَكُف ويفيضها علَى رأْسه ، ثُم يفيض علَى سائرِ جسده . فَقَالَ لى الْحسن إِنى رجلٌ كَثِ الشعرِ . فَقُلْت كَانَ النبِى - صلى ا علیه وسلم - أَكْثَر منك شعرا .

Narrated Abu Ja'far (RA)

"Jaabir bin Abdullah said to me, "Your cousin (Hasan bin Muhammad bin Al-Hanafiya) came to me and asked about the bath of Janaba. I replied, 'The Prophet used to take three handfuls of water, pour them on his head and then pour more water over his body.' Al-Hasan said to me, 'I am a hairy man.' I replied, 'The Prophet had more hair than you'."

Comments

Bukhari and Abu Dawood have mentioned this Hadith briefly and Muslim has narrated it in detail. As per the narration of Muslim, one day Sahaaba were dis-

cussing about the Gusul of Rasulullah (Sallallahu Alaihi Wasallam). Someone said that he pours water so many times, other said something else. Rasulullah (Sallallahu Alaihi Wasallam) told them that it is his routine to pour the water thrice on his blessed head.

باب الْغُسْلِ مَرةً وَاحِدَةً .

Chapter 5 : To wash the body (parts) only once.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that to pour water on body during Gusul is obligatory only once as in Wudu and to pour it three times is Mustahab (preferable).

<u>Hadith No. 253</u>

حدثَنا موسى قَالَ حدثَنا عبد الْواحد عنِ الأَعمشِ عن سالمِ بنِ أَبِى الْجعد
عن كُريبٍ عنِ ابنِ عباسٍ قَالَ قَالَت ميمونةُ وضعت للنبِى - صلى ا عليه
وسلم - ماءً للْغسلِ ، فَغسلَ يديه مرتينِ أَو ثَلاَثًا ، ثُم أَفْرغَ علَى شماله
فَغسلَ مذَاكِ ه ، ثُم مسح يده بِالأَرضِ ، ثُم مضمض واستنشق وغَسلَ
وجهه ويديه ، ثُم أَفَاض علَى جسده ، ثُم تحولَ من مكَانِه فَغسلَ قَدميه .

Narrated Maimuna (RA)

"I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then

poured water over his body. Then he withdrew from that place and washed his feet".

Comments

Abu Dawood has narrated a Hadith on the authority of Abdullah bin Umar (RA):

كانت الصلاة سـ و الغسل من ا نابة سبع مرات

"Salaah was made obligatory fifty times and Gusul seven times (per day)".

Salaah was reduced to five times a day from fifty times and Gusul was reduced to one time from seven times. Imam Bukhari has not quoted this Hadith in his book as it was not fulfilling his criterion. (Nasrul Bari)

بَاب مَنْ بَدَأَ بِالْحِلاَبِ أَوِ الطيبِ عِنْدَ الْغُسْلِ .

Chapter 6 : One who started Gusul by scenting himself with Hilab or some other perfume.

Purpose of Tarjamatul Baab

This Tarjamatul Baab is considered one of the most difficult chapters of Bukhari Sharief. The commentators of Hadith have been at loss to know why Imam Bukhari added the word (ألطيب) perfume with (ألحلاب) Hilab, when only Hilaab is mentioned and not perfume.

<u>Hadith No. 254</u>

حدثَنا محمد بن الْمثَنى قَالَ حدثَنا أَبو عاصمٍ عن حنظَلَةَ عنِ الْقَاسمِ عن عائشةَ قَالَت كَانَ النبِى - صلى ا عليه وسلم - إِذَا اغْتسلَ من الْجنابة دعا بِشىءٍ نحو الْحلاَبِ ، فَأَخذَ بِكَفه ، فَبدأَ بِشق رأْسه الأَيمنِ ثُم الأَيسرِ ، فَقَالَ

يهما علٰى رأسه .

Narrated 'Aisha (RA)

“Whenever the Prophet took the bath of Janaba (sexual relation or wet dream) he asked for the Hilab or some other scent. He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head with both hands”.

Comments

What is Hilab?

It is a pot in which a she camel, goat or cow is milked. Hadhrat Ayesha (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) used to ask for water in a pot called Hilab to perform Gusul which was being used for milking the she camel. Allaama Kashmiri says that some milk that used to get stuck to the pot would mix up with the water.

Here the purpose of Imam Bukhari (RA) is to convey that if a Taahir or clean thing like milk or perfume gets mixed up with the water, it is permissible to perform Gusul with such a water. Ibn Hajr has given similar explanation to this but in a different way.

بَاب الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ فِى الْجَنَابَةِ .

Chapter 7 : To rinse the mouth and sniff the nose while taking the bath of ritual impurity.

Purpose of Tarjamatul Baab

As per Imam Abu Haniefa (RA) and Imam Ahmad bin Hambal, Madhmadah (rinsing the mouth)

and Istinshaaq (sniffing the nose) is obligatory while taking the bath of ritual impurity. Imam Shafa'ee and Imam Maalik consider it a Sunnah. By establishing this chapter separately Imam Bukhari (RA) seems to agree with Hanafite and Hanbalite schools of thought.

Hadith No. 255

حدثَنا عمر بن حفْصِ بنِ غياث قَالَ حدثَنا أَبِى حدثَنا الأَعمش قَالَ حدثَنِى سالم عن كُريبٍ عنِ ابنِ عباسٍ قَالَ حدثَتنا ميمونةُ قَالَت صببت للنبِى - صلى ا عليه وسلم - غُسلاً ، فَأَفْرغَ بِيمينِه علَى يسارِه فَغسلَهما ، ثُم غَسلَ فَرجه ، ثُم قَالَ بِيده الأَرض فَمسحها بِالترابِ ، ثُم غَسلَها ، ثُم تمضمض واستنشق ، ثُم غَسلَ وجهه ، وأَفَاض علَى رأْسه ، ثُم تنحى فَغسلَ قَدميه ، ثُم أُتى بِمنديلٍ ، فَلَم ينفُض بِها .

Narrated Maimuna (RA)

"I placed water for the bath of the Prophet and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it".

Comments

Allaama Ayni (RA) says:

و لا شك أن الن صلى ا عليه وسلم يتركهما فدل على ا واظبة و هي

تدل على الوجوب (عمدة)

"There is no doubt in it that Rasulullah (Sallallahu Alaihi Wasallam) never left these two (i.e., Madhmadah and Istinshaaq), so it shows regularity which points towards the obligatory status of these two".

A Hadith says:

إن   ت كل شعرة ا نابة

"The effect of sexual act reaches underneath every hair of the body". (Abu Dawood)

So, to wash every single hair in Gusul became mandatory. The Hanafite scholars say that since the nose has also some hair inside, it is obligatory to wash it (i.e., to perform Istinshaaq) while taking the bath of ritual impurity.

It is forbidden for a person to recite the Holy Qur'an if he is in ritual impurity (i.e., after sexual intercourse, wet dream etc). Some Ulema say that it shows that the effect of sexual act reaches the tongue, so Madhmadah is also obligatory when one has to take the bath of ritual impurity.

To use a towel

It is permissible to use as well as not to use a towel after Gusul for wiping the water on body. In this Hadith, it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) did not use the towel.

باب مَسْحِ الْيَدِ بِالتُرَابِ لِيَكُونَ أَنْقَى .

Chapter 8 : The rubbing of hand with clay to make it more clean.

Purpose of Tarjamatul Baab

The rubbing of hand with clay after Istinja is preferable and not a must.

Hadith No. 256

حدثَنا الْحميدى قَالَ حدثَنا سفْيانُ قَالَ حدثَنا الأَعمش عن سالمِ بنِ أَبِى الْجعد عن كُريبٍ عنِ ابنِ عباسٍ عن ميمونةَ أَن النبِى - صلى ا عليه وسلم - اغْتسلَ من الْجنابة ، فَغسلَ فَرجه بِيده ، ثُم دلَك بِها الْحائطَ ثُم غَسلَها ، ثُم توضأَ وضوءَه للصلاَة ، فَلَما فَرغَ من غُسله غَسلَ رِجلَيه .

Narrated Maimuna (RA)

"The Prophet took the bath of Janaba. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the prayer, and after the bath he washed his feet".

Comments

Rasulullah (Sallallahu Alaihi Wasallam) rubbed his blessed hand on the wall after doing Istinja to make it more clean. This could be basis of using soap nowadays to get more cleanliness. (And Allah knows the best).

باب هَلْ يُدْخِلُ الْجُنُبُ يَدَهُ فِى الإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا إِذَا لَمْ يَكُنْ عَلَى يَدِهِ قَذَرٌ غَيْرُ الْجَنَابَةِ

وأَدخلَ ابن عمر والْبراءُ بن عازِبٍ يده فى الطهورِ ، ولَم يغسِلْها ثُم توضأَ . ولَم ير ابن عمر وابن عباسٍ بأْسا بِما ينتضح من غُسلِ الْجنابة .

ا نابة.

Chapter 9 : Can a person who has yet to take a bath after the ritual impurity put his hands in a pot (containing water) before washing them if they are not polluted with a dirty thing except ritual impurity.

And Ibn Umar and al-Bara bin Azeb put their hands in the water without washing them and then they performed Wudu. Ibn Umar and Ibn Abbas did not think there was any harm if the water dribbled from the body (while taking a bath) back in the same container from which the bath of ritual impurity was taken.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that the purpose of the Baab is to show that it is permissible to put the unwashed hand into the water if there is not any gross dirty thing on it.

Hadith No. 257

حدثَنا عبد الله بن مسلَمةَ أخبرنا أَفْلَح عنِ الْقَاسمِ عن عائشةَ قَالَت كُنت أَغْتسِلُ أنا والنبِى - صلى ا عليه وسلم - من إناءٍ واحد تختلف أيدينا فيه .

Narrated Aisha (RA)

"The Prophet and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn".

Hadith No. 258

حدثَنا مسدد قَالَ حدثَنا حماد عن هشامٍ عن أَبِيه عن عائشةَ قَالَت كَانَ

رسولُ الله - صلى ا عليه وسلم - إِذَا اغْتسلَ من الْجنابة غَسلَ يده .

Narrated 'Aisha (RA)

"Whenever Allah's Apostle took a bath of Janaba, he washed his hands first".

Hadith No. 259

حدثَنا أَبو الْوليد قَالَ حدثَنا شعبةُ عن أَبِى بكْرِ بنِ حفْصٍ عن عروةَ عن عائشةَ قَالَت كُنت أَغْتسِلُ أَنا والنبِى - صلى ا عليه وسلم - من إِناءٍ واحد من جنابة . وعن عبد الرحمنِ بنِ الْقَاسمِ عن أَبِيه عن عائشةَ مثْلَه .

Narrated 'Aisha (RA)

"The Prophet and I used to take a bath from a single pot of water after Janaba".

Hadith No. 260

حدثَنا أَبو الْوليد قَالَ حدثَنا شعبةُ عن عبد الله بنِ عبد الله بنِ جبرٍ قَالَ سمعت أَنس بن مالك يقُولُ كَانَ النبِى - صلى ا عليه وسلم - والْمرأَةُ من نِسائه يغتسِلاَن من إِناءٍ واحد . زاد مسلم ووهب عن شعبةَ من الْجنابة .

Narrated Anas bin Malik (RA)

"The Prophet and one of his wives used to take a bath from a single pot of water. (Shu'ba added to Anas's Statement "After the Janaba")".

Comments

It is better to wash both the hands first before putting them into the water but if unwashed hands which

are free from visible dirt are put into the water then such water is still clean and can be used to perform Gusul.

باب تَفْرِيقِ الْغُسْلِ وَالْوُضُوءِ .

ويذْكَر عن ابنِ عمر أنه غَسلَ قَدميه بعد ما جف وضوءُه .

Chapter 10 : To keep gap between the Gusul and Wudu.

And it is quoted from Ibn Umar (RA) that he washed his feet after the other parts (which are washed during Wudu) became dry.

<u>Hadith No. 261</u>

حدثَنا محمد بن محبوبٍ قَالَ حدثَنا عبد الْواحد قَالَ حدثَنا الأَعمش عن سالمِ بنِ أَبِى الْجعد عن كُريبٍ مولَى ابنِ عباسٍ عنِ ابنِ عباسٍ قَالَ قَالَت ميمونةُ وضعت لرسولِ الله - صلى ا عليه وسلم - ماءً يغتسِلُ بِه ، فَأَفْرغَ علَى يديه ، فَغسلَهما مرتينِ مرتينِ أَو ثَلاَثًا ، ثُم أَفْرغَ بِيمينِه علَى شماله ، فَغسلَ مذَاكِ ه ، ثُم دلَك يده بِالأَرضِ ، ثُم مضمض واستنشق ، ثُم غَسلَ وجهه ويديه ثُم غَسلَ رأْسه ثَلاَثًا ، ثُم أَفْرغَ علَى جسده ، ثُم تنحى من مقَامه فَغسلَ قَدميه .

Narrated Maimuna (RA)

"I placed water for the bath of Allah's Apostle and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it

out. After that he washed his face, both fore arms and head thrice and then poured water over his body. He withdrew from that place and washed his feet".

Comments

Shah Waliullah Muhaddith Delhvi (RA) says:

باب تفريق الغسل أي التفريق الأفعال الغسل و الوضوء إشارة إ جوازه خلا فا ن اشترط أ والاة كما هو ا شهور من مذهب مالك (رح). (شرح تراجم أبواب)

"This chapter of keeping gap in Gusul i.e., gap between the acts of Gusul and Wudu points towards its permissibility as against those who make continuity a pre-requisite as is famous about Imam Maalik's school of thought".

Imam Bukhari (RA) is in agreement with the view of majority in this issue.

باب مَنْ أَفْرَغَ بِيَمِينِهِ عَلَى شِمَالِهِ فِى الْغُسْلِ .

Chapter 11 : One who pours water with one's right hand over his left hand during Gusul.

Purpose of Tarjamatul Baab

Shariah exhorts to execute every good act with right hand and from the right hand side.

<u>Hadith No. 262</u>

حدثَنا موسى بن إسماعيلَ قَالَ حدثَنا أبو عوانةَ حدثَنا الأَعمش عن سالمِ بنِ أَبِى الْجعد عن كُريبٍ مولَى ابنِ عباسٍ عنِ ابنِ عباسٍ عن ميمونةَ بِنت الْحارِث قَالَت وضعت لرسولِ الله - صلى ا عليه وسلم - غُسلاً وسترته

، فَصب علَى يده ، فَغسلَها مرةً أَو مرتينِ - قَالَ سلَيمانُ لاَ أَدرِى أَذَكَر الثالثَةَ أَم لاَ - ثُم أَفْرغَ بِيمينِه علَى شماله ، فَغسلَ فَرجه ، ثُم دلَك يده بِالأَرضِ أَو بِالْحائط ، ثُم تمضمض واستنشق ، وغَسلَ وجهه ويديه ، وغَسلَ رأْسه ، ثُم صب علَى جسده ، ثُم تنحى فَغسلَ قَدميه ، فَناولْته خرقَةً ، فَقَالَ بِيده هكَذَا ، ولَم يرِدها .

Narrated Maimuna bint Al-Harith (RA)

"I placed water for the bath of Allah's Apostle and put a screen. He poured water over his hands, and washed them once or twice. (The subnarrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. He rubbed his hand over the earth or the wall and washed it. He rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it".

Comments

Nasaa'ee has quoted a Hadith on the authority of Hadhrat Ayesha (RA), which says:

أن رسول ا صلى ا عليه وسلم كان ب التيامن ما استطاع طهوره و نعله و ترجله

"Rasulullah (Sallallahu Alaihi Wasallam) liked to execute every act with his right hand (and from right hand side) as much as possible in Wudu, putting on his

shoes and combing his hear”.

باب إِذَا جَامَعَ ثُم عَادَ ، وَمَنْ دَارَ عَلَى نِسَائِهِ فِى غُسْلٍ وَاحِدٍ .

Chapter 12 : Having sexual intercourse and repeating it. And one who came over his wives and performed a single Gusul (after doing so).

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that if someone performs sexual intercourse with his wife, he can go for the second intercourse without performing Gusul after the first one.

Hadith No. 263

حدثَنا محمد بن بشارٍ قَالَ حدثَنا ابن أَبِى عدى ويحيى بن سعيد عن شعبةَ عن إِبراهيم بنِ محمد بنِ الْمنتشرِ عن أَبِيه قَالَ ذَكَرته لعائشةَ فَقَالَت يرحم الله أَبا عبد الرحمنِ ، كُنت أُطَيب رسولَ الله - صلى ا عليه وسلم - ، فَيطُوف علَى نِسائه ، ثُم يصبِح محرِما ينضخ طيبا .

Narrated Muhammad bin Al-Muntathir (RA)

“On the authority of his father that he had asked 'Aisha (about the Hadith of Ibn 'Umar). She said, "May Allah be Merciful to Abu 'Abdur-Rahman. I used to put scent on Allah's Apostle and he used to go round his wives, and in the morning he assumed the Ihram, and the fragrance of scent was still coming out from his body”.

Hadith No. 264

حدثَنا محمد بن بشارٍ قَالَ حدثَنا معاذُ بن هشامٍ قَالَ حدثَنِى أَبِى عن قَتادةَ

قَالَ حدثَنا أَنس بن مالك قَالَ كَانَ النبِى - صلى ا عليه وسلم - يدور علَى نِسائه فى الساعة الْواحدة من الليلِ والنهارِ ، وهن إِحدى عشرةَ . قَالَ قُلْت لأَنسٍ أَوكَانَ يطيقُه قَالَ كُنا نتحدثُ أَنه أُعطى قُوةَ ثَلاَثِ . وقَالَ سعيد عن قَتادةَ إِن أَنسا حدثَهم تسع نِسوة .

Narrated Qatada (RA)

Anas bin Malik said, "The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

Comments

Abu Dawood has quoted a Hadith on the authority of Abu Raafia, which says:

أن النـ صلى ا عليه وسلم طاب ذات يوم على نسائه يغسل عند هذه و عند هذه قال فقلت يا رسول ا صلى ا عليه وسلم ألا عله غسلا واحد فقال هذا أزكى و أطيب و أطهر (أبو داؤد)

"One day Rasulullah (Sallallahu Alaihi Wasallam) went to his wives and took bath (in the house of) such and such wife . I asked, O Apostle of Allah, could you have not taken a single bath, he replied, this is more purifying, better and cleaning".

This shows that the usual habit of Rasulullah (Sallallahu Alaihi Wasallam) was to perform Gusul after each intercourse as it was more befitting his love for cleanliness. To perform a single Gusul after multiple

intercourses in one night as is evident by this Hadith is to show its permissibility.

All the four juristic schools agree on this issue that a single Gusul is permissible. Imam Bukhari also agrees with them.

Number of wives of Rasulullah (Sallallahu Alaihi Wasallam)

Rasulullah (Sallallahu Alaihi Wasallam) had eleven wives, but the number did not exceed nine at any single time. Hadhrat Khadija (RA) was his first wife and he did not marry anyone else till she died. Hadhrat Khadija died before Hijrah. His second wife was Zainab bin Khuzaimah (RA), who remained with Rasulullah for only eighteen months and died in 3rd or 4th Hijrah.

Physical strength of Rasulullah (Sallallahu Alaihi Wasallam)

In this Hadith Hadhrat Anas (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) was given the physical strength equal to thirty men, and in another narration, forty men is mentioned. This physical strength was not equal to the men of this world but the men of Jannat as is mentioned by the following Hadith of Musnad Abi Ya'la:

كل رجل من رجال أهل ا نة (مسند أ يعلى)

"Each man from among the men of Jannat". (Musnad Abu Ya'la)

Tirmidhi has quoted:

كل رجل من أهل ا نة يعطي قوة مائة رجل (ترمزي)

"Each men of Jannat will be given the strength equal to

that of one hundred men”. (Tirmidhi)

From these Ahaadith one can easily conclude that Rasulullah (Sallallahu Alaihi Wasallam) had been given the strength equal to that of thirty or forty thousand men.

Moral chastity of Rasulullah (Sallallahu Alaihi Wasallam)

Possessing the sexual strength of thirty or forty thousand men, Rasulullah (Sallallahu Alaihi Wasallam) did not marry up to the age of twenty five years of prime youth. Then at this peak of his youth, he married a widow of forty years and lived with her in such a way that he used to spent months together in solitude in the cave of Hira and after the announcement of prophethood he remained too busy with the propagation of Islam. In such conditions, he passed fifty three of his sixty three years of total life. He did not marry any other woman till Hadhrat Khadija died. A man having the strength of forty thousand men is spending fifty three years of his life in such chastity. It should serve as an eye-opener for those blind prejudiced people who raise fingers at the issue of multiple wives of Rasulullah (Sallallahu Alaihi Wasallam), whom he married during his last ten years for the reasons which were necessary for the education of his Ummah.

بِاب غَسْلِ الْمَذْىِ وَالْوُضُوءِ مِنْهُ .

Chapter 13 : The washing away of pre-seminal discharge and that it makes Wudu obligatory.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi says:

و تمل إن يكون غرض الباب أن جواز الاكتفاء على استعمال الأحجار ليس إلا ا ارج ا عتاد أء البول و الغائط و أما غ ه فيجب استعمال ا اء و الغسل

"It is more probable that the purpose of this chapter is to say that the use of mud-stones is only permissible to clean the usual excretions like urine and faeces and for things other than these the use of water and washing is obligatory".

<u>Hadith No. 265</u>

حدثَنا أبو الْوليد قَالَ حدثَنا زائدةُ عن أَبِى حص ٍ عن أَبِى عبد الرحمنِ عن على قَالَ كُنت رجلاً مذاءً فَأَمرت رجلاً أَنْ يسأَلَ النبِى - صلى ا عليه وسلم - لمكَان ابنته فَسأَلَ فَقَالَ توضأْ واغْسِلْ ذَكَرك .

Narrated 'Ali (RA)

I used to get pre-seminal discharge frequently. Being the son-in-law of the Prophet I requested a man to ask him about it. So the man asked the Prophet about it. The Prophet replied, "Perform ablution after washing your organ (penis)."

Comments

There is difference between (مني) semen and (مذي) pre-seminal discharge. With the excretion of semen, Gusul becomes obligatory and with the excretion of emotional urethral discharge only Wudu becomes obligatory. All the jurists agree on this point.

باب مَنْ تَطَيبَ ثُم اغْتَسَلَ وَبَقِىَ أَثَرُ الطيبِ .

Chapter 14 : One who wears perfume and then takes a bath with the effect of perfume remaining even after that.

Purpose of Tarjamatul Baab

Shah Waliullah (RA) says that here the purpose of Imam Bukhari (RA) is to convey that if someone does not rub his body to do away with the fragrance of perfume which he had wore before Gusul, his Gusul is still valid.

Hadith No. 266

حدثَنا أبو النعمان قَالَ حدثَنا أبو عوانةَ عن إبراهيم بنِ محمد بنِ الْمنتشرِ عن أَبِيه قَالَ سأَلْت عائشةَ فَذَكَرت لَها قَولَ ابنِ عمر ما أُحب أَنْ أُصبِح محرِما أَنضخ طيبا . فَقَالَت عائشةُ أَنا طَيبت رسولَ الله - صلى ا عليه وسلم - ثُم طَاف فى نِسائه ثُم أَصبح محرِما .

Narrated Muhammad bin Al-Muntathir (RA)

"On the authority of his father that he had asked 'Aisha about the saying of Ibn 'Umar (i.e. he did not like to be a Muhrim while the smell of scent was still coming from his body). 'Aisha said, "I scented Allah's Apostle and he went round (had sexual intercourse with) all his wives, and in the morning he was Muhrim (after taking a bath)."

Hadith No. 267

حدثَنا آدم قَالَ حدثَنا شعبةُ قَالَ حدثَنا الْحكَم عن إِبراهيم عنِ الأَسود عن عائشةَ قَالَت كَأَنى أَنظُر إِلَى وبِيصِ الطيبِ فى مفْرِقِ النبِى - صلى ا عليه

وسلم - وهو محرم .

Narrated 'Aisha (RA)

"It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim".

Comments

It is preferable for a person who intends to perform Haj or Umrah to use perfume before putting on the Ihram. If the fragrance of perfume persists even after taking the bath, it does not matter.

باب تَخْلِيلِ الشعَرِ حَتى إِذَا ظَنَ أَنهُ قَدْ أَرْوَى بَشَرَتَهُ أَفَاضَ عَلَيْهِ .

Chapter 15 : To perform 'Khilaal' (passing of wet hands with open fingers through ones hair) of hair till one feels that he has made his skin wet (underneath the hair) and then pour water over it.

Purpose of Tarjamatul Baab

Sheikh-ul-Hadith Hadhrat Mawlana Zakariya (RA) says that the commentators of Bukhari Sharief are of the opinion that here Imam Bukhari (RA) wants to say that 'Khilaal' of hair is not necessary, only making it sure that the water reaches the roots of hair is enough. (Nasrul Bari)

<u>Hadith No. 268</u>

حدثَنا عبدانُ قَالَ أخبرنا عبد الله قَالَ أخبرنا هشام بن عروةَ عن أَبِيه عن عائشةَ قَالَت كَانَ رسولُ الله - صلى ا   عليه وسلم - إِذَا اغْتسلَ من

الْجنابة غَسلَ يديه ، وتوضأ وضوءَه للصلاَة ثُم اغْتسلَ ، ثُم يخللُ بِيده شعره ، حتى إِذَا ظَن أَنْ قَد أَروى بشرته ، أَفَاض علَيه الْماءَ ثَلاَثَ مرات ، ثُم غَسلَ سائر جسده . وقَالَت كُنت أَغْتسِلُ أَنا ورسولُ الله - صلى ا عليه وسلم - من إِناءٍ واحد نغرِف منه جميعا .

Narrated Hisham bin 'Urwa (on the authority of his father) (RA)

“'Aisha said, "Whenever Allah's Apostle took the bath of Janaba, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body." 'Aisha further said, "I and Allah's Apostle used to take a bath from a single water container, from which we took water simultaneously."

Comments

Gusul becomes obligatory when one gets ritually impure (i.e., due to sexual intercourse, wet dream, menses, parturition period etc). The juristic schools differ in their opinion whether there is any difference between the Gusul after sexual intercourse and that after the menses and parturition. The Hanafi, Shafa’ee and Maaliki schools are of the opinion that there is no difference between the two Gusuls, whereas the Hanbali school differs with them. As per Hanbali school, it is not necessary for women to untie their hair if they have to perform the Gusul after sexual intercourse but they have to untie and release their hair to perform the Gusul after menses and parturition.

باب مَنْ تَوَضأَ فِى الْجَنَابَةِ ثُم غَسَلَ سَائِرَ جَسَدِهِ ، وَلَمْ يُعِدْ ، غَسْلَ مَوَاضِعِ الْوُضُوءِ مَرةً أُخْرَى .

Chapter 16 : One who performed Wudu in a state of ritual impurity and then washed his whole body but did not wash the parts which were washed during Wudu, once again.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that here Imam Bukhari (RA) wants to say that if someone performs Wudu before Gusul, then it's not necessary to wash the parts of Wudu again during Gusul.

Hadith No. 269

حدثَنا يوسف بن عيسى قَالَ أخبرنا الْفَضلُ بن موسى قَالَ أخبرنا الأَعمش عن سالمٍ عن كُريبٍ مولَى ابنِ عباسٍ عنِ ابنِ عباسٍ عن ميمونةَ قَالَت وضع رسولُ الله - صلى ا عليه وسلم - وضوءًا لجنابة فَأَكْفَأَ بِيمينِهِ علَى شماله مرتينِ ، أَو ثَلاَثًا ، ثُم غَسلَ فَرجه ، ثُم ضرب يده بِالأَرضِ - أَوِ الْحائط - مرتينِ أَو ثَلاَثًا ، ثُم مضمض واستنشق ، وغَسلَ وجهه وذراعيه ، ثُم أَفَاض علَى رأْسه الْماءَ ، ثُم غَسلَ جسده ، ثُم تنحى فَغسلَ رِجلَيه . قَالَت فَأَتيته بِخرقَة ، فَلَم يردها ، فَجعلَ ينفُض بِيده .

Narrated Maimuna (RA)

"*Water was placed for the ablution of Allah's Apostle after Janaba. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hand on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by*

putting water in it and then blowing it out and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand."

باب إِذَا ذَكَرَ فِى الْمَسْجِدِ أَنَّهُ جُنُبٌ يَخْرُجُ كَمَا هُوَ وَلاَ يَتَيَمَّمُ .

Chapter 17 : When someone while in the Musjid remembers that he is ritually impure, he should leave the Musjid and there is no need for him to perform Tayammum.

Purpose of Tarjamatul Baab

Majority of jurists are of the opinion that if a person forgetfully enters a Musjid in such a state that obligatory Gusul is due to him because of ritual impurity, he should immediately leave the Musjid once he remembers it. Imam Bukhari (RA) is also in agreement with this view. Only Sufiyan Thouri and Ishaaq Rahoviya are of the opinion that such a person should first perform Tayammum and then leave the Musjid.

<u>Hadith No. 270</u>

حدثَنا عبد الله بن محمد قَالَ حدثَنا عثْمانُ بن عمر قَالَ أَخبرنا يونس عنِ الزهرِى عن أَبِى سلَمةَ عن أَبِى هريرةَ قَالَ أُقيمت الصلاَةُ ، وعدلَت الصفُوف قياما ، فَخرج إِلَينا رسولُ الله - صلى ا عليه وسلم - فَلَما قَام فى مصلاه ذَكَر أَنه جنب فَقَالَ لَنا : مكَانكُم . ثُم رجع فَاغْتسلَ ، ثُم خرج إِلَينا ورأْسه يقْطُر ، فَكَبر فَصلينا معه . تابعه عبد الأَعلَى عن معمرٍ عنِ الزهرِى .

ورواه الأوزاعى عن الزهرى .

Narrated Abu Huraira (RA)

Once the call (Iqama) for the prayer was announced and the rows were straightened. Allah's Apostle came out; and when he stood up at his Musalla, he remembered that he was Junub. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, "Allahu-Akbar", and we all offered the prayer with him.

Comments

Once it so happened that Rasulullah (Sallallahu Alaihi Wasallam) came to Masjid Nabavi and stood at his place to lead the congregational Salaah and the Sahaaba stood behind in the rows; suddenly he remembered that Gusul was obligatory upon him. He asked the Sahaaba to stay back like that and left the Musjid quickly and returned after taking Gusul. In this Hadith, there is no mention that Rasulullah (Sallallahu Alaihi Wasallam) performed Tayammum an then left the Musjid.

بَاب نَفْضِ الْيَدَيْنِ مِنَ الْغُسْلِ عَنِ الْجَنَابَةِ .

Chapter 18 : The removing of water from one's body with one's hands after taking the bath of ritual impurity.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says: here Imam Bukhari (RA) wants to say that the water

used in Gusul is ‘Taahir’ as Rasulullah (Sallallahu Alaihi Wasallam) did not use any towel to wipe the water droplets but only tried to do away with these. By doing so there is good chance that the water droplets would fall on one’s body or clothes.

Hadith No. 271

حدثَنا عبدانُ قَالَ أخبرنا أبو حمزةَ قَالَ سمعت الأعمش عن سالمٍ عن كُريبٍ عنِ ابنِ عباسٍ قَالَ قَالَت ميمونةُ وضعت للنبِى - صلى ا عليه وسلم - غُسلاً ، فَسترته بِثَوبٍ ، وصب علَى يديه فَغسلَهما ، ثُم صب بِيمينِه علَى شماله ، فَغسلَ فَرجه ، فَضرب بِيده الأَرض فَمسحها ، ثُم غَسلَها فَمضمض ، واستنشق ، وغَسلَ وجهه وذراعيه ، ثُم صب علَى رأْسه ، وأَفَاض علَى جسده ، ثُم تنحى فَغسلَ قَدميه ، فَناولْته ثَوبا فَلَم يأْخذْه ، فَانطَلَق وهو ينفُض يديه .

Narrated Maimuna (RA)

I placed water for the bath of the Prophet and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then shifted from that place and washed his feet. I gave him a piece of cloth but he did not take it and came out removing the water (from his body) with both his hands.

Comments

There is consensus amongst the jurists that the use of towel after the Wudu or Gusul is permissible though not necessary as is evident by this Hadith.

باب مَنْ بَدَأ بِشِق رَأسِهِ الأيمَنِ فِى الغُسْلِ .

Chapter 19 : One who starts from the right side of his head while taking a bath.

Purpose of Tarjamatul Baab

It is better to start from the right side. Some people say that by 'right side' the right side of the body is meant but Imam Bukhari (RA) says that it means the right side of head as written by Alaama Qastalaani.

Hadith No. 272

حدثَنا خلاد بن يحيى قَالَ حدثَنا إبراهيم بن نافعٍ عنِ الْحسنِ بنِ مسلمٍ عن صفيةَ بِنت شيبةَ عن عائشةَ قَالَت كُنا إِذَا أَصابت إحدانا جنابةٌ ، أَخذَت بِيديها ثَلاثًا فَوق رأْسها ، ثُم تأْخذُ بِيدها علَى شقها الأيمنِ ، وبِيدها الْأخرى علَى شقها الأيسرِ .

Narrated Aisha (RA)

"Whenever any one of us was Junub, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand".

Comments

The Shariah prefers to execute good actions with

right hand and from right hand side.

باب مَنِ اغْتَسَلَ عُرْيَانًا وَحْدَهُ فِى الْخَلْوَةِ ، وَمَنْ تَسَتَرَ فَالتسَتَرُ أَفْضَلُ .

وقَالَ بهز عن أَبِيه عن جده عنِ النبِى - صلى ا عليه وسلم - الله أحق أنْ يستحيا منه من الناسِ .

Chapter 20 : One who takes a bath alone (in isolation) completely naked. And one who veiled himself, for shielding oneself is better.

And Bahz quoted his father and he from his grandfather that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "One must feel shy from Allah more than from the people as He has the right for it".

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that Imam Bukhari (RA) wants to mention that if someone takes a bath naked alone (in isolation), it is permissible though covering the body is better.

<u>Hadith No. 273</u>

حدثَنا إِسحاق بن نصرٍ قَالَ حدثَنا عبد الرزاقِ عن معمرٍ عن همامِ بنِ منبه عن أَبِى هريرةَ عنِ النبِى - صلى ا عليه وسلم - قَالَ كَانت بنو إِسرائيلَ يغتسِلُونَ عراةً ، ينظُر بعضهم إِلَى بعضٍ ، وكَانَ موسى يغتسِلُ وحده ، فَقَالُوا والله ما يمنع موسى أَنْ يغتسِلَ معنا إلا أَنه آدر ، فَذَهب مرةً يغتسِلُ ، فَوضع ثَوبه علَى حجرٍ ، فَفَر الْحجر بِثَوبِه ، فَخرج موسى فى إِثْرِه يقُولُ ثَوبِى يا حجر . حتى نظَرت بنو إِسرائيلَ إِلَى موسى ، فَقَالُوا والله ما بِموسى من بأْسٍ . وأَخذَ ثَوبه ، فَطَفق بِالْحجرِ ضربا . فَقَالَ أَبو هريرةَ والله إِنه

لَندب بِالْحجرِ ستةٌ أو سبعةٌ ضربا بِالْحجرِ .

Narrated Abu Huraira (RA)

“The Prophet said, 'The (people of) Bani Israel used to take bath naked (all together) looking at each other. The Prophet Moses used to take a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia.' So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, "My clothes, O stone! My clothes, O stone! till the people of Bani Israel saw him and said, 'By Allah, Moses has got no defect in his body. Moses took his clothes and began to beat the stone." Abu Huraira added, "By Allah! There are still six or seven marks present on the stone from that excessive beating."

<u>Hadith No. 274</u>

وعن أبِى هريرةَ عنِ النبِى - صلى ا عليه وسلم - قَالَ بينا أيوب يغتسِلُ عريانا فَخر علَيه جراد من ذَهبٍ ، فَجعلَ أيوب يحتثى فى ثَوبِه ، فَناداه ربه يا أيوب ، ألَم أكُن أغْنيتك عما ترى قَالَ بلَى وعزتك ولَكن لاَ غنى بِى عن بركَتك . ورواه إِبراهيم عن موسى بنِ عقْبةَ عن صفْوانَ عن عطَاءِ بنِ يسارٍ عن أبِى هريرةَ عنِ النبِى - صلى ا عليه وسلم - قَالَ بينا أيوب يغتسِلُ عريانا.

Narrated Abu Huraira (RA)

“The Prophet said, "When the Prophet Jacob (Aiyub)

was taking a bath naked, golden locusts began to fall on him. Jacob started collecting them in his clothes. His Lord addressed him, 'O Jacob! Haven't I given you enough so that you are not in need of them.' Jacob replied, 'Yes!' By Your Honor (power)! But I cannot dispense with Your Blessings' ".

Comments

From these narrations it is stated that Hadhrat Musa (AS) used to take bath naked alone (in isolation). Since Rasulullah (Sallallahu Alaihi Wasallam) mentioned these incidents and did not comment on the acts of these prophets, the learned scholars concluded from this that it is permissible for this Ummah as well, but covering ones private parts even during Gusul bespeaks of higher degree of modesty.

باب التسَترِ فِى الْغُسْلِ عِنْدَ الناسِ .

Chapter 21 : To use a veil while taking a bath amongst people.

Purpose of Tarjamatul Baab

If someone needs to take a bath while the people are around, he should use a cloth as veil so that people won't see him.

<u>Hadith No. 275</u>

حدثَنا عبد الله بن مسلَمةَ عن مالك عن أَبِى النضرِ مولَى عمر بنِ عبيد الله أن أَبا مرةَ مولَى أُم هانِئ بِنت أَبِى طَالبٍ أَخبره أَنه سمع أُم هانِئ بِنت أَبِى طَالبٍ تقُولُ ذَهبت إِلَى رسولِ الله - صلى ا عليه وسلم - عام الْفَتحِ ،

فَوجدته يغتسِلُ وفَاطمةُ تستره فَقَالَ من هذه . فَقُلْت أَنا أُم هانِئ .

Narrated Ummi Hani bint Abi Talib (RA)

"I went to Allah's Apostle in the year of the conquest of Makkah and found him taking a bath while Fatima was screening him. The Prophet asked, "Who is it?" I replied, "I am Um-Hani."

<u>Hadith No. 276</u>

حدثَنا عبدانُ قَالَ أَخبرنا عبد الله قَالَ أَخبرنا سفْيانُ عنِ الأَعمشِ عن سالمِ بنِ أَبِى الْجعد عن كُريبٍ عنِ ابنِ عباسٍ عن ميمونةَ قَالَت سترت النبِى - صلى ا عليه وسلم - وهو يغتسِلُ من الْجنابة ، فَغسلَ يديه ثُم صب بِيمينِه علَى شماله ، فَغسلَ فَرجه ، وما أَصابه ، ثُم مسح بِيده علَى الْحائط أَوِ الأَرضِ ، ثُم توضأَ وضوءَه للصلاَة ، غَير رِجلَيه ، ثُم أَفَاض علَى جسده الْماءَ ، ثُم تنحى فَغسلَ قَدميه . تابعه أَبو عوانةَ وابن فُضيلٍ فى السترِ .

Narrated Maimuna (RA)

"I screened the Prophet while he was taking a bath of Janaba. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the prayer but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet".

باب إِذَا احْتلَمَتِ الْمَرْأَةُ .

Chapter 22 : If a women has a wet dream (nocturnal sexual discharge).

Purpose of Tarjamatul Baab

It is a controversial issue whether women get a wet dream or not i.e., observing wetness on her clothes after dreaming about some sexual activity. Imam Bukhari (RA) is of the opinion that a woman also gets wet dream (Ihtilaam).

<u>Hadith No. 277</u>

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن هشامِ بنِ عروةَ عن أَبِيه عن زينب بِنت أَبِى سلَمةَ عن أُم سلَمةَ أُم الْمؤمنِ أنها قَالَت جاءَت أُم سلَيمٍ امرأَةُ أَبِى طَلْحةَ إِلَى رسولِ الله - صلى ا عليه وسلم - فَقَالَت يا رسولَ الله ، إِن الله لاَ يستحيِى من الْحق ، هلْ علَى الْمرأَة من غُسلٍ إِذَا هى احتلَمت فَقَالَ رسولُ الله - صلى ا عليه وسلم - نعم إِذَا رأَت الْماءَ.

Narrated Um-Salma (the mother of the believers) (RA)

"Um Sulaim, the wife of Abu Talha, came to Allah's Apostle and said, "O Allah's Apostle! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allah's Apostle replied, "Yes, if she notices a discharge."

Comments

There is consensus amongst the jurists that if a man gets Ihtilaam (wet dream), Gusul becomes obligatory on him. There is difference of opinion between the Ulema on the issue whether a woman also gets a wet dream or not. The majority of jurists are of the opinion that a man and woman are similar in this issue. Ibrahim

Nakha'ee is one who says that a woman does not get any wet dream.

باب عَرَقِ الْجُنُبِ وَأن الْمُسْلِمَ لاَ يَنْجُسُ .

Chapter 23: The sweat of a person who has got ritual impurity. And a Muslim does not become Najas (impure or unclean as per Shariah).

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) said that a believer never becomes impure (in a sense that he cannot be touched), and he did not avoid to shake hands with those people who were ritually impure.

<u>Hadith No. 278</u>

حدثَنا على بن عبد الله قَالَ حدثَنا يحيى قَالَ حدثَنا حميد قَالَ حدثَنا بكْر عن أَبِى رافعٍ عن أَبِى هريرةَ أَن النبِى - صلى ا عليه وسلم - لَقيه فى بعضِ طَرِيقِ الْمدينة وهو جنب ، فَانخنست منه ، فَذَهب فَاغْتسلَ ، ثُم جاءَ فَقَالَ أَين كُنت يا أَبا هريرةَ . قَالَ كُنت جنبا ، فَكَرِهت أَنْ أُجالسك وأَنا علَى غَيرِ طَهارة . فَقَالَ سبحانَ الله ، إِن الْمؤمن لاَ ينجس

Narrated Abu Huraira (RA)

"The Prophet came across me in one of the streets of Madina and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet said, "O Abu Huraira! Where have you been?" I replied, "I was Junub, so I disliked to sit in your company." The Prophet said, "Subhan Allah! A believer

never becomes impure."

Comments

The impurities in Shariah are of two types, viz.,

1. The visible impurity like urine, blood and faeces etc. These kind of impurities need to be washed away and one should avoid to touch these.
2. The ritual impurity, for example, if a person gets semen ejaculation and then he washes his private part and the semen from his body, he is still in a ritually impure state as per Shariah till he takes a Gusul. Although there is no visible impurity on the body of such a person, still he is impure. This ritual impurity bars him to offer the Salaah, touch the Qur'an or enter a Musjid but it does not make him untouchable as Rasulullah (Sallallahu Alaihi Wasallam) used to shake hands with such people. Similarly the sweat of such a person is also not a ritual impurity.

باب الْجُنُبُ يَخْرُجُ وَيَمْشِى فِى السوقِ وَغَيْرِهِ .

وقَالَ عطَاءٌ يحتجِم الْجنب ويقَلم أَظْفَاره ، ويحلق رأْسه ، وإِنْ لَم يتوضأْ .
يتوضأ.

Chapter 24 : A ritually impure person can go out and walk in the market or anywhere else.

And Atta said : "A ritually impure person can go for cupping of blood (i.e., can let his blood out medically), clip his nails and get his head shaved even if he has not performed Wudu".

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that after get-

ting ritual impurity, it is not obligatory to perform Gusul immediately.

Hadith No. 279

حدثَنا عبد الآعلَى بن حماد قَالَ حدثَنا يزِيد بن زريعٍ قَالَ حدثَنا سعيد عن قَتادةَ أَن أَنس بن مالك حدثَهم أَن نبِى الله - صلى ا عليه وسلم - كَانَ يطُوف علَى نِسائه فى الليلَة الْواحدة ، ولَه يومئذ تسع نِسوة .

Narrated Anas bin Malik (RA)

"The Prophet used to visit all his wives in one night and he had nine wives at that time".

Hadith No. 280

حدثَنا عياش قَالَ حدثَنا عبد الآعلَى حدثَنا حميد عن بكْرٍ عن أَبِى رافعٍ عن أَبِى هريرةَ قَالَ لَقيِنِى رسولُ الله - صلى ا عليه وسلم - وأَنا جنب ، فَأَخذَ بِيدى ، فَمشيت معه حتى قَعد فَانسلَلْت ، فَأَتيت الرحلَ ، فَاغْتسلْت ثُم جِئْت وهو قَاعد فَقَالَ أَين كُنت يا أَبا هر فَقُلْت لَه . فَقَالَ سبحانَ الله يا أَبا هر إِن الْمؤمن لاَ ينجس .

Narrated Abu Huraira (RA)

"Allah's Apostle came across me and I was Junub He took my hand and I went along with him till he sat down I slipped away, went home and took a bath. When I came back. he was still sitting there. He then said to me, "O Abu Huraira! Where have you been?' I told him about it The Prophet said, "Subhan Allah! O Abu Huraira! A believer never becomes impure".

Comments

Hadhrat Ali (RA), Hadhrat Umar (RA) and Ibn Umar (RA) used to come out of their houses without taking a bath after getting ritual impurity. Imam Bukhari (RA) wants to say that though it is preferable to perform Gusul as quickly as possible but it is not obligatory as one can engage himself in necessary work before performing the Gusul.

باب كَيْنُونَةِ الْجُنُبِ فِى الْبَيْتِ إِذَا تَوَضأَ قَبْلَ أَنْ يَغْتَسِلَ .

Chapter 25 : The staying of a ritually impure person at home without taking a bath but performing Wudu.

Purpose of Tarjamatul Baab

A person with ritual impurity can stay at home without performing Gusul but he should at least perform Wudu.

<u>Hadith No. 281</u>

حدثَنا أَبو نعيمٍ قَالَ حدثَنا هشام وشيبانُ عن يحيى عن أَبِى سلَمةَ قَالَ سأَلْت عائشةَ أَكَانَ النبِى - صلى ا عليه وسلم - يرقُد وهو جنب قَالَت نعم ويتوضأُ .

Narrated Abu Salma (RA)

I asked 'Aisha "Did the Prophet use to sleep while he "was Junub?" She replied, "Yes, but he used to perform ablution (before going to bed)".

Comments

Hadhrat Ayesha says that it so happened that Ra-

sulullah (Sallallahu Alaihi Wasallam) after getting ritual impurity used to perform Wudu only and then sleep without performing Gusul at that time. This Hadith clearly shows that it is permissible to sleep without Gusul. There is a Hadith in Abu Dawood on the authority of Hadhrat Ali (RA) which says that the angels of mercy do not enter that house where there is a dog, any pictures, or a person on whom Gusul has become obligatory. It is always preferable to perfom Gusul immediately but it is not obligatory.

باب نَوْمِ الْجُنُبِ .

Chapter 26 : The sleeping of a ritually impure person.

Purpose of Tarjamatul Baab

It is same as in previous chapter but here Imam Bukhari (RA) has specifically mentioned نوم 'sleeping' whereas in the previous chapter he had used the word كينونة 'staying'.

<u>Hadith No. 282</u>

حدثَنا قُتيبةُ قَالَ حدثَنا الليثُ عن نافعٍ عنِ ابنِ عمر أن عمر بن الْخطابِ سأَلَ رسولَ الله - صلى ا عليه وسلم - أيرقُد أحدنا وهو جنب قَالَ نعم إِذَا توضأَ أحدكُم فَلْيرقُد وهو جنب .

Narrated 'Umar bin Al-Khattab (RA)

"I asked Allah's Apostle "Can any one of us sleep while he is Junub?" He replied, "Yes, if he performs ablution, he can sleep while he is Junub".

باب الْجُنُبِ يَتَوَضأُ ثُم يَنَامُ .

Chapter 27 : A ritually impure person should first perform Wudu and then sleep.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that although such a person can go to sleep without performing Wudu but it is preferable to perform Wudu first and then go to sleep.

<u>Hadith No. 283</u>

حدثَنا يحيى بن بكَيرٍ قَالَ حدثَنا الليثُ عن عبيد الله بنِ أَبِى جعفَرٍ عن محمد بنِ عبد الرحمنِ عن عروةَ عن عائشةَ قَالَت كَانَ النبِى - صلى ا عليه وسلم - إِذَا أَراد أَنْ ينام وهو جنب ، غَسلَ فَرجه ، وتوضأَ للصلاَة .

Narrated 'Aisha (RA)

"Whenever the Prophet intended to sleep while he was Junub, he used to wash his private parts and perform ablution like that for the prayer".

<u>Hadith No. 284</u>

حدثَنا موسى بن إِسماعيلَ قَالَ حدثَنا جويرِيةُ عن نافعٍ عن عبد الله قَالَ استفْتى عمر النبِى - صلى ا عليه وسلم - أَينام أَحدنا وهو جنب قَالَ نعم ، إِذَا توضأَ .

Narrated 'Abdullah (RA)

"'Umar asked the Prophet "Can anyone of us sleep while he is Junub?" He replied, "Yes, if he performs ablution".

Hadith No. 285

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن عبد الله بنِ دينارٍ عن عبد الله بنِ عمر أنه قَالَ ذَكَر عمر بن الْخطابِ لرسولِ الله - صلى ا عليه وسلم - أنه تصيبه الْجنابةُ من الليلِ ، فَقَالَ لَه رسولُ الله - صلى ا عليه وسلم - توضأْ واغْسِلْ ذَكَرك ثُم نم .

Narrated 'Abdullah bin 'Umar (RA)

"Umar bin Al-Khattab told Allah's Apostle, "I became Junub at night." Allah's Apostle replied, "Perform ablution after washing your private parts and then sleep".

باب إِذَا الْتقَى الْخِتَانَان .

Chapter 28 : If the male and female organs come in close contact.

Purpose of Tarjamatul Baab

This issue has remained controversial amongst the Sahaaba and Taaba'een. Imam Bukhari (RA) seems to agree with the majority including all the four Imams that in such a situation it is better to perform Gusul.

Hadith No. 286

حدثَنا معاذُ بن فَضالَةَ قَالَ حدثَنا هشام ح وحدثَنا أَبو نعيمٍ عن هشامٍ عن قَتادةَ عنِ الْحسنِ عن أَبِى رافعٍ عن أَبِى هريرةَ عنِ النبِى - صلى ا عليه وسلم - قَالَ إِذَا جلَس بين شعبِها الأَربعِ ثُم جهدها ، فَقَد وجب الْغسلُ . تابعه عمرو بن مرزوقٍ عن شعبةَ مثْلَه . وقَالَ موسى حدثَنا أَبانُ قَالَ حدثَنا قَتادةُ أخبرنا الْحسن مثْلَه .

Narrated Abu Huraira (RA)

The Prophet said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her, bath becomes compulsory."

Comments

Allaama Ayni says that ‘four parts’ means two feet and two thighs of a woman. So, when a man sits between the two feet and two thinghs of a woman and then tries the sexual act, the Gusul becomes obligatory if he ejaculates.

The Sahaaba differed in their opinion about that man who does not ejaculate after tyring the sexual act with a woman. Hadhrat Ibn Abbas, Abu Ayyub Ansari and Ubai bin Ka’b etc believed that ألماء من الماء “Water with water”. These are the words of a Hadith in Abu Dawood on the authority of Hadhrat Abu Sa’eed Khudri. It means that water of Gusul only becomes obligatory if (water) semen ejaculates.

Hadhrat Umar wanted to reach a consensus on this issue and for this purpose the wives of Rasulullah (Sallallahu Alaihi Wasallam) were asked about it. Hadhrat Hafsa (RA) did not give any opinion in this regard but Hadhrat Ayesha (RA) narrated a Hadith which says:

إذا جاوز ا تان ا تان فقد وجب الغسل

“When the private part of a man passes into the private part of a woman (in such a way that it is out of sight) then Gusul becomes obligatory (irrespective of the fact whether ejaculation takes place or not)”.

Hadhrat Umar (RA) announced his decision on this afterwards.

باب غَسْلِ مَا يُصِيبُ مِنْ فَرْجِ الْمَرْأَةِ .

Chapter 29 : Washing away what comes out from the private part of a woman (i.e., woman's discharge) if one gets soiled with it.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to convey that the wetness which comes out from the private part of a woman is unclean and needs to be washed away.

Hadith No. 287

حدثَنا أبو معمرٍ حدثَنا عبد الْوارِث عنِ الْحسينِ قَالَ يحيى وأَخبرنِى أَبو سلَمةَ أَن عطَاءَ بن يسارٍ أَخبره أَن زيد بن خالد الْجهنِى أَخبره أَنه سأَلَ عثْمانَ بن عفانَ فَقَالَ أَرأَيت إِذَا جامع الرجلُ امرأَته فَلَم يمنِ . قَالَ عثْمانُ يتوضأُ كَما يتوضأُ للصلاَة ، ويغسِلُ ذَكَره . قَالَ عثْمانُ سمعته من رسولِ الله - صلى ا عليه وسلم - . فَسأَلْت عن ذَلك على بن أَبِى طَالبٍ والزبير بن الْعوامِ وطَلْحةَ بن عبيد الله وأُبى بن كَعبٍ - رضى ا عنهم - فَأَمروه بِذَلك . قَالَ يحيى وأَخبرنِى أَبو سلَمةَ أَن عروةَ بن الزبيرِ أَخبره أَن أَبا أَيوب أَخبره أَنه سمع ذَلك من رسولِ الله - صلى ا عليه وسلم .

Narrated Zaid bin Khalid aj-Juhani (RA)

"I asked 'Uthman bin 'Affan about a man who engaged in the sexual intercourse with his wife but did not discharge. 'Uthman replied, "He should perform ablution like that for the prayer after washing his private parts." 'Uthman added, "I heard that from Allah's Apostle." I asked 'Ali bin Abi Talib, Az-Zubair bin Al-'Awwam,

Talha bin 'Ubaidullah and Ubai bin Ka'b and a gave the same reply. (Abu Aiylub said that he had heard that from Allah's Apostle)"

(This decree was cancelled later on so one has to take a bath).

<u>Hadith No. 288</u>

حدثَنا مسدد حدثَنا يحيى عن هشامِ بنِ عروةَ قَالَ أَخبرنِى أَبِى قَالَ أَخبرنِى أبو أَيوب قَالَ أَخبرنِى أُبى بن كَعبٍ أَنه قَالَ يا رسولَ الله إِذَا جامع الرجلُ الْمرأَةَ فَلَم ينزِلْ قَالَ يغسِلُ ما مس الْمرأَةَ منه ، ثُم يتوضأُ ويصلى . قَالَ أَبو عبد الله الْغسلُ أَحوطُ ، وذَاك الآخر ، وإِنما بينا لاختلاَفهم .

Narrated Ubai bin Ka'b (RA)

"I asked Allah's Apostle about a man who engages in sexual intercourse with his wife but does not discharge. He replied, "He should wash the parts which comes in contact with the private parts of the woman, perform ablution and then pray." (Abu 'Abdullah said, "Taking a bath is safer and is the last order.")

Al-Hamdulillah, Kitab-ul-Gusul finished on today the 15th of March 2007. May Allah accept it.

*** * ***

* * *

The Instrument for Understanding Qur’an

By

Dr. Rafiq Ahmad

In this book the writer has told what instrument Allah Ta’ala has created in this universe which can perceive Him, get his M’aarifat and has the capability of receiving and perceiving the rays of the attributes of Allah Ta’ala. The answer is Qalb.

In man, Allah Ta’ala has created human heart as the best and chief organ which the Qur’an has labeled as Qalb. The writer has very beautifully and correctly described the properties and greatness of Qalb in this book.

* * *

كتاب ا يض

The Book of Menses

بسم الله الرحمن الرحيم

كتاب ا يض

The Book of Menses

بسم ا الر ن الرحيم.

وقول ا تعا : {ويسألونك عن ا يض قل هو أذى - إ قوله - و ب ا تطهرين} /البقرة: ٢٢٢.

"And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves". (2:222)

As per the routine of Imam Bukhari (RA), he starts 5th book of Bukhari Sharief with a verse of al-

Qur'an. In fact the chapters in this particular book are the explanations of this verse. The excellence of Imam Bukhari (RA) is that in addition to being a great scholar of Hadith, he is also a great scholar of the Holy Qur'an. He has widely used the verses of Qur'an in the titles of various chapters, famously known as the Tarjamatul Baab.

Shaan-i-Nuzool of the verse

Nasaaee has quoted from Hadhrat Anas bin Maalik (RA) that the Jews had a routine that when any woman amongst them started to have her menstruation period, they neither ate nor drank with her, even they avoided to reside with her in the same room. The Sahaaba asked Rasulullah (Sallallahu Alaihi Wasallam) about this issue and it was in response to this question that this verse was revealed. Rasulullah (Sallallahu Alaihi Wasallam) then instructed the Sahaaba that they can eat and drink with such a woman and that there is no harm to reside with them and do anything with them except the sexual intercourse.

Definition of Menses

دم ينفضه رحم امرأة بالغة من غ   داء

"Menses is that (monthly) blood which flows from the uterus of a woman in the healthy state without any disease".

باب كَيْفَ كَانَ بَدْءُ الْحَيْضِ .

وقَولِ النبِى - صلى ا   عليه وسلم - هذَا شىءٌ كَتبه الله علَى بنات آدم .

وقَالَ بعضهم كَانَ أولُ ما أُرسلَ الْحيض علَى بنِى إسرائيلَ ، وحديثُ النبِى - صلى ا   عليه وسلم - أَكْثَر .

Chapter 1 : How did menstruation start?

And the Holy Prophet (Sallallahu Alaihi Wasallam) said: “This is a thing which Allah Ta’ala has destined for the daughters of Adam”. And some people (like Ibn Masood and Hadhrat Ayesha) said that the menses first came for Bani Isra’eel. Abu Abdullah (Imam Bukhari) said, “what the Prophet (Sallallahu Alaihi Wasallam) said is more comprehensive”.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) has raised a question as to how did the menses start? By doing so he is pointing towards the difference of opinion which exists amongst the scholars about the beginning of menses of women. By quoting the Hadith of Rasulullah which says that the menses was destined to women by Allah Ta’ala right from the first woman i.e., Hadhrat Hawa (AS). There is a Hadith quoted in Musannaf Abdul Razzaq on the authority of Ibn Masood (RA) and Hadhrat Ayesha (RA), which says that the men and the women of Bani Isra’eel were offering Salaah together and these women used to peep at the men, then Allah made these women to suffer from menstruation and hence they were stopped to go near the Musjids.

Ibn Hajr Asqalaani (RA) explains these two Ahaadith apparently differing from each other. He says that menstruation in women started from the very beginning but the women of Bani-Isra’eel were punished with excessive menses.

Hadith No. 289

حدثَنا على بن عبد الله قَالَ حدثَنا سفْيانُ قَالَ سمعت عبد الرحمنِ بن الْقَاسمِ قَالَ سمعت الْقَاسم يقُولُ سمعت عائشةَ تقُولُ خرجنا لاَ نرى إِلا الْحج ، فَلَما كُنا بِسرِف حضت ، فَدخلَ علَى رسولُ الله - صلى ا عليه وسلم - وأَنا أَبكى قَالَ ما لَك أَنفست . قُلْت نعم . قَالَ إِن هذَا أَمر كَتبه الله علَى بنات آدم ، فَاقْضى ما يقْضى الْحاج ، غَير أَنْ لاَ تطُوفى بِالْبيت . قَالَت وضحى رسولُ الله - صلى ا عليه وسلم - عن نِسائه بِالْبقَرِ .

Narrated Al-Qasim (RA)

“'Aisha said, "We set out with the sole intention of performing Hajj and when we reached Sarif, (a place six miles from Makkah) I got my menses. Allah's Apostle came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Tawaaf (Circumambulation) round the Ka'ba." 'Aisha added, "Allah's Apostle sacrificed cows on behalf of his wives."

Comments

Hadhrat Ayesha (RA) says that once she along with Rasulullah (Sallallahu Alaihi Wasallam) and Sahaaba went for Haj. She had made the intention (Niyyah) of ‘Ihraam’ for Haj at Dhul-Haleefah. When they reached a place called Sarif, she got menses. She became quite gloomy thinking that probably she would not be able to complete her Haj. Rasulullah told her that it was not like that, but a woman who has got menstrua-

tion can perform all the rituals of the Haj except Tawaaf (circumambulation) of Khana Ka'ba, because for this act one has to pass through Masjid-i-Haraam and it is not permissible for a woman with menses to enter a Musjid.

باب غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ .

Chapter 2 : The washing of the husband's head and the combing of his hair by his wife during her menses.

Purpose of Tarjamatul Baab

The purpose is same as already stated that people like Jews and fire worshippers used to isolate the woman during her menstruation period and would look down upon her. Islam has strongly condemned such ill treatment to woman. Islam gives great respect to women and here it is stressed that menses is a natural phenomenon, it does not make a woman degraded and hated one; she remains a respectable and lovable human being and should be given the same treatment as before.

<u>Hadith No. 290</u>

حدثَنا عبد الله بن يوسف قَالَ حدثَنا مالك عن هشامِ بنِ عروةَ عن أَبِيه عن عائشةَ قَالَت كُنت أُرجلُ رأْس رسولِ الله - صلى ا عليه وسلم - وأَنا حائض .

Narrated 'Aisha (RA)

"While in menses, I used to comb the hair of Allah's Apostle".

Hadith No. 291

حدثَنا إبراهيم بن موسى قَالَ أخبرنا هشام بن يوسف أن ابن جريجٍ أخبرهم قَالَ أخبرنِى هشام عن عروةَ أنه سئلَ أتخدمنِى الْحائض أو تدنو منى الْمرأةُ وهى جنب فَقَالَ عروةُ كُل ذَلك علَى هين ، وكُل ذَلك تخدمنِى ، ولَيس علَى أحد فى ذَلك بأس ، أخبرتنِى عائشةُ أنها كَانت ترجلُ - تعنِى - رأس رسولِ الله - صلى ا عليه وسلم - وهى حائض ، ورسولُ الله - صلى ا عليه وسلم - حينئذ مجاوِر فى الْمسجِد ، يدنِى لَها رأسه وهى فى حجرتها ، فَترجلُه وهى حائض .

Narrated 'Urwa (RA)

"A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. 'Aisha told me that she used to comb the hair of Allah's Apostle while she was in her menses, and he was in Itikaf (in the Musjid). He would bring his head near her in her room and she would comb his hair, while she used to be in her menses".

Comments

Hadhrat Urwah was asked if any service could be taken from a woman who is menstruating. The question was asked obviously for the same reason that the women were highly discriminated and looked down during their menses periods. This Hadith strongly rejects such a treatment towards women. Hadhrat Ayesha (RA) says that she even used to comb the hair of Rasulullah

(Sallallahu Alaihi Wasallam) during her menstrual periods. This clearly shows that the women do not become untouchable during such period.

باب قِرَاءَةِ الرجُلِ فِى حَجْرِ امْرَأَتِهِ وَهْىَ حَائِضٌ .

وكَانَ أبو وائلٍ يرسلُ خادمه وهى حائض إلَى أَبِى رزِينٍ ، فَتَأْتيه بِالْمصحف فَتمسِكُه بِعلاَقَته .

Chapter 3 : The recitation of Qur'an by a person lying in the lap of his wife during her menses.

Abu Wa'il (Shaqiq bin Salma) used to send his menstruating maid servant to bring the Qur'an from Abi Razin (Masood bin Maalik) by carrying it from the hanger (of its case).

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) is addressing an issue whether a menstruating woman can lift the stand on which the Holy Qur'an is usually kept. As per Hanafite and Hambalite schools of thought, she can do so and Imam Bukhari also seems to be of the same opinion. Imam Bukhari also favours recitation of the Qur'an by a person lying in the lap of his wife during her menses.

<u>Hadith No. 292</u>

حدثَنا أَبو نعيمٍ الْفَضلُ بن دكَينٍ سمع زهيرا عن منصورٍ ابنِ صفيةَ أَن أُمه حدثَته أَن عائشةَ حدثَتها أَن النبِى - صلى ا عليه وسلم - كَانَ يتكئُ فى حجرِى وأَنا حائض ، ثُم يقْرأُ الْقُرآنَ .

Narrated 'Aisha (RA)

"The Prophet used to lean on my lap and recite Qur'an

while I was in menses”.

باب مَنْ سَمى النفَاسَ حَيْضًا .

Chapter 4 : One who names postpartum period as menses (i.e., treat it the same way).

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that the post-partum periods and menses are treated in a similar way because Rasulullah (Sallallahu Alaihi Wasallam) used the word Nifas (postpartum periods) for Haidh (menses).

Hadith No. 293

حدثَنا الْمكى بن إبراهيم قَالَ حدثَنا هشام عن يحيى بنِ أَبِى كَثِ ٍ عن أَبِى سلَمةَ أَن زينب ابنةَ أُم سلَمةَ حدثَته أَن أُم سلَمةَ حدثَتها قَالَت بينا أَنا مع النبِى - صلى ا عليه وسلم - مضطَجِعةً فى خميصة إِذْ حضت ، فَانسلَلْت فَأَخذْت ثياب حيضتى قَالَ أَنفست . قُلْت نعم . فَدعانِى فَاضطَجعت معه فى الْخميلَة .

Narrated Ummi Salama (RA)

“While I was lying/sleeping with the Prophet under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got "Nifas" (menses)?" I replied, "Yes." He then called me and made me to lie with him under the same sheet”.

Comments

Hadhrat Ummi Salma (RA) says that one day she was sleeping with Rasulullah (Sallallahu Alaihi Wasal-

lam) under the same blanket and she started to have her menstruation. She moved little apart from Rasulullah (Sallallahu Alaihi Wasallam) thinking that she had become impure and therefore should not touch him. Rasulullah (Sallallahu Alaihi Wasallam) understood it and he called her back into the blanket thereby giving the impression that menstruation does not make a woman untouchable.

باب مُبَاشَرَةِ الْحَائِضِ .

Chapter 5 : Fondling a menstruating wife.

Purpose of Tarjamatul Baab

The Qur’an says:

فَاعتزِلُوا النساءَ في الْمحيضِ ولَا تقْربوهن

In this verse the men are being directed not to go near their wives during menstrual periods. By establishing this title “Fondling a menstruating wife”, Imam Bukhari (RA) wants to say that sexual intercourse is prohibited with a menstruating wife but there is no problem in fondling or touching her.

<u>Hadith No. 294</u>

حدثَنا قَبِيصةُ قَالَ حدثَنا سفْيانُ عن منصورٍ عن إبراهيم عنِ الأَسود عن عائشةَ قَالَت كُنت أَغْتسِلُ أنا والنبِى - صلى ا عليه وسلم - من إناءٍ واحد ، كلاَنا جنب وكَانَ يأْمرنِى فَأَتزِر ، فَيباشرنِى وأنا حائض . وكَانَ يخرِج رأْسه إلَى وهو معتكف ، فَأَغْسِلُه وأنا حائض .

Narrated 'Aisha (RA)

The Prophet and I used to take a bath from a single pot

while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in Itikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses).

Hadith No. 295

حدثَنا إِسماعيلُ بن خليلٍ قَالَ أَخبرنا على بن مسهرٍ قَالَ أَخبرنا أَبو إِسحاق - هو الشيبانِى - عن عبد الرحمنِ بنِ الأَسود عن أَبِيه عن عائشةَ قَالَت كَانت إِحدانا إِذَا كَانت حائضا ، فَأَراد رسولُ الله - صلى ا عليه وسلم - أَنْ يباشرها ، أَمرها أَنْ تتزِر فى فَورِ حيضتها ثُم يباشرها . قَالَت وأَيكُم يملك إِربه كَما كَانَ النبِى - صلى ا عليه وسلم - يملك إِربه . تابعه خالد وجرِير عنِ الشيبانِى .

Narrated 'Abdur-Rahman bin Al-Aswad (RA)

(on the authority of his father) 'Aisha said: "Whenever Allah's Apostle wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her." 'Aisha added, "None of you could control his sexual desires as the Prophet could."

Hadith No. 296

حدثَنا أَبو النعمان قَالَ حدثَنا عبد الْواحد قَالَ حدثَنا الشيبانِى قَالَ حدثَنا عبد الله بن شداد قَالَ سمعت ميمونةَ كَانَ رسولُ الله - صلى ا عليه وسلم - إِذَا أَراد أَنْ يباشر امرأَةً من نِسائه أَمرها فَاتزرت وهى حائض . ورواه سفْيانُ عنِ الشيبانِى .

Narrated Maimuna (RA)

When ever Allah's Apostle wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an Izar.

Comments

'Mubashirat' means the touching of skin with the skin and the extreme form of touch takes place during the sexual intercourse. The scholars unanimously say that sexual intercourse is Haraam with a menstruating wife. The other forms of touching during the menstrual periods of a wife other than sexual intercourse is permissible.

Allaama Ayni says that there are three types of touching a menstruating wife, viz.,

1. Sexual Intercourse:- This is unanimously Haraam.
2. Touching (sexually) above the umbilicus and below the knees: All the four Imams say that it is permissible.
3. Touching (sexually) below the umbilicus and above the knees except per vaginal or per anal: The scholars are of different opinion in this case. Imam Abu Haniefa, Imam Shafa'ee and Imam Maalik say that it is not permissible. Imam Bukhari is also of the same opinion. Imam Ahmad says that it is permissible and he quotes in his argument the Hadith of Hadhrat Anas (RA) which says:

اصنعوا كل شيئي إلا النكاح

"Do everything (with a menstruating wife) except sexual intercourse. (Abu Dawood)

Hadhrat Ayesha (RA) says that no one can match

Rasulullah (Sallallahu Alaihi Wasallam) in controlling the sexual desire. This means that Raasulullah (Sallallahu Alaihi Wasallam) had very very strong control over himself. So, if he (Sallallahu Alaihi Wasallam) would fondle with his wife, he was confident enough that he would not cross the limits. Shah Waliullah Muhaddith Delhvi (RA) says that Hadhrat Ayesha believed that a man with weak control should avoid sleeping with a menstruating wife.

بابِ تَرْكِ الْحَائِضِ الصوْمَ .

Chapter 6: Leaving of fast by a menstruating woman.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) says that it is not permissible for a menstruating woman to fast. She is not supposed to offer Salaah as well, but here Imam Bukhari (RA) is mentioning only about fast. The reason is that for Salaah cleanliness is a pre-requisite and obligatory, since it is not found during menses, so such a woman is not eligible to offer Salaah. In case of fast, cleanliness is not a must, so a menstruating woman is eligible to fast but she has been told to postpone it during menses, may be on the physical grounds (Allah knows the best). In short, a menstruating woman is not eligible to offer Salaah, so she is not supposed to offer the Salaah relaxed on her during the menstruating periods even after it ends (i.e., Qadha). Whereas, since she is eligible to fast, so she is supposed to observe the fast, relaxed on her during menses, after the month of Ramadhan during the days of her cleanliness.

Hadith No. 297

حدثَنا سعيد بن أبِى مريم قَالَ أخبرنا محمد بن جعفَرٍ قَالَ أخبرنِى زيد - هو ابن أسلَم - عن عياضِ بنِ عبد الله عن أبِى سعيد الْخدرِى قَالَ خرج رسولُ الله - صلى ا عليه وسلم - فى أضحى - أو فطْرٍ - إلَى الْمصلى ، فَمر علَى النساءِ فَقَالَ يا معشر النساءِ تصدقْن ، فَإنى أُرِيتكُن أكْثَر أهلِ النارِ . فَقُلْن وبِم يا رسولَ الله قَالَ تكْثرنَ اللعن ، وتكْفُرنَ الْعش ، ما رأيت من ناقصات عقْلٍ ودينٍ أذْهب للُب الرجلِ الْحازِمِ من إحداكُن . قُلْن وما نقْصانُ دينِنا وعقْلنا يا رسولَ الله قَالَ ألَيس شهادةُ الْمرأة مثْلَ نِصف شهادة الرجلِ . قُلْن بلَى . قَالَ فَذَلك من نقْصان عقْلها ، ألَيس إذَا حاضت لَم تصل ولَم تصم . قُلْن بلَى . قَالَ فَذَلك من نقْصان دينِها .

Narrated Abu Said Al-Khudri (RA)

Once Allah's Apostle went out to the Musalla (to offer the prayer) on Eid-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle ?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?"

The women replied in the affirmative. He said, "This is the deficiency in her religion."

To hold one’s tongue is important for salvation

Once on an Eid day, Rasulullah (Sallallahu Alaihi Wasallam) went to address the women folk after the Eid Salaah. He (Sallallahu Alaihi Wasallam) told them that he had seen more women in the hellfire than men. One of the two main reasons that he gave for such a fate was that the women usually do not control their tongues and frequently use the word ‘La’nat’. ‘La’nat’ means to get faraway from the Mercy of Allah Ta’ala. The best thing one can have is the nearness and pleasure of Allah and the worst thing one can have is His displeasure and being thrown away from Him. That is why it has been strictly forbidden to curse someone with the word ‘La’nat’.

Don't be thankless

A Hadith says:

من يشكر الناس يشكر ا

“One who does not thank people, wont thank Allah”. (Tirmidhi, Ahmad)

If someone does good to you, it is a good humble etiquette to acknowledge him with good gesture or help and be thankful to him. Islam does not like thanklessness. Women folk usually remain thankless to their husbands. A man usually throughout his life tries to make his wife comfortable but if anytime she faces a slightest problem from his side, at once she starts showing her thanklessness by saying things like, “you have always troubled me; I have never seen any comfort from your

side throughout my life, etc. Rasulullah (Sallallahu Alaihi Wasallam) advised women not to do so, as this type of behaviour would lead them to hellfire.

Women have been created weak physically as well as mentally

This thing is misinterpreted by the opponents of Islam and blown out of proportion. Islam does not say that a woman has been created inferior but it says that a woman has been created weak. This thing needs to be understood in the real sense of the word. The weakness of a woman is an anatomical and physiological fact which cannot be denied. The weight of a female brain is far less than the male one. Men are physically much stronger then the women. Emotionally also, the women are easily swayed away than men. It is said that if the power to divorce would have been given to women, they would have used it far more frequently than men.

Here, in this Hadith, Rasulullah (Sallallahu Alaihi Wasallam) tells the women that the witness of two women is equal to that of a single man, which speaks of their weak decision making capability. Also, that they are exempted from Salaah and fast during their menstrual periods, which bespeaks of their physical weakness and weakness in Deen.

باب تَقْضِى الْحَائِضُ الْمَنَاسِكَ كُلَهَا إلا الطوَافَ بِالْبَيْتِ .

وقَالَ إبراهيم لاَ بأس أنْ تقْرأ الآيةَ . ولَم ير ابن عباسٍ بِالْقراءَة للْجنبِ بأسا . وكَانَ النبِى - صلى ا عليه وسلم - يذْكُر الله علَى كُل أحيانِه . وقَالَت أُم عطيةَ كُنا نؤمر أنْ يخرج الْحيض ، فَيكبرنَ بِتكْبِ ـِهم ويدعونَ . وقَالَ ابن

عباسٍ أخبرنِى أبو سفْيانَ أن هرقْلَ دعا بِكتابِ النبِى - صلى ا عليه وسلم - فَقَرأ فَإِذَا فيه بِسمِ الله الرحمنِ الرحيمِ و (يا أَهلَ الْكتابِ تعالَوا إِلَى كَلمة) . الآيةَ . وقَالَ عطَاءٌ عن جابِرٍ حاضت عائشةُ فَنسكَت الْمناسك غَير الطواف بِالْبيت ، ولاَ تصلى . وقَالَ الْحكَم إِنى لأَذْبح وأَنا جنب . وقَالَ الله (ولاَ تأْكُلُوا مما لَم يذْكَرِ اسم الله علَيه) .

Chapter 7 : A menstruating woman should perform all the rituals of Haj except the circumambulation (Tawaaf) around the Ka'ba.

And Ibrahim (Nakha'ee) said: "There is no problem in reciting a verse of Qur'an by a menstruating woman". And Ibn Abbas viewed nothing bad in the recitation of Qur'an by a ritually impure person". And the Prophet (Sallallahu Alaihi Wasallam) used to remember (Zikr) Allah at all times. Ummi Atiya said that they were ordered to let the menstruating women come out (to Eidgah) to say 'Takbeer' and to invoke Allah.

And Ibn Abbas narrated on the authority of Abu Sufiyan: Hiraculas asked for the letter of the Prophet (Sallallahu Alaihi Wasallam) and read it: It began: In the name of Allah, the Glorious, the Merciful. O people of the scripture! Come to a word common to you and us that we worship no one but Allah…" (3:64).

And Ata quoted from Jaabir: "Hadhrat Ayesha (RA) got her menses during Haj days and she performed all the rituals except the circumambulation around the Ka'ba and she did not offer Salaah.

And Haakim said: "I slaughter the animal even if I were in a ritual impure state". And Allah said, "Eat not (O believers) of that meat on which Allah's name has not

been pronounced (at the time of slaughtering of that animal". (6:122)

Purpose of Tarjamatul Baab

Imam Bukhari (RA) says in the title of this chapter that a menstruating woman can perform all rituals of Haj except Tawaaf but the statements he has quoted in this chapter make the scholars feel that actually he wants to prove that recitation of Qur'an is permissible for a menstruating woman and ritually impure person. The majority of Ulema feel that the arguments which Imam Bukhari (RA) puts forward are weak. For example, he quotes Ibrahim Nakha'ee who says that a menstruating woman can recite one verse of the Qur'an. This does not support Imam Bukhari's view, as it shows that even Ibrahim Nakha'ee is in favour of recitation of only a single verse and not more than that. The scholars have also questioned the analogy which Imam Bukhari has deduced from the statement of Ibne Abbas (RA). It is quoted from Ibn Abbas (RA) that he used to recite his daily routine Zikr (Wadheefa) even when in ritual impurity. It is not clear that this Zikr included the verses of Qur'an as well. Even if his Zikr included the verses of Qur'an, the same cannot be applied to a menstruating woman i.e., a man who is ritually impure cannot be compared with a menstruating woman.

Thirdly, Imam Bukhari (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) always used to perform Zikr. It is a general statement i.e., it does not mean the recitation of Qur'an even with ritual impurity.

Fourthly, the statement of Ummi Atiya is about Takbeer and Dua and not the recitation of Qur'an.

Fifthly, Imam Bukhari (RA) argues that the letter of Rasulullah (Sallallahu Alaihi Wasallam) to Hiraculus contained the verses of the Qur'an, so when a Kaafir can read Qur'an why not a ritually impure Muslim or menstruating woman? The scholars say that this analogy also seems far-fetched.

Sixthly, the statement of Ata from Jaabir that Hadhrat Ayesha performed all the rituals of Haj except Tawaaf does not prove the point of permissibility for a menstruating woman to recite the Qur'an.

Lastly, Haakam says that while being ritually impure, he used to slaughter the animals; there is no mention of the recitation of Qur'an in this case.

<u>Hadith No. 298</u>

حدثَنا أَبو نعيمٍ قَالَ حدثَنا عبد الْعزِيزِ بن أَبِى سلَمةَ عن عبد الرحمنِ بنِ الْقَاسمِ عنِ الْقَاسمِ بنِ محمد عن عائشةَ قَالَت خرجنا مع النبِى - صلى ا عليه وسلم - لاَ نذْكُر إِلا الْحج ، فَلَما جِئْنا سرِف طَمثْت ، فَدخلَ علَى النبِى - صلى ا عليه وسلم - وأَنا أَبكى فَقَالَ ما يبكيك . قُلْت لَوددت والله أَنى لَم أَحج الْعام . قَالَ لَعلك نفست . قُلْت نعم . قَالَ فَإِن ذَلك شىءٌ كَتبه الله علَى بنات آدم ، فَافْعلى ما يفْعلُ الْحاج ، غَير أَنْ لاَ تطُوفى بِالْبيت حتى تطْهرِى . أطرافه .

Narrated 'Aisha (RA)

We set out with the Prophet for Hajj and when we reached Sarif I got my menses. When the Prophet came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed Hajj this year." He asked, "May be that you got your menses?" I

replied, "Yes." He then said, "This is the thing which Allah has ordained for all the daughters of Adam. So do what all the pilgrims do except that you do not perform the Tawaf round the Ka'ba till you are clean."

Comments

This Hadith has been repeated here.

بَاب الِاسْتِحَاضَةِ .

Chapter 8 : Istihaadha.

Purpose of Tarjamatul Baab

It means the excessive menstrual bleeding which exceeds usual days of menstrual period. For example, if a woman routinely gets menstruation for seven days and in some month she gets it for ten days, the additional three days will be considered as ‘Istihaadha’ and not menses. If a woman gets menstrual bleeding for less than her least period, that will also be considered an Istihaadha. This least period as per Hanafite school is three days and as per Shafite school is one day, that means if the last duration of usual menstrual period is three days and in some month she gets the bleeding only for two days, it will be considered as Istihaadha as per Hanafite school. The Hanafite school considers ten days as maximum period of menstruation whereas in Shafite school it is fifteen days and more than that is considered as Istihaadha.

Definition of Istihaadha

هي دم رج من ا رأة غ أوقاته ا عتاد يسيل من العاذل و هو عرق

أد الرحم دون قعره (أ نهل- نصر الباري)

"Istihaadha is that blood which flows from (the vagina) of a woman during the menstrual period from the 'Aadhil' and that is a vessel from lower part of uterus and not from its depth".

The purpose of Imam Bukhari (RA) is to say that menses and Istihaadha are two different issues.

Hadith No. 299

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن هشامِ بنِ عروةَ عن أَبِيه عن عائشةَ أنها قَالَت قَالَت فَاطمةُ بِنت أَبِى حبيشٍ لرسولِ الله - صلى ا عليه وسلم - يا رسولَ الله إِنى لاَ أَطْهر ، أَفَأَدع الصلاَةَ فَقَالَ رسولُ الله - صلى ا عليه وسلم - إِنما ذَلك عرق ولَيس بِالْحيضة ، فَإِذَا أَقْبلَت الْحيضةُ فَاتركى الصلاَةَ ، فَإِذَا ذَهب قَدرها فَاغْسِلى عنك الدم وصلى .

Narrated 'Aisha (RA)

Fatima bint Abi Hubaish said to Allah's Apostle, "O Allah's Apostle! I do not become clean (from bleeding). Shall I give up my prayers?" Allah's Apostle replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

Comments

Hadhrat Fatima bint Abi Hubaish asked Rasulullah (Sallallahu Alaihi Wasallam) that she was getting prolonged menstrual periods and with such menstrual

bleeding which mimics menstruation, was she supposed to offer Salaah or not? Rasulullah (Sallallahu Alaihi Wasallam) told her that it was not menses but it (i.e., Istihaadha) is blood which comes from a vessel and it is due to a disease. The routine menstruation comes in a state of normal health conditions whereas Istihaadha is due to some disease. In one of the Hadith, different causes of Istihaadha have been mentioned.

Masaa'il (Issues) of Istihaadha

As per all the four juristic schools and the majority of jurists, if a woman gets Istihaadha after the cessation of menses, then only one ritual ablution (Gusul) is mandatory for her .

As per Hanafite school, after the Gusul, she has to perform Wudu for every Fardh Salaah and with one Wudu she can offer other Salaah during the stipulated time of a particular Salaah and after the time of that Salaah ends she has to perform Wudu again. For example, if she has performed Wudu for Zuhr Salaah, she can also offer other Salaah with the same Wudu up to the time of Asr Salaah but for Asr, she will have to perform another Wudu.

As per Shafite school, she can offer only a single obligatory Salaah with one Wudu.

بابُ غَسْلِ دَمِ الْمَحِيضِ.

Chapter 9 : The washing out of menstrual blood.

Purpose of Tarjamatul Baab

Since the menstrual blood is more thicker and

with more impurity and bad look, it needs little more exaggeration in washing.

Hadith No. 300

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن هشامٍ عن فَاطمةَ بِنت الْمنذرِ عن أسماءَ بِنت أَبِى بكْرٍ أنها قَالَت سأَلَت امرأَةٌ رسولَ الله - صلى ا عليه وسلم - فَقَالَت يا رسولَ الله ، أرأَيت إِحدانا إِذَا أَصاب ثَوبها الدم من الْحيضة ، كَيف تصنع فَقَالَ رسولُ الله - صلى ا عليه وسلم - إِذَا أَصاب ثَوب إِحداكُن الدم من الْحيضة ، فَلْتقْرصه ثُم لتنضحه بِماءٍ ، ثُم لتصلى فيه .

Narrated Asma' bint Abi Bakr (RA)

A woman asked Allah's Apostle, "O Allah's Apostle! What should we do, if the blood of menses falls on our clothes?" Allah's Apostle replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it)."

Hadith No. 301

حدثَنا أَصبغُ قَالَ أَخبرنِى ابن وهبٍ قَالَ أَخبرنِى عمرو بن الْحارِث عن عبد الرحمنِ بنِ الْقَاسمِ حدثَه عن أَبِيه عن عائشةَ قَالَت كَانت إِحدانا تحيض ، ثُم تقْترِص الدم من ثَوبِها عند طُهرِها فَتغسِلُه ، وتنضح علَى سائرِه ، ثُم تصلى فيه .

Narrated 'Aisha (RA)

Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash

that portion thoroughly and sprinkle water over the rest of the garment. After that she would pray in (with) it.

Comments

Rasulullah (Sallallahu Alaihi Wasallam) instructed the woman who had asked him regarding the blood of menses, to sprinkle a little water on that part of cloth which gets stained with the menstrual blood and then scrub and squeeze it so that the embedded blood comes out of the garment and after that wash it with water.

باب الاِعْتِكَافِ لِلْمُسْتَحَاضَةِ .

Chapter 10 : The Aetikaaf of a woman with Istihaadha.

Purpose of Tarjamatul Baab

A woman with Istihaada can perform Aetikaaf.

Hadith No. 302

حدثَنا إِسحاق قَالَ حدثَنا خالد بن عبد الله عن خالد عن عكْرِمةَ عن عائشةَ أَن النبِى - صلى ا عليه وسلم - اعتكَف معه بعض نِسائه وهى مستحاضةٌ ترى الدم ، فَربما وضعت الطست تحتها من الدمِ . وزعم أَن عائشةَ رأَت ماءَ الْعصفُرِ فَقَالَت كَأَن هذَا شىءٌ كَانت فُلاَنةُ تجِده .

Narrated 'Aisha (RA)

Once one of the wives of the Prophet did Itikaf along with him and she was getting bleeding in between her periods. She used to see the blood (from her private

parts) and she would perhaps put a dish under her for the blood. (The sub-narrator 'Ikrima added, 'Aisha once saw the liquid of safflower and said, "It looks like what so and so used to have.")

Hadith No. 303

حدثَنا قُتيبةُ قَالَ حدثَنا يزِيد بن زريعٍ عن خالد عن عكْرِمةَ عن عائشةَ قَالَت اعتكَفَت مع رسولِ الله - صلى ا عليه وسلم - امرأَةٌ من أزواجِه ، فَكَانت ترى الدم والصفْرةَ ، والطست تحتها وهى تصلى .

Narrated 'Aisha (RA)

"One of the wives of Allah's Apostle joined him in Aetikaaf and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she prayed."

Hadith No. 304

حدثَنا مسدد قَالَ حدثَنا معتمر عن خالد عن عكْرِمةَ عن عائشةَ أَن بعض أُمهات الْمؤمنِ اعتكَفَت وهى مستحاضةٌ .

Narrated 'Aisha (RA)

One of the mothers of the faithful believers (i.e. the wives of the Prophet) did Aetikaaf while she was having bleeding in between her periods.

Comments

Shah Waliullah Muhaddith Delhvi (RA) says that Aetikaaf is permissible for a woman but it is better for her to do so at home than in Musjid.

Hadhrat Gangohi (RA) says that the things which

are forbidden to a woman during menses, become permissible for her during Istihaadha.

Hadhrat Ayesha (RA) says that one of the wives of Rasulullah (Sallallahu Alaihi Wasallam) performed Aetikaaf with him. The scholars say that it does not mean that she was also in the Musjid with Rasulullah (Sallallahu Alaihi Wasallam), but that she was in Aetikaaf in her room which was just adjacent to the Musjid.

Ikramah says that Hadhrat Ayesha (RA) in a function saw yellow coloured fluid and she said that it resembled the colour of Istihaadha blood of such and such lady. The blood of menstruation is denser and darker than that of Istihaadha.

باب هَلْ تُصَلى الْمَرْأةُ فِى ثَوْبٍ حَاضَتْ فِيهِ .

Chapter 11 : Can a woman offer her Salaah in the same clothes in which she got menstruation?

Purpose of Tarjamatul Baab

Hadhrat Shah Waliullah Muhaddith Delhvi (RA) says that here Imam Bukhari (RA) wants to prove the permissibility to offer Salaah in the same clothes in which a woman gets menses. It is worth to mention here that during the days of Jahiliyah (ignorance), the women believed that it was a must for them to change such clothes.

<u>Hadith No. 305</u>

حدثَنا أبو نعيمٍ قَالَ حدثَنا إبراهيم بن نافعٍ عنِ ابنِ أبِى نجِيحٍ عن مجاهد قَالَ قَالَت عائشةُ ما كَانَ لِإحدانا إلا ثَوب واحد تحيض فيه ، فَإِذَا أصابه شىءٌ

من دمٍ ، قَالَت بِرِيقها فَقَصعته بِظُفْرِها .

Narrated 'Aisha (RA)

None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

Comments

In this Hadith, Hadhrat Ayesha (RA) says that she used to have same garments during menses as well as during Salaah. Earlier in a Hadith narrated by Ummi Salma she says, that she had separate clothes for the days of menses. It seems that the Hadhrat Ayesha is mentioning the state of earlier days of Islam when Muslims were passing through hard times and Ummi Salma is referring to the later days of Islam when Muslims were well-off.

باب الطيبِ لِلْمَرْأةِ عِنْدَ غُسْلِهَا مِنَ الْمَحِيضِ .

Chapter 12 : Putting perfume by a woman at the time of ritual ablution or Gusul after her menstruation is over.

Purpose of Tarjamatul Baab

A woman can use perfume (on her private part) after the cessation of menses.

<u>Hadith No. 306</u>

حدثَنا عبد الله بن عبد الْوهابِ قَالَ حدثَنا حماد بن زيد عن أيوب عن حفْصةَ - قَالَ أبو عبد الله أو هشامٍ بنِ حسانَ عن حفْصةَ عن أُم عطيةَ -

قَالَت كُنا ننهى أَنْ نحد علَى ميت فَوق ثَلاَث ، إلا علَى زوجٍ أربعةَ أشهرٍ وعشرا ، ولاَ نكْتحلَ ولاَ نتطَيب ولاَ نلْبس ثَوبا مصبوغًا إلا ثَوب عصبٍ ، وقَد رخص لَنا عند الطهرِ إِذَا اغْتسلَت إِحدانا من محيضها فى نبذَة من كُست أَظْفَارٍ ، وكُنا ننهى عنِ اتباعِ الْجنائزِ . قَالَ رواه هشام بن حسانَ عن حفْصةَ عن أُم عطيةَ عنِ النبِى - صلى ا عليه وسلم .

Narrated Um-'Atiya (RA)

We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put ko,hl (Antimony eye power) in our eyes or to use perfumes or to put on colored clothes except a dress made of 'Asb (a kind of Yemen cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses and also we were forbidden to go with the funeral procession .

Comments

Some scholars say that due to menstruation the skin of private part of a woman gets contracted and also discoloured. So, there is a need of using some sort of perfume which will make it fresh and normalize its colour. This can be achieved by a perfume called Azfaar-at-Teeb in Arabic. (Eidha-hul Bukhari)

باب دَلْكِ الْمَرْأَةِ نَفْسَهَا إِذَا تَطَهَّرَتْ مِنَ الْمَحِيضِ . وَكَيْفَ تَغْتَسِلُ ، وَتَأْخُذُ فِرْصَةً مُمَسكَةً فَتَتبِعُ بِهَا أَثَرَ الدمِ .

Chapter 13 : The rubbing of her own body by a woman during the ritual ablution (Gusul) after the cessation of menses. And how to take bath? And rub the place soiled with blood with a perfumed piece of cloth.

Purpose of Tarjamatul Baab

The purpose of this chapter is to show whether the ritual purity after the cessation of menses can be obtained by taking usual bath or something more is needed.

<u>Hadith No. 307</u>

حدثَنا يحيى قَالَ حدثَنا ابن عيينةَ عن منصورٍ ابنِ صفيةَ عن أُمه عن عائشةَ أَن امرأَةً سأَلَت النبِى - صلى ا عليه وسلم - عن غُسلها من الْمحيضِ ، فَأَمرها كَيف تغتسِلُ قَالَ خذى فرصةً من مسك فَتطَهرِى بِها قَالَت كَيف أَتطَهر قَالَ تطَهرِى بِها قَالَت كَيف قَالَ سبحانَ الله تطَهرِى فَاجتبذْتها إِلَى فَقُلْت تتبعى بِها أَثَر الدمِ .

Narrated 'Aisha (RA)

A woman asked the Prophet about the bath which is taken after finishing from the menses. The Prophet told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it" He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

Comments

Hadhrat Ayesha (RA) says that a woman came to

Rasulullah (Sallallahu Alaihi Wasallam) and asked him how she can achieve the ritual purity after the cessation of menses. Rasulullah (Sallallahu Alaihi Wasallam) told her to get a cotton piece and soak it with some perfume like musk and then rub the parts stained with menstrual blood with it. That woman could not understand it and she again asked about it. Rasulullah (Sallallahu Alaihi Wasallam) did not tell her quite openly due to modesty. Hadhrat Ayesha (RA) pulled that woman towards her and made her to understand the issue. The learned scholars have described various benefits of rubbing the involved parts and then applying some perfume to them while taking a bath after the cessation of menses, viz.,

1. It freshens the private part of a woman.
2. If the blood stain is not removed by washing, rubbing it with perfume will conceal its ill look.
3. It gives additional purity or fresh look.

باب غُسْلِ الْمَحِيضِ

Chapter 14 : The bath (of a woman) after cessation of menses.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that here the method to perform Gusul after the cessation of menses is mentioned.

<u>Hadith No. 308</u>

حدثَنا مسلم قَالَ حدثَنا وهيب حدثَنا منصور عن أُمه عن عائشةَ أَن امرأَةً من الأَنصارِ قَالَت للنبِى - صلى ا عليه وسلم - كَيف أَغْتسِلُ من الْمحيضِ

قَالَ خذى فرصةً ممسكَةً ، فَتوضئى ثَلاَثًا . ثُم إِن النبِى - صلى ا   عليه وسلم - استحيا فَأَعرض بِوجهه أو قَالَ توضئى بِها فَأَخذْتها فَجذَبتها فَأَخبرتها بِما يرِيد النبِى - صلى ا   عليه وسلم -

Narrated 'Aisha (RA)

An Ansari woman asked the Prophet how to take a bath after finishing from the menses. He replied, "Take a piece a cloth perfumed with musk and clean the private parts with it thrice." The Prophet felt shy and turned his face. So pulled her to me and told her what the Prophet meant.

Comments

The scholars of Hadith are of the opinion that the word "Towdhee-توضيح" used in this Hadith does not mean Wudu; it means to cleanse.

بِاب اْمِتشَاطِ الْمَرْأَةِ عِنْدَ غُسْلِهَا مِنَ الْمَحِيضِ

Chapter 15 : The combing of hair by a woman at the time of her bath after the cessation of menses.

Purpose of Tarjamatul Baab

It is necessary for a woman to moisten the roots of her hair while taking a bath after the cessation of menses. If she has tied her hair in such a way that the water will not reach the hair roots, then it is mandatory for her to undo her hair before taking a bath.

Hadith No. 309

حدثَنا موسى بن إِسماعيلَ حدثَنا إِبراهيم حدثَنا ابن شهابٍ عن عروةَ أَن

عائشةَ قَالَت أَهلَلْت مع رسولِ الله - صلى ا عليه وسلم - فى حجة الْوداعِ ، فَكُنت ممن تمتع ، ولَم يسقِ الْهدى ، فَزعمت أَنها حاضت ، ولَم تطْهر حتى دخلَت لَيلَةُ عرفَةَ فَقَالَت يا رسولَ الله ، هذه لَيلَةُ عرفَةَ ، وإِنما كُنت تمتعت بِعمرة . فَقَالَ لَها رسولُ الله - صلى ا عليه وسلم - انقُضى رأْسك ، وامتشطى ، وأَمسِكى عن عمرتك . فَفَعلْت ، فَلَما قَضيت الْحج أَمر عبد الرحمنِ لَيلَةَ الْحصبة فَأَعمرنِى من التنعيمِ مكَانَ عمرتى التى نسكْت .

Narrated 'Aisha (RA)

In the last Hajj of Allah's Apostle I assumed the Ihram for Hajj along with Allah Apostle. I was one of those who intended Tamattu' (to perform Hajj and 'Umra) and did not take the Hadi (animal for sacrifice) with me. I got my menses and was not clean till the night of 'Arafa. I said, "O Allah's Apostle! It is the night of the day of 'Arafat and I intended to perform the Hajj Tamattu' with 'Umra. Allah's Apostle told me to undo my hair and comb it and to postpone the 'Umra. I did the same and completed the Hajj. On the night of Al-Hasba (i.e. place outside Makkah where the pilgrims go after finishing all the ceremonies Hajj at Mina) he (the Prophet ordered 'Abdur Rahman ('Aisha's brother) to take me to At-Tan'im to assume the lhram for 'Umra in lieu of that of Hajj-at-Tamattu' which I had intended to perform.

Comments

Hadhrat Ayesha (RA) says that she had put on the

'Ihraam' with the intention to perform Haji-i-Tamattu' (i.e., Haj and Umrah with the same Ihraam). She started to have menses on the way and it got prolonged till the days of Arafa (9th Dhul-Hijja) reached and she thought that she had already missed Umrah and now she would miss the Haj as well. Rasulullah (Sallallahu Alaihi Wasallam) told her to undo her hair and comb it. In another Hadith, it is mentioned that she was told to stop performing Umrah. Then she says that she performed Haj and after that, Rasulullah (Sallallahu Alaihi Wasallam) told Abdul-ar-Rehman—the brother of Hadhrat Ayesha to take her to a place called Tan'im, where Hadhrat Ayesha (RA) again made the intention of Umrah, which she had missed and then completed the Umrah.

باب نَقْضِ الْمَرْأَةِ شَعَرَهَا عِنْدَ غُسْلِ الْمَحِيضِ.

Chapter 16 : The untying of hair by a woman at the time of her ritual bath taken after the cessation of menses.

Purpose of Tarjamatul Baab

It is mandatory to moisten the roots of hair during the bath taken to obtain ritual purity after cessation of menses.

<u>Hadith No. 310</u>

حدثَنا عبيد بن إِسماعيلَ قَالَ حدثَنا أبو أُسامةَ عن هشامٍ عن أَبِيه عن عائشةَ قَالَت خرجنا موافِ لهلاَلِ ذى الْحجة ، فَقَالَ رسولُ الله - صلى ا عليه وسلم - من أَحب أَنْ يهل بِعمرة فَلْيهللْ ، فَإِنى لَولاَ أَنى أَهديت لأَهلَلْت

بِعمرة فَأَهل بعضهم بِعمرة ، وأَهل بعضهم بِحج ، وكُنت أَنا ممن أَهل بِعمرة ، فَأَدركَنِى يوم عرفَةَ وأَنا حائض ، فَشكَوت إِلَى النبِى - صلى ا عليه وسلم - فَقَالَ دعى عمرتك ، وانقُضى رأْسك وامتشطى ، وأَهلى بِحج فَفَعلْت حتى إِذَا كَانَ لَيلَةُ الْحصبة أَرسلَ معى أَخى عبد الرحمنِ بن أَبِى بكْرٍ ، فَخرجت إِلَى التنعيمِ ، فَأَهلَلْت بِعمرة مكَانَ عمرتى . قَالَ هشام ولَم يكُن فى شىءٍ من ذَلك هدى ولاَ صوم ولاَ صدقَةٌ . أطرافه

Narrated 'Aisha (RA)

On the 1st of Dhul-Hijja we set out with the intention of performing Hajj. Allah's Apostle said, "Any one who likes to assume the Ihram for 'Umra he can do so. Had I not brought the Hadi with me, I would have assumed the Ihram for 'Umra. "Some of us assumed the Ihram for 'Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for 'Umra. I got menses and kept on menstruating until the day of 'Arafat and complained of that to the Prophet . He told me to postpone my 'Umra, undo and comb my hair, and to assure the Ihram of Hajj and I did so. On the night of Hasba, he sent my brother 'Abdur-Rahman bin Abi Bakr with me to At-Tan'im, where I assumed the Ihram for'Umra in lieu of the previous one. Hisham said, "For that ('Umra) no Hadi, fasting or alms were required.

Comments

This Hadith will be discussed in Kitab-ul-Haj, Insha Allah.

باب مُخَلقَةٍ وَغَيْرِ مُخَلقَةٍ

Chapter 17 : The statement of Allah, "(A little lump of flesh) partly formed and partly unformed".

Purpose of Tarjamatul Baab

Alaama Ibn Butaal, who has written a commentator of Bukhari, says that the purpose of Imam Bukhari to quote this Hadith in 'the book of menses' is to support the view of those people who say that a pregnant woman does not get menses. (Fathul Baari).

The Hanafite and Hanbilite schools are also of the same opinion. Alaama Anwar Shah Kashmiri says in Faidh-ul-Baari, that Imam Bukhari (RA) wants to say that the blood clot in the pregnant woman's womb is thrown out as menses if it does not proceed on to form the embryo and then baby i.e., غير مخلّقة—Ghaira Mukhallaqa.

Hadith No. 311

حدثَنا مسدد قَالَ حدثَنا حماد عن عبيد الله بنِ أَبِى بكْرٍ عن أَنسِ بنِ مالك عنِ النبِى - صلى ا عليه وسلم - قَالَ إِن الله - عز وجل - وكلَ بِالرحمِ ملَكًا يقُولُ يا رب نطْفَةٌ ، يا رب علَقَةٌ ، يا رب مضغةٌ . فَإِذَا أَراد أَنْ يقْضى خلْقَه قَالَ أَذَكَر أَم أُنثَى شقى أَم سعيد فَما الرزق والأَجلُ فَيكْتب فى بطْنِ أُمه

Narrated Anas bin Malik (RA)

The Prophet said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh." Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how

much will his provision be? And what will his age be?' So all that is written while the child is still in the mother's womb."

Comments

When the sperms from a male reach into the womb of a woman, these cause fertilization of the ovum. When this fertilization takes place, Allah Ta'ala appoints an angel over it. The angel asks Allah Ta'ala if that fertilized ovum (Nutfa) will go through to the stage of Alaqa (blood clot), if Allah Ta'ala permits further development, this fertilized ovum goes through to the stages of Alaqa (blood clot) and Mudhga (flesh piece) and then full fledged embryo. At each step the angel takes the permission from Allah Ta'ala to go ahead.

When the embryo takes the human shape then comes the stage of inspiring the spirit into it. At this stage the angel asks Allah Ta'ala what would be the age of the person, his sustenance and other things like gender etc. The angel also asks if that person would be pious in life or impious. All these things are written by the angel.

باب كَيْفَ تُهِل الْحَائِضُ بِالْحَج وَالْعُمْرَةِ

Chapter 18 : How should a menstruating woman assume Ihraam for Haj and/or Umrah.

Purpose of Tarjamatul Baab

Ibn Hajr and others say that the purpose of this chapter is to debate whether a menstruating woman should put on Irhaam for Haj and/or Umrah or not and

that Imam Bukhari has quoted the Hadith which says that she can do so. The next question remains that normally Gusul is performed before putting on Ihraam, should a menstruating woman also take Gusul? The answer is yes, she should take the Gusul before putting on Ihraam. This Gusul will not make her ritually pure as she is menstruating but by doing so she will fulfill the Sunnah of Gusul before Ihraam (Eidha-ul-Bukhari).

Hadith No. 312

حدثَنا يحيى بن بكَيرٍ قَالَ حدثَنا الليثُ عن عقَيلٍ عنِ ابنِ شهابٍ عن عروةَ عن عائشةَ قَالَت خرجنا مع النبِى - صلى ا عليه وسلم - فى حجة الْوداعِ ، فَمنا من أَهل بِعمرة ، ومنا من أَهل بِحج ، فَقَدمنا مكةَ فَقَالَ رسولُ الله - صلى ا عليه وسلم - من أَحرم بِعمرة ولَم يهد فَلْيحللْ ، ومن أَحرم بِعمرة وأَهدى فَلاَ يحل حتى يحل بِنحرِ هديه ، ومن أَهل بِحج فَلْيتم حجه . قَالَت فَحضت فَلَم أَزلْ حائضا حتى كَانَ يوم عرفَةَ ، ولَم أُهللْ إِلا بِعمرة ، فَأَمرنِى النبِى - صلى ا عليه وسلم - أَنْ أَنقُض رأْسى وأَمتشطَ ، وأُهل بِحج ، وأَترك الْعمرةَ ، فَفَعلْت ذَلك حتى قَضيت حجى ، فَبعثَ معى عبد الرحمنِ بن أَبِى بكْرٍ ، وأَمرنِى أَنْ أَعتمر مكَانَ عمرتى من التنعيمِ .

Narrated 'Urwa (RA)

'Aisha said, "We set out with the Prophet in his last Hajj. Some of us intended to perform 'Umra while others Hajj. When we reached Makkah, Allah's Apostle said, 'Those who had assumed the lhram for'Umra and had not brought the Hadi should finish his lhram and

whoever had assumed the Ihram for 'Umra and brought the Hadi should not finish the Ihram till he has slaughtered his Hadi and whoever had assumed the lhram for Hajj should complete his Hajj." 'Aisha further said, "I got my periods (menses) and kept on menstruating till the day of 'Arafat, and I had assumed the Ihram for 'Umra only (Tamattu'). The Prophet ordered me to undo and comb my head hair and assume the lhram for Hajj only and leave the 'Umra. I did the same till I completed the Hajj. Then the Prophet sent 'Abdur Rahman bin Abi Bakr with me and ordered me to perform 'Umra from At-Tan'im in lieu of the missed 'Umra."

باب إِقْبَالِ الْمَحِيضِ وَإِدْبَارِهِ .

وكُن نِساءٌ يبعثْن إِلَى عائشةَ بِالدرجة فيها الْكُرسف فيه الصفْرةُ فَتقُولُ لاَ تعجلْن حتى ترين الْقَصةَ الْبيضاءَ . ترِيد بِذَلك الطهر من الْحيضة . وبلَغَ ابنةَ زيد بنِ ثَابِت أَن نِساءً يدعونَ بِالْمصابِيحِ من جوف الليلِ ينظُرنَ إِلَى الطهرِ فَقَالَت ما كَانَ النساءُ يصنعن هذَا . وعابت علَيهن .

Chapter 19 : The commencement and cessation of menstruation.

Some women used to send the pads of cotton with traces of yellowish discharge to Ayesha (RA). And Ayesha (RA) would say: “Do not hurry till you see the lime-like whiteness”, (on seeing that) they would intend to get ritual impurity purification from menses. The daughter of Zaid bin Thabit was told that some women used to ask for lanterns at midnight to know about their cleanliness (from menses) and she said that the women were not used to do so earlier and that she

disliked it.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) is referring to a controversial issue i.e., whether the commencement and cessation of menstruation is dependent upon the colour of the menstrual fluid or the routine cycle of a woman? The Hanafite school of jurists say that it is not dependent upon the colour of menstrual fluid but on the menstrual cycle of a woman. When the bleeding starts, may be of any colour, it is considered as the commencement of menses and when the colour of this fluid changes to white i.e., all colours vanish, then it is considered as the cessation of menses. Imam Bukhari (RA) also seems to be of the same opinion. As per Imam Shafa'ee (RA), Imam Maalik (RA and Imam Ahmad bin Hambal (RA), the oozing of red or blackish blood will be considered as the commencement of the menses and when the colour slowly fades and changes to yellowish, then it will be considered as the cessation of menses for those women who can distinguish these colours. These scholars argue with a Hadith of Abu Dawood, which says:

فإنه دم أسود نعرف

"It is blood of black colour which is recognized". (Abu Dawood)

Hadith No. 313

حدثَنا عبد الله بن محمد قَالَ حدثَنا سفْيانُ عن هشامٍ عن أَبِيه عن عائشةَ أَن
قَاطمةَ بِنت أَبِى حبيشٍ كَانت تستحاض فَسأَلَت النبِى - صلى ا عليه
وسلم - فَقَالَ ذَلك عرق ، ولَيست بِالْحيضة ، فَإِذَا أَقْبلَت الْحيضةُ فَدعى

الصلاَةَ ، وإِذَا أُدبرت فَاغْتسِلى وصلى.

Narrated 'Aisha (RA)

"Fatima bint Abi Hubaish used to have bleeding in between the periods, so she asked the Prophet about it . He replied, "The bleeding is from a blood vessel and not the menses. So give up the prayers when the (real) menses begins and when it has finished, take a bath and start praying."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) told Fatima bint Abi Hubaish that when the menses will begin, stop offering Salaah and when it has finished, you should take a bath and start offering Salaah. Here Ulema say that Rasulullah (Sallallahu Alaihi Wasallam) did not ask about the colour of the blood but straight away asked her to see the routine when her menses starts and when it stops.

Islam is easy

The daughter of Zayd bin Thabit saw that some women used to ask for lanterns at midnight to know about their cleanliness (from menses) and she disliked it and asked the women not to do so as she knew that Islam basically is an easy religion and it does not want to put its followers in trouble.

باب لاَ تَقْضِى الْحَائِضُ الصلاَةَ.

وقَالَ جابِرِ وأَبو سعيد عنِ النبِى - صلى ا عليه وسلم - تدع الصلاَةَ .

Chapter 20 : A menstruating woman should not offer Qadha Salaah (of those Salaah missed during menses).

And Jaabir bin Abdullah and Abu Sayeed quoted from the Prophet (Sallallahu Alaihi Wasallam) “A woman (in her menses) must abandon Salaah”.

Purpose of Tarjamatul Baab

During menstrual period, a woman is exempted to offer Salaah; also She has not to offer Qadha of these prayers (Salaah) even after cessation of menses unlike the Saum of Ramadhan. In the month of Ramadhan, a woman is not supposed to fast during her menstrual period, but she has to offer Qadha of the missed fasts after Ramadhan.

Hadith No. 314

حدثَنا موسى بن إسماعيلَ قَالَ حدثَنا همام قَالَ حدثَنا قَتادةُ قَالَ حدثَتنِى معاذَةُ أَن امرأَةً قَالَت لعائشةَ أَتجزِى إِحدانا صلاَتها إِذَا طَهرت فَقَالَت أَحرورِيةٌ أَنت كُنا نحيض مع النبِى - صلى ا عليه وسلم - فَلاَ يأْمرنا بِه . أَو قَالَت فَلاَ نفْعلُه .

Narrated Mu'adha (RA)

A woman asked 'Aisha, "Should I offer the prayers which I did not offer because of menses" 'Aisha said, "Are you from the Hurauriya' (a town in Iraq?) We were with the Prophet and used to get our periods but he never ordered us to offer them (the Prayers missed during menses)." 'Aisha perhaps said, "We did not offer them."

Comments

A woman came to Hadhrat Ayesha (RA) and asked her if she was supposed to offer Qadha of those prayers (Salaah) that she has missed during her menstrual period. Hadhrat Ayesha (RA) asked her if she was a 'Hurauriya'? *(Hurariya is a place 2 kms from Kofa wherefrom the nuisance of Khawarij sect started. These Khawarij people considered the offering the missed Salaah during menses obligatory (Waajib) after attaining the ritual purity).* This woman told Hadhrat Ayesha that she was not from among Hurauriya and that she only asked to acquire knowledge about the issue. Hadhrat Ayesha (RA) told her that one is not supposed to offer these missed prayers (Salaah) as Rasulullah (Sallallahu Alaihi Wasallam) did not ask them to do so.

باب النَّوْمِ مَعَ الْحَائِضِ وَهْىَ فِى ثِيَابِهَا .

Chapter 21 : To sleep with a menstruating (wife) while she is wearing the same clothes (of menses).

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that one can sleep with a menstruating woman provided she is putting on the clothes.

<u>Hadith No. 315</u>

حدثَنا سعد بن حفْصٍ قَالَ حدثَنا شيبانُ عن يحيى عن أَبِى سلَمةَ عن زينب
ابنة أَبِى سلَمةَ حدثَته أن أُم سلَمةَ قَالَت حضت وأنا مع النبِى - صلى ا
عليه وسلم - فى الْخميلَة ، فَانسلَلْت فَخرجت منها ، فَأَخذْت ثياب حيضتى
فَلَبِستها ، فَقَالَ لى رسولُ الله - صلى ا عليه وسلم - أَنفست . قُلْت

نعم ، فَدعانِى فَأَدخلَنِى معه فى الْخميلَة . قَالَت وحدثَتنِى أَن النبِى - صلى ا عليه وسلم - كَانَ يقَبلُها وهو صائم ، وكُنت أَغْتسِلُ أَنا والنبِى - صلى ا عليه وسلم - من إِناءٍ واحد من الْجنابة .

Narrated Zainab bint Abi Salama (RA)

Um-Salama said, "I got my menses while I was lying with the Prophet under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allah's Apostle said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet." Ummi Salama further said, "The Prophet used to kiss me while he was fasting. The Prophet and I used to take the bath of Janaba from a single pot."

Comments

There is a Hadith in Abu Dawood in which Hadhrat Ayesha (RA) says that she used to come out of the bed after the commencement of her menses and avoided to get close to Rasulullah (Sallallahu Alaihi Wasallam). Here Ummi Salma says that when she started menses she wanted to go away from Rasulullah (Sallallahu Alaihi Wasallam) but he called her back. There is no contradiction in these two Ahaadith. If a woman distances herself from her husband during menses there is no problem and if she sleeps with him, it is also permissible.

باب مَنِ اتخَذَ ثِيَابَ الْحَيْضِ سِوَى ثِيَابِ الطهْرِ .

Chapter 22 : One who keeps separate clothes for

menstruation besides other dresses for the ritual purity.

Purpose of Tarjamatul Baab

It is permissible to keep separate clothes for menses and that it is not extravagance.

<u>Hadith No. 316</u>

حدثَنا معاذُ بن فَضالَةَ قَالَ حدثَنا هشام عن يحيى عن أَبِى سلَمةَ عن زينب ابنة أَبِى سلَمةَ عن أُم سلَمةَ قَالَت بينا أَنا مع النبِى - صلى ا عليه وسلم - مضطَجِعةً فى خميلَة حضت ، فَانسلَلْت فَأَخذْت ثياب حيضتى فَقَالَ أنفست . فَقُلْت نعم . فَدعانِى فَاضطَجعت معه فى الْخميلَة .

Narrated Ummi Salama (RA)

“While I was lying with the Prophet under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet said, "Have you got your menses?" I replied, "Yes." He called me and I slept with him under the woolen sheet.”

Comments

Earlier on a Hadith was quoted in which Hadhrat Ayesha (RA) said that they used to have only a single garment and that they used it during menses and whenever it got soiled with blood of menses they used to apply saliva to the blood spot and rub off the blood with their nails. Ulema say that this Hadith is of early days of Islam when the Muslims were going through hard times and the Hadith of Ummi Salma quoted in the present chapter is of the latter days when the economic condi-

tions of Muslims had improved.

باب شُهُودِ الْحَائِضِ الْعِيدَيْنِ ، وَدَعْوَةَ الْمُسْلِمِ َ ، وَيَعْتَزِلْنَ الْمُصَلى .

Chapter 23 : The participation of a menstruating woman in two Eid Salaah and Dua (invocation) congregation of Muslims, and their isolation from Musalla in Eidgah.

Purpose of Tarjamatul Baab

A menstruating woman can attend the religious gatherings of preaching and Dua but should remain away from prayer place.

<u>Hadith No. 317</u>

حدثَنا محمد - هو ابن سلاَمٍ - قَالَ أخبرنا عبد الْوهابِ عن أيوب عن حفْصةَ قَالَت كُنا نمنع عواتقَنا أنْ يخرجن فى الْعيدينِ ، فَقَدمت امرأَةٌ فَنزلَت قَصر بنِى خلَف ، فَحدثَت عن أُختها ، وكَانَ زوج أُختها غَزا مع النبِى - صلى ا عليه وسلم - ثنتى عشرةَ ، وكَانت أُختى معه فى ست . قَالَت كُنا نداوِى الْكَلْمى ، ونقُوم علَى الْمرضى ، فَسأَلَت أُختى النبِى - صلى ا عليه وسلم - أَعلَى إِحدانا بأْس إِذَا لَم يكُن لَها جِلْباب أَنْ لاَ تخرج قَالَ لتلْبِسها صاحبتها من جِلْبابِها ، ولْتشهد الْخير ودعوةَ الْمسلم . فَلَما قَدمت أُم عطيةَ سأَلْتها أَسمعت النبِى - صلى ا عليه وسلم - قَالَت بِأَبِى نعم - وكَانت لاَ تذْكُره إِلا قَالَت بِأَبِى - سمعته يقُولُ يخرج الْعواتق وذَوات الْخدورِ ، أَوِ الْعواتق ذَوات الْخدورِ والْحيض ، ولْيشهدنَ الْخير ودعوةَ الْمؤمنِ ، ويعتزِلُ الْحيض الْمصلى . قَالَت حفْصةُ فَقُلْت الْحيض فَقَالَت أَلَيس تشهد عرفَةَ وكَذَا وكَذَا .

Narrated Aiyub (RA)

Hafsa saiid, 'We used to forbid our young women to go out for the two Eid prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve holy battles along with the Prophet and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Ummi 'Atiya came I asked her whether she had heard it from the Prophet. She replied, "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say, 'May my father be sacrificed for him) I have heard the Prophet saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' "Hafsa asked Ummi 'Atiya surprisingly, "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafat (Hajj) and such and such (other deeds)?"

Comments

A menstruating woman is forbidden to offer few obligatory prayers (like Salaah, Sawm, Tilaawah etc),

however she can continue to offer other types of Ibaadah like remembrance of Allah (Zikr), attending the preaching and Dua congregations but she should not go near the prayer place as she is not allowed to enter the Musjid in this state.

Imam Tahaawi (RA) says that the women were asked to attend the Salaah in Musjids in early days of Islam in order to show the enemies of Islam the more number of Muslims.

Allaama Ayni says that there were two reasons to allow women to come out of their homes for Salaah, one is given above and the another one was that during those days there was peace and women were safe. Now since both these reasons are not found so the women are not allowed to come out for the Salaah. Hadhrat Ayesha (RA) says:

لو أدرك رسول ا صلى ا عليه وسلم ما أحدث النساء نعهن ا سجد

كما منعت نساء ب إسرائيل (درس ترمزي - نصر الباري)

"If Rasulullah (Sallallahu Alaihi Wasallam) would have seen what women are doing (now), he definitely would have stopped them from going to Musjids".

بَاب إِذَا حَاضَتْ فِى شَهْرٍ ثَلاَثَ حِيَضٍ وَمَا يُصَدقُ النسَاءُ فِى الْحَيْضِ وَالْحَمْلِ فِيمَا يُمْكِنُ مِنَ الْحَيْضِ .

لقَولِ الله تعالَى (ولاَ يحل لَهن أَنْ يكْتمن ما خلَق الله فى أَرحامهن) . ويذْكَر عن على وشريحٍ إِن امرأَةٌ جاءَت بِبينة من بِطَانة أَهلها ممن يرضى دينه ، أَنها حاضت ثَلاَثًا فى شهرٍ . صدقَت . وقَالَ عطَاءٌ أَقْراؤها ما كَانت ، وبِه قَالَ إِبراهيم . وقَالَ عطَاءٌ الْحيض يوم إِلَى خمس عشرةَ . وقَالَ معتمر

عن أَبِيه سأَلْت ابن س ـِين عن الْمرأة ترى الدم بعد قَرئها بِخمسة أيامٍ قَالَ النساءُ أعلَم بِذَلك .

Chapter 24 : If a woman gets menstruation three times in a month. And women will be believed what they say about menses and pregnancy and whatever is related to menses.

As per the statement of Allah Ta'ala: "And it is not lawful for them to conceal what Allah has created in their wombs". (2:228)

Hadhrat Ali (RA) and Hadhrat Shuraih are of the opinion that if a woman gets a close witness from her home and says that she gets menses thrice in a month, she will be believed. Atta sais that the condition of her menses will be same as before and Ibrahim said the same. And Atta said that menstruation is from one to fifteen days. Muatamar reports from his father that he asked Ibn Seereen about the woman who witnesses blood five days after the cessation of menses, he said that the women know more about it.

Purpose of Tarjamatul Baab

A divorced woman has to wait for three months i.e., to have three menstrual cycles after the divorce and then only she can marry again. Now the question arises that if such a woman says that she got her menses thrice in a single month, would it mean that her Iddah (i.e., completion of three menstrual cycles after divorce) is complete and she can marry again? Imam Bukhari (RA) says that such a woman will be trusted about her menses and pregnancy if she says that she got three cycles in month and that is practically possible, then she will be

trusted.

Juristic decision of Hadhrat Shuriah (RA) and its approval by Hadhrat Ali (RA)

A divorced woman came to Hadhrat Ali and said that she got menses thrice in a month and on this she had a dispute with her husband. Hadhrat Ali asked Hadhrat Shuriah to settle that dispute. Hadhrat Shuriah gave the decree, that if she could produce pious persons from her home as witness to her claim then she would be trusted and if she could not do so then she would not be believed. Hadhrat Ali (RA) liked this decision very much.

Ata says that if a woman claims to have got three menstrual periods in a single month, she will be believed only if she was having the same routine before as well.

Hadith No. 318

حدثَنا أحمد بن أبِى رجاءٍ قَالَ حدثَنا أبو أُسامةَ قَالَ سمعت هشام بن عروةَ قَالَ أخبرنِى أبِى عن عائشةَ . أن فَاطمةَ بِنت أبِى حبيشٍ سألَت النبِى - صلى ا عليه وسلم - قَالَت إنى أُستحاض فَلاَ أطْهر ، أفَأدع الصلاَةَ فَقَالَ لاَ ، إن ذَلك عرق ، ولَكن دعى الصلاَةَ قَدر الأَيامِ التى كُنت تحيض فيها ، ثُم اغْتسِلى وصلى .

Narrated 'Aisha (RA)

Fatima bint Abi Hubaish asked the Prophet, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers."

Comments

Fatima bint Abi Hubaish asked Rasulullah (Sallallahu Alaihi Wasallam) that since she was getting prolonged menstrual periods (Istihaadha), was she supposed to leave Salaah for all these days? She was told to leave the Salaah only during the days of true menstruation and not during the days of extra bleeding or Istihaadha. This Hadith shows that a woman's statement is trusted in such kind of situations.

The details of difference of opinion amongst the jurists should be seen in the books on Fiqh.

باب الصفْرَةِ وَالْكُدْرَةِ فِى غيْرِ أيامِ الْحَيْضِ ..

Chapter 25 : (Juristic view about) the yellowish and muddy colour secretion during the days other than menstruation.

Purpose of Tarjamatul Baab

Earlier on Imam Bukhari (RA) mentioned a Hadith on the authority of Hadhrat Ayesha (RA) in which she says that a woman should wait till the colour of her menses changes to white. As per Hadhrat Ayesha (RA), even yellowish and muddy colour secretions will also be considered as menses. Whereas in the Hadith of this chapter Ummi Atiya says that they did not count yellowish or muddy coloured secretions as menses. Imam Bukhari (RA) has tried to solve these apparently contradictory statements by saying that if a woman gets these coloured secretions during her menstrual period then these will be considered as menses as said by Hadhrat Ayesha (RA), and if she gets these in days other

than the menstrual period then it will be not considered as menses as said by Ummi Atiya, so no confusion.

Hadith No. 319

حدثَنا قُتيبةُ بن سعيد قَالَ حدثَنا إسماعيلُ عن أيوب عن محمد عن أُم عطيةَ قَالَت كُنا لاَ نعد الْكُدرةَ والصفْرةَ شيئًا .

Narrated Um 'Atiya (RA)

"We never considered yellowish discharge as a thing of importance (as menses)".

باب عِرْقِ الاِسْتِحَاضَةِ .

Chapter 26 : About the blood vessel of Istihaadha.

Purpose of Tarjamatul Baab

The causes of bleeding in Istihaadha are not same as in normal menstruation.

Hadith No. 320

حدثَنا إِبراهيم بن الْمنذرِ قَالَ حدثَنا معن قَالَ حدثَنِى ابن أَبِى ذئْبٍ عن ابنِ شهابٍ عن عروةَ وعن عمرةَ عن عائشةَ زوجِ النبِى - صلى ا عليه وسلم - أن أُم حبِيبةَ استحيضت سبع سنِ ، فَسأَلَت رسولَ الله - صلى ا عليه وسلم - عن ذَلك ، فَأمرها أَنْ تغتسِلَ فَقَالَ هذَا عرق . فَكَانت تغتسِلُ لكُل صلاَة .

Narrated 'Aisha (RA)

(the wife of the Prophet) Ummi Habiba got bleeding in between the periods for seven years. She asked Allah's

Apostle about it. He ordered her to take a bath (after the termination of actual periods) and added that it was (from) a blood vessel. So she used to take a bath for every prayer.

Comments

It is difficult to distinguish between the bleeding of menstruation and that of Istihaadha, but it is definite that their causation is different as is stated in this Hadith that Istihaadha comes from the blood vessel other than uterus. Normal menstruation is due to normal changes which cause definite set of changes in the uterus which eventually are shed out as menses. Since menstruation and Istihaadha do not have the same causes, so the Shariah has also differentiated them. A woman with menstruation is exempted to offer Salaah whereas there is no such relaxation for a woman with Istihaadha.

باب الْمَرْأَةِ تَحِيضُ بَعْدَ الإِفَاضَةِ .

Chapter 27 : The woman who gets menstruation after the Tawaaf-i-Ifaadha (farewell-circumambulation).

Purpose of Tarjamatul Baab

If a woman starts getting menstruation after Tawaaf-i-Ziyaarah in Haj, she is exempted from Tawaaf -i-Wida (the farewell Tawaaf a Haj pilgrim is supposed to perform before leaving Makkah-al-Mukarramah)

Hadith No. 321

حدثَنا عبد الله بن يوسف أخبرنا مالك عن عبد الله بنِ أَبِى بكْرِ بنِ محمد

بنِ عمرِو بنِ حزمٍ عن أبِيه عن عمرةَ بِنت عبد الرحمنِ عن عائشةَ زوجِ النبِى - صلى ا عليه وسلم - أنها قَالَت لرسولِ الله - صلى ا عليه وسلم - يا رسولَ الله ، إِن صفيةَ بِنت حيى قَد حاضت . قَالَ رسولُ الله - صلى ا عليه وسلم - لَعلها تحبِسنا ، أَلَم تكُن طَافَت معكُن . فَقَالُوا بلَى . قَالَ فَاخرجِى .

Narrated 'Aisha (RA)

(the wife of the Prophet) I told Allah's Apostle that Safiya bint Huyai had got her menses. He said, "She will probably delay us. Did she perform Tawaf (al-Ifaahda) with you?" We replied, "Yes." On that the Prophet told her to depart.

<u>Hadith No. 322</u>

حدثَنا معلى بن أَسد قَالَ حدثَنا وهيب عن عبد الله بنِ طَاوسٍ عن أَبِيه عنِ ابنِ عباسٍ قَالَ رخص للْحائضِ أَنْ تنفر إِذَا حاضت . 330 - وكَانَ ابن عمر يقُولُ فى أَولِ أَمرِه إِنها لاَ تنفر . ثُم سمعته يقُولُ تنفر إِن رسولَ الله - صلى ا عليه وسلم - رخص لَهن .

Narrated Ibn 'Abbas (RA)

A woman is allowed to leave (go back home) if she gets menses (after Tawaf-i-Ifaadha). Ibn 'Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allah's Apostle gave them the permission to leave (after Tawaf-i-Ifaadha)."

Comments

A Haj pilgrim is supposed to perform Tawaaf-i-

Wida as the last ritual after performing Tawaaf-i-Ziyaarah. The Tawaaf-i-Ziyaarah is a Fardh (obligatory) part of Haj. If a woman gets menses after completing Tawaaf-i-Ziyaarah, she is not supposed to wait for Tawaaf-i-Wida and can leave without performing it.

باب إِذَا رَأَتِ الْمُسْتَحَاضَةُ الطُهْرَ .

قَالَ ابن عباسٍ تغتسِلُ وتصلى ولَو ساعةً ، ويأْتيها زوجها إِذَا صلت ، الصلاَةُ أَعظَم .

Chapter 28 : When a menstruation woman notices purification (cessation of menses).

Ibn Abbas said that: “She should take a ritual bath (Gusul) and offer Salaah even if (she were clean) for a little time and she can have sexual relation with her husband after the Salaah. The Salaah is more important than anything else.

Purpose of Tarjamatul Baab

A Woman should immediately perform Gusul after the cessation of menses and offer Salaah even if she gets a little time of the prescribed time of that Salaah.

<u>Hadith No. 323</u>

حدثَنا أَحمد بن يونس عن زهيرٍ قَالَ حدثَنا هشام عن عروةَ عن عائشةَ قَالَت قَالَ النبِى - صلى ا عليه وسلم - إِذَا أَقْبلَت الْحيضةُ فَدعى الصلاَةَ ، وإِذَا أَدبرت فَاغْسِلى عنك الدم وصلى .

Narrated 'Aisha (RA)

The Prophet said to me, "Give up the prayer when your

menses begins and when it has finished, wash the blood off your body (take a bath) and start praying."

باب الصلاةِ عَلى النفَسَاءِ وَسُنتِهَا .

Chapter 29 : The funeral prayer (Janaazah) for a woman who dies during her post partum period and the proper way to offer it.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) says that if a woman dies during her post partum period, it is permissible to offer Janaazah Salaah for her.

<u>Hadith No. 324</u>

حدثَنا أَحمد بن أَبِى سريجٍ قَالَ أَخبرنا شبابةُ قَالَ أَخبرنا شعبةُ عن حسينٍ الْمعلمِ عنِ ابنِ بريدةَ عن سمرةَ بنِ جندبٍ أَن امرأَةً ماتت فى بطْنٍ ، فَصلى علَيها النبِى - صلى ا عليه وسلم - فَقَام وسطَها .

Narrated Sumura bin Jundab (RA)

The Prophet offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e. child birth) and he stood by the middle of her body.

Comments

Ummi Ka'b died in post partum period and Rasulullah (Sallallahu Alaihi Wasallam) offered her Janaazah Salaah. There could have been an apprehension that a woman in post partum is having ritual impurity and hence Janaazah Salaah might not be permissible in her case. This Hadith shows that it is not so as the real impu-

rity is Kufr, and Iman (faith) is the real purity.

There is difference of opinion between Hanafite and Shafite on the issue where the Imam should stand during Janaazah Salaah.

باب

Chapter 30 : (Without Tarjamatul Baab)

The word ‘Baab’ is seen in some copies of Bukhari Sharief and in some copies like that of Usaily it is not written. In case where it is not written the following Hadith will be taken with the previous Baab.

Hadith No. 325

حدثَنا الْحسن بن مدرِك قَالَ حدثَنا يحيى بن حماد قَالَ أَخبرنا أَبو عوانةَ - اسمه الْوضاح - من كتابِه قَالَ أَخبرنا سلَيمانُ الشيبانِى عن عبد الله بنِ شداد قَالَ سمعت خالَتى ميمونةَ - زوج النبِى - صلى ا عليه وسلم - أَنها كَانت تكُونُ حائضا لاَ تصلى ، وهى مفْترِشةٌ بِحذَاءِ مسجِد رسولِ الله - صلى ا عليه وسلم - وهو يصلى علَى خمرته ، إِذَا سجد أَصابنِى بعض ثَوبِه .

Narrated Maimuna (RA)

(the wife of the Prophet) During my menses, I never prayed, but used to sit on the mat beside the Musjid of Allah's Apostle. He used to offer the prayer on his sheet and in prostration some of his clothes used to touch me."

Comments

The purpose of Imam Bukhari (RA) to get this

Hadith here is to show that the body of a menstruating woman and that of a woman in post partum period is ritually pure.

Al-Hamdu Lillah, by the grace and blessings of Allah Subhaanahu wa Ta'ala, Kitab-ul-Haidh has finished.

*** * ***

كتاب التيمم

The Book of Tayammum

بسم الله الرحمن الرحيم

كتاب التيمم

The Book of Tayammum

قال ا تعا : {فلم دوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم وأيديكم منه} ا ائدة: 6.

And the saying of Allah: “If you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith”. (5:6)

باب

Chapter 1 : (Without Tarjamatul Baab)

Purpose of Tarjamatul Baab

It is essential to perform Wudu with water. If water is not available then one is supposed to perform Ta-

yammum in place of Wudu or Gusul and that is why Imam Bukhari (RA) has got the book of Tayammum after that of Wudu and Gusul.

As per Imam Bukhari's habit, he has started this book also with the verse of Qur'an.

Hadith No. 326

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن عبد الرحمنِ بنِ الْقَاسمِ عن أَبِيه عن عائشةَ زوجِ النبِى - صلى ا عليه وسلم - قَالَت خرجنا مع رسولِ الله - صلى ا عليه وسلم - فى بعضِ أسفَارِه ، حتى إِذَا كُنا بِالْبيداءِ - أو بِذَات الْجيشِ - انقَطَع عقْد لى ، فَأَقَام رسولُ الله - صلى ا عليه وسلم - علَى الْتماسه ، وأَقَام الناس معه ، ولَيسوا علَى ماءٍ ، فَأَتى الناس إِلَى أَبِى بكْرٍ الصديقِ فَقَالُوا أَلاَ ترى ما صنعت عائشةُ أَقَامت بِرسولِ الله - صلى ا عليه وسلم - والناسِ ، ولَيسوا علَى ماءٍ ، ولَيس معهم ماءٌ . فَجاءَ أَبو بكْرٍ ورسولُ الله - صلى ا عليه وسلم - واضع رأْسه علَى فَخذى قَد نام فَقَالَ حبست رسولَ الله - صلى ا عليه وسلم - والناس ، ولَيسوا علَى ماءٍ ، ولَيس معهم ماءٌ . فَقَالَت عائشةُ فَعاتبنِى أَبو بكْرٍ ، وقَالَ ما شاءَ الله أَنْ يقُولَ ، وجعلَ يطْعننِى بِيده فى خاصرتى ، فَلاَ يمنعنِى من التحرك إِلا مكَانُ رسولِ الله - صلى ا عليه وسلم - علَى فَخذى ، فَقَام رسولُ الله - صلى ا عليه وسلم - حـ أَصبح علَى غَيرِ ماءٍ ، فَأَنزلَ الله آيةَ التيممِ فَتيمموا . فَقَالَ أُسيد بن الْحضيرِ ما هى بِأَولِ بركَتكُم يا آلَ أَبِى بكْرٍ . قَالَت فَبعثْنا الْبع الذى كُنت علَيه ، فَأَصبنا الْعقْد تحته .

Narrated 'Aisha (RA)

(the wife of the Prophet) We set out with Allahs Apostle

on one of his journeys till we reached Al-Baida' or Dhatul-Jaish, a necklace of mine was broken (and lost). Allah's Apostle stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu- Bakr As-Siddiq and said, "Don't you see what 'Aisha has done? She has made Allah's Apostle and the people stay where there is no water and they have no water with them." Abu Bakr came while Allah's Apostle was sleeping with his head on my thigh, He said, to me: "You have detained Allah's Apostle and the people where there is no water and they have no water with them".

So he admonished me and said what Allah wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allah's Apostle on my thigh. Allah's Apostle got up when dawn broke and there was no water. So Allah revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair said, "O the family of Abu Bakr! This is not the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

Comments

What is Tayammum?

The rubbing of face and hands including forearms after striking both the hands on clean clay with the intention of attaining ritual cleanliness (Tahaarah) at a time when water is not available or cannot be used for any other reason is called as Tayammum.

For Tayammum, it is necessary to make Niyyah

according to all jurists whereas they differ in opinion whether to make intention for performing Wudu is a must or not.

Hadhrat Ayesha (RA) says that in one of the journeys with Rasulullah (Sallallahu Alaihi Wasallam), the Sahaaba and Rasulullah (Sallallahu Alaihi Wasallam) stopped at a place called Baidha. The night was very dark and it was a place where there was no water. The Sahaaba were told to move ahead as the time of Salaah was near and since there was no water available for ablution. Hadhrat Ayesha (RA) says that when Sahaaba started moving, she found that her necklace was missing. Rasulullah (Sallallahu Alaihi Wasallam) told some Sahaaba to look around for the lost necklace and this delayed the departure of Sahaaba which made them perturbed as the Salaah time was almost near and they had no water for Wudu. The Sahaaba went to Hadhrat Abu Bakr Siddiq (RA) and complained that all this was happening because of his daughter i.e., Hadhrat Ayesha (RA).

Hadhrat Ayesha (RA) says that Abu Bakr came to her with full anger and slapped her at the back of her head but she made no movement as Rasulullah (Sallallahu Alaihi Wasallam) was sleeping in her lap. It was at this time the verses of Tayammum were revealed to Rasulullah (Sallallahu Alaihi Wasallam) and the Sahaaba felt quite relieved. Hadhrat Usaid bin Hudair (RA) told Hadhrat Abu Bakr (RA) that this Ummah has got may good things because of his (Hadhrat Abu Bakr's) family and that it was not the first one.

Tayammum is a unique feature of this Ummah as it was not bestowed to any earlier Ummah. Rasulullah

(Sallallahu Alaihi Wasallam) said in a Hadith:

جعلت الأرض مسجدا و طهور

"The whole earth has been made as Musjid and ritually clean for me (Taahir)".

Hadhrat Ayesha (RA) lost her necklace in two separate incidents

There are two incidents wherein it has been reported that Hadhrat Ayesha (RA) lost her necklace. One incidents has been already quoted above and the second incident took place when Hadhrat Ayesha (RA) went for attending the call of nature and found that she had lost her necklace somewhere. In this incident Rasulullah (Sallallahu Alaihi Wasallam) and Sahaaba had left the place where they were staying, but in the incident quoted in the above Hadith, Rasulullah (Sallallahu Alaihi Wasallam) asked the Sahaaba to search for the lost necklace and they did not leave the place till it was found.

<u>Hadith No. 327</u>

حدثَنا محمد بن سنان قَالَ حدثَنا هشيم ح قَالَ وحدثَنِى سعيد بن النضرِ قَالَ أَخبرنا هشيم قَالَ أَخبرنا سيار قَالَ حدثَنا يزِيد - هو ابن صهيبٍ الْفَقِ - قَالَ أَخبرنا جابِر بن عبد الله أَن النبِى - صلى ا عليه وسلم - قَالَ أُعطيت خمسا لَم يعطَهن أَحد قَبلى نصرت بِالرعبِ مسِ ةَ شهرٍ ، وجعلَت لى الأَرض مسجِدا وطَهورا ، فَأَيما رجلٍ من أُمتى أَدركَته الصلاَةُ فَلْيصل ، وأُحلت لى الْمغانِم ولَم تحل لأَحد قَبلى ، وأُعطيت الشفَاعةَ ، وكَانَ النبِى يبعثُ إِلَى قَومه خاصةً ، وبعثْت إِلَى الناسِ عامةً

Narrated Jabir bin 'Abdullah (RA)

The Prophet said, "I have been given five things which were not given to any one else before me.

1. *Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.*
2. *The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.*
3. *The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.*
4. *I have been given the right of intercession (on the Day of Resurrection).*
5. *Every Prophet used to be sent to his nation only but I have been sent to all mankind.*

Comments

Rasulullah (Sallallahu Alaihi Wasallam) said that he has been given five unique things which were not given to any one else before him.

1. نصرت بالرعب مس ة شهر

Rasulullah (Sallallahu Alaihi Wasallam) says that: *"He has been aided with domineering influence that extends up to the distance of one month's journey"*.

Rasulullah (Sallallahu Alaihi Wasallam) was guarded and helped by Divine forces like angles. Allah Ta'ala says in Qur'an:

والله يعصمك من الناس

"And Allah will protect you from the people". (5:67)

Anybody howsoever strong hearted he might

have been, felt subdued and weak in front of Rasulullah (Sallallahu Alaihi Wasallam) and this was because of his spiritual power and domineering personality. This feeling of weakness in the hearts was not only felt by those who were present infront of Rasulullah (Sallallahu Alaihi Wasallam), but by those as well who were at a distance of one month's journey.

2. وجعلت الأرض مسجدا وطهورا

"The whole earth has been made as Musjid and ritually clean for me".

This was another unique excellence of Rasulullah (Sallallahu Alaihi Wasallam) that the whole earth was made as Musjid for him and his Ummah i.e., this Ummah can offer Salaah at any place on the face of earth. The earlier people were supposed to offer Salaah at fixed worship places and not everywhere. The earth has been made ritually clean for Rasulullah (Sallallahu Alaihi Wasallam) means that the Tayammum was bestowed upon this Ummah as an alternative for attaining ritual cleanliness in case water is not available or cannot be used for any reason.

3. وأحلت ا غنا

"And the booty has been made lawful and permissible for me"

The third unique thing given to Rasulullah (Sallallahu Alaihi Wasallam) was that the war booty was made lawful for him i.e., he was allowed to use it as compared to earlier Ummahs, who were supposed to collect all the booty in an open space and wait for a fire

which would come from the skies and burn the whole booty. If it so happened then booty was thought to have been accepted by Allah if not then it was though that Allah did not accept it and in this case some treason was then suspected.

4. وأعطيت الشفاعة

“And I have been given (great) intercession”.

On the day of judgment all the people of this Ummah as well as earlier people will come to Rasulullah and request him to intercede before Allah Ta’ala for their salvation. This is known as “Ash-Shafa’atu Kubra” - “Greatest Intercession”. This status will not be given to any other prophet.

5. وبعثت إ الناس عامة

“And I have been sent (as Messenger) towards all mankind”.

The earlier prophets were sent towards the particular places and people but Rasulullah (Sallallahu Alaihi Wasallam) was sent as the Messenger towards all the people of the whole world for all times to come as he is the last prophet and the seal of prophethood. So anybody who needs salvation has only one door open through which he can attain it and that is the door of the last and final prophet—Hadhrat Muhammad (Sallallahu Alaihi Wasallam).

بَاب إِذَا لَمْ يَجِدْ مَاءً وَلاَ تُرَابًا .

Chapter 2 : When neither water nor clay is available.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is referring here to a very important issue, that is, if a person neither gets water nor clean clay to perform Tayammum and the time of Salaah is about to expire, then what should one do in such a situation?

Hadith No. 328

حدثَنا زكَرِياءُ بن يحيى قَالَ حدثَنا عبد الله بن نميرٍ قَالَ حدثَنا هشام بن عروةَ عن أَبِيه عن عائشةَ أَنها استعارت من أَسماءَ قلاَدةً فَهلَكَت ، فَبعثَ رسولُ الله - صلى ا عليه وسلم - رجلاً ، فَوجدها فَأَدركَتهم الصلاَةُ ولَيس معهم ماءٌ فَصلوا ، فَشكَوا ذَلك إِلَى رسولِ الله - صلى ا عليه وسلم - فَأَنزلَ الله آيةَ التيممِ . فَقَالَ أُسيد بن حضيرٍ لعائشةَ جزاك الله خيرا ، فَوالله ما نزلَ بِك أَمر تكْرهينه إِلا جعلَ الله ذَلك لَك وللْمسلم فيه خيرا .

Narrated 'Urwa's father (RA)

Aisha said, "I borrowed a necklace from Asma' and it was lost. So Allah's Apostle sent a man to search for it and he found it. Then the time of the prayer became due and there was no water. They prayed (without ablution) and informed Allah's Apostle about it, so the verse of Tayammum was revealed." Usaid bin Hudair said to 'Aisha, "May Allah reward you. By Allah, whenever anything happened which you did not like, Allah brought good for you and for the Muslims in that."

Comments

Hadhrat Ayesha (RA) says that she borrowed a necklace from Hadhrat Asma and she lost it. Rasulullah

(Sallallahu Alaihi Wasallam) sent some people in search of it. This Hadith has already been discussed. Then Hadhrat Ayesha (RA) says that these people got late and did not find water and then offered Salaah without ablution. They informed Rasulullah (Sallallahu Alaihi Wasallam) about it and on this occasion the verses of Tayammum ware revealed.

Issue of a person who neither finds water not clean clay for ablution during Salaah time.

From the above mentioned Hadith, Imam Bukhari (RA) argues that before the verses of Tayammum were revealed, ablution was permissible only with water. Since water was not available, these Sahaaba offered Salaah without Wudu and Rasulullsh (Sallallahu Alaihi Wasallam) did not ask them to repeat their Salaah. On the same basis, now two things can be used to attain Tahaarah, i.e., water and clay. So, if both are not available, then again as per Imam Bukhari (RA), one should offer Salaah without Tahaarah and need not to repeat it i.e., Imam Bukhari says:

يصلي ولا يقضي

"Should offer Salaah and need not to repeat it".

Imam Ahmad is also of the same opinion. Imam Shafa'ee says:

يصلي و يقضي

"he should offer Salaah and then repeat it".

Imam Maalik says:

لا يصلي و لا يقضي

"He should neither offer Salaah nor repeat it later, as

Salaah has not become obligatory on him because of the absence of essential pre-requisite i.e., Tahaarah".

The Hanafite school says that he should mimic Salaah by performing only actions and not recite anything with the tongue and then repeat it later on. The Hanafite school says this on the analogy of a menstruating woman who gets menses during day time in Ramadhan; such a woman is supposed not to consume anything i.e., mimic to be on fast.

باب التيمم فى الْحَضَرِ ، إِذَا لَمْ يَجِدِ الْمَاءَ ، وَخَافَ فَوْتَ الصلاَةِ .

وبِه قَالَ عطَاءٌ . وقَالَ الْحسن فى الْمرِيضِ عنده الْماءُ ولاَ يجِد من يناوِلُه يتيمم . وأَقْبلَ ابن عمر من أَرضه بِالْجرف ، فَحضرت الْعصر بِمربد النعمِ فَصلى ، ثُم دخلَ الْمدينةَ والشمس مرتفعةٌ فَلَم يعد .

Chapter 3 : Tayammum at home place when water is not found and there is apprehension of losing the Salaah time.

And Atta said ths same and Hasan (Bisri) said that about the sick person who has water but there is no one to get it to him (for ablution) then he can do Tayammum. And Abdullah Ibn Umar was returning from his land situated at a place called Juruf and reached to his animal farm (near Madinah) where he offered Salaah, then he entered Madinah where sun was still high in the sky and he did not repeat his Salaah.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that Tayammum is not permissible only for a traveler but also for a resident and also if either water is not available or one

cannot use it for any reason.

Secondly, Imam Bukhari (RA) is of the opinion that if such a person who has performed Tayammum because of above mentioned reason while being resident, offers Salaah with this Tayammum and then he finds water, he is not supposed to repeat his Salaah. He supports his argument with the deed of Ibn Umar (RA).

Ibn Hajr (RA) says that Ibn Umar (RA) performed Tayammum at a time when he was not sure that he would reach Madina in time, but he had miscalculated it as he reached Madina in time. Since he had strong apprehension of losing the stipulated time of Salaah when he performed the Tayammum, so he did not repeat his Salaah on reaching Madina.

The Hanafite school is also of the same opinion that if a person does not get water, he should delay his Salaah and search for water. If he finds water in time (i.e., within the stipulated time of a particular Salaah) well and good, if not, then he should offer his Salaah after performing Tayammum before losing the time of Salaah and there is not need for him to repeat his Salaah.

Hadith No. 329

حدثَنا يحيى بن بكيرٍ قَالَ حدثَنا الليثُ عن جعفَرِ بنِ ربيعةَ عنِ الأَعرجِ قَالَ سمعت عميرا مولَى ابنِ عباسٍ قَالَ أَقْبلْت أَنا وعبد الله بن يسارٍ مولَى ميمونةَ زوجِ النبِي - صلى ا عليه وسلم - حتى دخلْنا علَى أَبِى جهيمِ بنِ الْحارِث بنِ الصمة الأَنصارِى فَقَالَ أَبو الْجهيمِ أَقْبلَ النبِي - صلى ا عليه وسلم - من نحوِ بِئْرِ جملٍ ، فَلَقيه رجلٌ فَسلم علَيه ، فَلَم يرد علَيه النبِى - صلى ا عليه وسلم - حتى أَقْبلَ علَى الْجِدارِ ، فَمسح بِوجهه ويديه ، ثُم رد علَيه

السلاَم .

.

Narrated Abu Juhaim Al-Ansari (RA)

The Prophet came from the direction of Bir Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and smeared his hands and his face with its dust (performed Tayammum) and then returned back the greeting.

Comments

Umair—a freed slave of Ibn Abbas (RA) says that he and Abdullah bin Yassaar—a freed slave of Mymoona (RA), came to the house of Abu Juhaim (RA) and he told them that one day Rasulullah (Sallallahu Alaihi Wasallam) was returning from Be'r-i-Jamal (well of camel—*This well was named 'well of camel' because a camel had fallen in it at some earlier time).* At this place, Rasulullah (Sallallahu Alaihi Wasallam) met a person (another narration says that the person was Abu Juhaim himself) who wished Salaam to him, but Rasulullah (Sallallahu Alaihi Wasallam) did not answer his Salaam, instead he went close to a wall, performed Tayammum and then answered his Salaam. The learned scholars say that Rasulullah (Sallallahu Alaihi Wasallam) did so because he was not with Wudu when Abu Juhaim wished him Salaam and Rasulullah (Sallallahu Alaihi Wasallam) did not like to utter the name of Allah with his blessed tongue without Wudu. Besides, the word 'Salaam' is one of the beautiful names of Allah Ta'ala.

Note:- The Hanafite school has derived an inference

from this Hadith that it is permissible to perform Tayammum for those 'Azkaar' for which Wudu is preferable. Also, the Salaat-ul-Janaaza and Salaat-ul-Eid (i.e., the funeral and Eid prayers) can be offered with Tayammum even if water is available but only when there is apprehension of loosing them if one goes to perform Wudu. (Eidha-ul-Bukhari)

باب الْمُتَيممُ هَلْ يَنْفُخُ فِيهمَا .

Chapter 4 : Should one blow his hands after striking them on clean clay for Tayammum.

Purpose of Tarjamatul Baab

Tayammum is an alternative to obtain ritual purity if there is no water or there is any problem in using it. It is a must to spill water over the parts of body that are supposed to be washed in Wudu and make them wet. On the same analogy, one might think that since clean clay is a replacement to water, so it should be necessary to rub the dust on the hands and face, but Imam Bukhari (RA) says that it is not necessary to do so and one can blow off the dust from his hands after striking them on clay etc.

Hadith No. 330

حدثَنا آدم قَالَ حدثَنا شعبةُ حدثَنا الْحكَم عن ذَر عن سعيد بنِ عبد الرحمنِ بنِ أبزى عن أَبِيه قَالَ جاءَ رجلٌ إِلَى عمر بنِ الْخطابِ فَقَالَ إِنى أجنبت فَلَم أُصبِ الْماءَ . فَقَالَ عمار بن ياسرٍ لعمر بنِ الْخطابِ أَما تذْكُر أَنا كُنا فى سفَرٍ أَنا وأَنت فَأَما أَنت فَلَم تصل ، وأَما أَنا فَتمعكْت فَصليت ، فَذَكَرت

للنبِى - صلى ا عليه وسلم - فَقَالَ النبِى - صلى ا عليه وسلم - إنما كَانَ يكْفيك هكَذَا . فَضرب النبِى - صلى ا عليه وسلم - بِكَفيه الْأَرض ، ونفَخ فيهما ثُم مسح بِهِما وجهه وكَفيه .

.

Narrated 'Abdur Rahman bin Abza (RA)

A man came to 'Umar bin Al-Khattab and said, "I became Junub but no water was available." 'Ammar bin Yasir said to 'Umar, "Do you remember that you and I (became Junub while both of us) were together on a journey and you didn't pray but I rolled myself on the ground and prayed? I informed the Prophet about it and he said, 'It would have been sufficient for you to do like this.' The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

Comments

One day a person came to Hadhrat Umar bin al-Khattab (RA) and asked him that Gusul had become obligatory upon him but he was not getting any water. Hadhrat Umar (RA) told him that he should not do Tayammum even if he did not get water until one month. Hadhrat Ammar bin Yasir (RA) who was also present there told Hadhrat Umar (RA) “if you remember once we (i.e., he and Hadhrat Umar) were rearing cattle in a forest and Gusul became obligatory upon both of us and you postponed your Salaah while I dusted by body by turning sides on the earth in a lying down position. Then we mentioned this incident to Rasulullah (Sallallahu Alaihi Wasallam) and he said that it was not needed. He

(Sallallahu Alaihi Wasallam) said that it was enough to strike hands on the earth and blow off the dust from them and rub them on face and hands".

Hadhrat Shah Waliullah Muhaddith Delhvi (RA) says:

أي يستحب ذالك إذا تعلق بالأعضاء تراب كثـ ـرزا عن ا ثلة (شرح تراجم)

"To blow off the dust from the hands is preferable (and not a must) if extra dust is sticking to the hands in order to avoid disfigurement of the face".

بَاب التَيممُ لِلْوَجْهِ وَالْكَفْيْن .

Chapter 5 : Tayammum is (only) for face and . hands.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says:

فذهب ا ؤلف هذا ا سألة مثل ما يقوله أصحاب الظهور و بعض ا لتهدون من أن الشميمه للوجه و الكف فقط ولا يلزم ا سح ا رفق خلافا للجمهور (شرح تراجم)

"The author here agrees with Ashaab-u-Zawaahir and some Mujtahideen who believe that the Tayammum is only for face and hands and it is not a must to include the elbows as against the opinion of the majority".

<u>Hadith No. 331</u>

حدثَنا حجاج قَالَ أخبرنا شعبةُ أخبرنِى الْحكَم عن ذَر عن سعيد بنِ عبد الرحمنِ بنِ أبزى عن أَبِيه قَالَ عمار بِهذَا ، وضرب شعبةُ بِيديه الأَرض ، ثُم

أدناهما من فيه ، ثُم مسح وجهه وكفيه . وقَالَ النضر أخبرنا شعبةُ عنِ الْحكَمِ قَالَ سمعت ذَرا يقُولُ عنِ ابنِ عبد الرحمنِ بنِ أبزى قَالَ الْحكَم وقَد سمعته منِ ابنِ عبد الرحمنِ عن أَبِيه قَالَ قَالَ عمار .

.

Narrated Said bin 'Abdur Rahman bin Abza (RA)

"On the authority of his father who said) 'Ammar said so (the above Statement). And Shu'ba stroked lightly the earth with his hands and brought them close to his mouth (blew off the dust) and passed them over his face and then the backs of his hands. 'Ammar said, "Ablution (meaning Tayammum here) is sufficient for a Muslim if water is not available."

Hadith No. 332

حدثَنا سلَيمانُ بن حربٍ قَالَ حدثَنا شعبةُ عنِ الْحكَمِ عن ذَر عنِ ابنِ عبد الرحمنِ بنِ أبزى عن أَبِيه أنه شهد عمر وقَالَ لَه عمار كُنا فى سرِية فَأَجنبنا ، وقَالَ تفَلَ فيهما .

Narrated 'Abdur Rahman bin Abza (RA)

"that while he was in the company of 'Umar, 'Ammar said to 'Umar, "We were in a detachment and became Junub and I blew the dust off my hands (performed the rolling over the earth and prayed.)"

Hadith No. 333

حدثَنا محمد بن كَثيرٍ أخبرنا شعبةُ عنِ الْحكَمِ عن ذَر عنِ ابنِ عبد الرحمنِ بنِ أبزى عن عبد الرحمنِ قَالَ قَالَ عمار لعمر تمعكْت فَأَتيت النبِى - صلى

ا عليه وسلم - فَقَالَ يكْفيك الْوجه والْكَفان

Narrated 'Abdur Rahman bin Abza (RA)

'Ammar said to 'Umar "I rolled myself in the dust and came to the Prophet who said, 'Passing dusted hands over the face and the backs of the hands is sufficient for you.' "

Hadith No. 334

حدثَنا مسلم حدثَنا شعبةُ عنِ الْحكَمِ عن ذَر عنِ ابنِ عبد الرحمنِ عن عبد الرحمنِ قَالَ شهدت عمر فَقَالَ لَه عمار . وساق الْحديثَ .

Narrated 'Ammar

as above.

Hadith No. 335

حدثَنا محمد بن بشارٍ قَالَ حدثَنا غُندر حدثَنا شعبةُ عنِ الْحكَمِ عن ذَر عنِ ابنِ عبد الرحمنِ بنِ أَبزى عن أَبِيه قَالَ قَالَ عمار فَضرب النبِى - صلى ا عليه وسلم - بِيده الأَرض ، فَمسح وجهه وكَفيه .

Narrated 'Ammar (RA)

The Prophet stroked the earth with his hands and then passed them over his face and the backs of his hands (while demonstrating Tayammum).

Comments

It is the same narration of Abdur Rahman bin Abza (RA) which Imam Bukhari (RA) has quoted through different chains. Some Ulema say that here

Imam Bukhari (RA) agrees with those who believe that to include elbows in Tayammum is not a must as against the majority of Ulema who believe that the elbows are also to be included in it.

Allaama Sindhi says that this Hadith is just to communicate that the Tayammum for Gusul is similar to that of Wudu and one has to look at other Ahaadith to know whether the hands are to be struck only once or twice on earth and whether the elbows are to be included in Tayammum or not.

باب الصعِيدُ الطيبُ وَضُوءُ الْمُسْلِمِ ، يَكْفِيهِ مِنَ الْمَاءِ .

وقَالَ الْحسن يجزِئُه التيمم ما لَم يحدثْ . وأم ابن عباسٍ وهو متيمم . وقَالَ يحيى بن سعيد لاَ بأس بِالصلاَة علَى السبخة والتيممِ بِها .

Chapter 6 : The clean dust is sufficient for a Muslim for Wudu and is an equivalent of water.

And Hasan said that Tayammum remains valid till one gets some Hadath. Hadhrat Ibn Abbas led the congregation Salaah with Tayammum, Yahya bin Saeed says that there is no problem in offering Salaah on marshy or salty land and performing Tayammum with it.

Purpose of Tarjamatul Baab

Allaama Ayni says:

و القصد أن التيمم حكم الوضوء جواز أداء الفرائض ا ستجد و النوافل ما دث بأحد ا ديث و هو قول أصحابنا- (عمدة القاري- نصر الباري)

"The purpose of Imam Bukhari (RA) is to say that Tayammum is like Wudu, the way one can offer different

Faraa'id (obligatory Ibaadah) and Nawaafil (optional Ibaadah) with a single Wudu, similarly these can be offered with a single Tayammum unless and until one does not get Hadath (which breaks Wudu) and our Ulema are the same opinion (i.e., the Hanafite school)".

Shah Waliullah Muhaddith Delhvi (RA) says:

غرضه من عقد الباب أثبات أن التراب له ا كم ا اء عند عدم وجد أنه فإذا تيمم يصلي به ما شاء من الفرائض و النوافل ما دث كما هو حكم ا اء و هذا مذهب أ من الأئمة (شرح تراجم)

"The purpose of Imam Bukhari (RA) in establishing this chapter is to prove that the earth or clay is equivalent to water when the later is not available (for Wudu), because one can offer as many Fardh or Nafl prayers as one wishes after performing Tayammum unless and until he does not get any Hadath, as is the case with water and this is the opinion of Abu Haniefa as against the opinion of Imam Shafa'ee and others".

Ibn Hajr Asqalaani says:

وأشار ا صنف بذالك إ أن التيمم يقوم مقام الوضوء و لو كانت الطهارة به ضعيفة ا أم ابن عباس و هو متيمم من كان متوضأ و هذا ا سألة وافق فيها البخاري الكوفي و ا مهور

"And the author (Imam Bukhari (RA)) wants to make a point here that the Tayammum is equivalent to Wudu. If the ritual purity obtained with it would have been weaker then how could have Ibn Abbas (RA), who was with Tayammum, led those in Salaah who were with Wudu. In this issue Imam Bukhari (RA) is in agreement with the Ulema of Kofa and the majority".

With what type of clay is Tayammum permissible?

There is difference of opinion amongst the jurists about this issue.

As per Imam Abu Haniefa (RA), Tayammum is permissible with all those things which are from the like of earth. The jurists say that "جنس أرض", or 'the like of earth' are those things which do not catch fire on burining. As such, Tayammum is also permissible if the hands are rubbed on stones or walls etc.

As per Imam Maalik (RA), the Tayammum is only permissible with dust and nothing else.

As per Imam Shafa'ee (RA), what has been famously quoted fro him, Tayammum is permissible fro that type of earth which has the capability of growing plantation. (Aelaa-us-Sunan, Inaam-ul-Bari)

Hadith No. 336

حدثَنا مسدد قَالَ حدثَنِى يحيى بن سعيد قَالَ حدثَنا عوف قَالَ حدثَنا أَبو رجاءٍ عن عمرانَ قَالَ كُنا فى سفَرٍ مع النبِى - صلى ا عليه وسلم - وإِنا أَسرينا ، حتى كُنا فى آخرِ الليلِ ، وقَعنا وقْعةً ولاَ وقْعةَ أَحلَى عند الْمسافرِ منها ، فَما أَيقَظَنا إِلا حر الشمسِ ، وكَانَ أَولَ منِ استيقَظَ فُلاَنٌ ثُم فُلاَنٌ ثُم فُلاَنٌ - يسميهم أَبو رجاءٍ فَنسِى عوف - ثُم عمر بن الْخطابِ الرابِع ، وكَانَ النبِى - صلى ا عليه وسلم - إِذَا نام لَم يوقَظْ حتى يكُونَ هو يستيقظُ ، لأَنا لاَ ندرِى ما يحدثُ لَه فى نومه ، فَلَما استيقَظَ عمر ، ورأَى ما أَصاب الناس ، وكَانَ رجلاً جليدا ، فَكَبر ورفَع صوته بِالتكْبِيرِ ، فَما زالَ

يكبر ويرفَع صوته بِالتكْبِ ِ حتى استيقَظَ لصوته النبِى - صلى ا عليه وسلم

- فَلَما استيقَظَ شكَوا إِلَيه الذى أَصابهم قَالَ لاَ ضير - أَو لاَ يض -

ارتحلُوا . فَارتحلَ فَسار غَير بعيد ثُم نزلَ ، فَدعا بِالْوضوءِ ، فَتوضأَ ونودى

بِالصلاَة فَصلى بِالناسِ ، فَلَما انفَتلَ من صلاَته إِذَا هو بِرجلٍ معتزِلٍ لَم يصل

مع الْقَومِ قَالَ ما منعك يا فُلاَنُ أَنْ تصلى مع الْقَومِ . قَالَ أَصابتنِى جنابةٌ

ولاَ ماءَ . قَالَ علَيك بِالصعيد ، فَإِنه يكْفيك . ثُم سار النبِى - صلى ا

عليه وسلم - فَاشتكَى إِلَيه الناس من الْعطَشِ فَنزلَ ، فَدعا فُلاَنا - كَانَ

يسميه أَبو رجاءٍ نسِيه عوف - ودعا عليا فَقَالَ اذْهبا فَابتغيا الْماءَ . فَانطَلَقَا

فَتلَقيا امرأَةً بين مزادتينِ - أَو سطيحتينِ - من ماءٍ علَى بع ٍ لَها ، فَقَالاَ لَها

أَين الْماءُ قَالَت عهدى بِالْماءِ أَمسِ هذه الساعةَ ، ونفَرنا خلُوفًا . قَالاَ لَها

انطَلقى إِذًا . قَالَت إِلَى أَين قَالاَ إِلَى رسولِ الله - صلى ا عليه وسلم - .

قَالَت الذى يقَالُ لَه الصابِئُ قَالاَ هو الذى تعنِ فَانطَلقى . فَجاءَا بِها إِلَى

النبِى - صلى ا عليه وسلم - وحدثَاه الْحديثَ قَالَ فَاستنزلُوها عن بع ِها

ودعا النبِى - صلى ا عليه وسلم - بِإِناءٍ ، فَفَرغَ فيه من أَفْواه الْمزادتينِ -

أَوِ السطيحتينِ - وأَوكَأَ أَفْواههما ، وأَطْلَق الْعزالى ، ونودى فى الناسِ اسقُوا

واستقُوا . فَسقَى من شاءَ ، واستقَى من شاءَ ، وكَانَ آخر ذَاك أَنْ أَعطَى

الذى أَصابته الْجنابةُ إِناءً من ماءٍ قَالَ اذْهب ، فَأَفْرِغْه علَيك . وهى قَائمةٌ

تنظُر إِلَى ما يفْعلُ بِمائها ، وايم الله لَقَد أُقْلع عنها ، وإِنه لَيخيلُ إِلَينا أَنها

أَشد ملأَةً منها ح ابتدأَ فيها ، فَقَالَ النبِى - صلى ا عليه وسلم -

اجمعوا لَها . فَجمعوا لَها من بينِ عجوة ودقيقَة وسوِيقَة ، حتى جمعوا لَها

طَعاما ، فَجعلُوها فى ثَوبٍ ، وحملُوها علَى بع ِها ، ووضعوا الثوب بين

يديها قَالَ لَها تعلَم ما رزِئْنا من مائك شيئًا ، ولَكن الله هو الذى أسقَانا

.فَأتت أهلَها ، وقَد احتبست عنهم قَالُوا ما حبسك يا فُلاَنةُ قَالَت الْعجب ،

لَقينِى رجلاَن فَذَهبا بِى إِلَى هذَا الذى يقَالُ لَه الصابِئُ ، فَفَعلَ كَذَا وكَذَا ،

فَوالله إِنه لَأَسحر الناسِ من بينِ هذه وهذه . وقَالَت بِإِصبعيها الْوسطَى

والسبابة ، فَرفَعتهما إِلَى السماءِ - تعنِى السماءَ والأَرض - أَو إِنه لَرسولُ الله

حقًّا ، فَكَانَ الْمسلمونَ بعد ذَلك يغ ونَ علَى من حولَها من الْمشرِك ،

ولاَ يصيبونَ الصرم الذى هى منه ، فَقَالَت يوما لقَومها ما أُرى أَن هؤلاَءِ

الْقَوم يدعونكُم عمدا ، فَهلْ لَكُم فى الإِسلاَمِ فَأَطَاعوها فَدخلُوا فى

الإِسلاَمِ .

Narrated 'Imran (RA)

Once we were traveling with the Prophet and we carried on traveling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveler in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so, then so and so and then so and so (the narrator 'Auf said that Abu Raja' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khattab. And whenever the Prophet used to sleep, nobody would wake up him till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "Allahu Akbar" and raised his voice with Takbir, and kept on saying loudly till the Prophet got up because of it. When he got up, the people informed him

about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the prayer was pronounced and he led the people in prayer. After he finished from the prayer, he saw a man sitting aloof who had not prayed with the people. He asked, "O so and so! What has prevented you from praying with us?" He replied, "I am Junub and there is no water. " The Prophet said, "Perform Tayammum with (clean) earth and that is sufficient for you."

Then the Prophet proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Auf added that Abu Raja' had named him but he had forgotten) and 'Ali, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allah's Apostle ." She said, "Do you mean the man who is called the Sabi, (with a new religion)?" They replied, "Yes, the same person. So come along." They brought her to the Prophet and narrated the whole story. He said, "Help her to dismount." The Prophet asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all wa-

tered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet gave a pot full of water to the person who was Junub and told him to pour it over his body. The woman was standing and watching all that what they were doing with her water. By Allah, when her water bags were returned these looked like as if they were more full (of water) than they had been before (Miracle of Allah's Apostle) Then the Prophet ordered us to collect something for her; so dates, flour and Sawiq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet said to her, "We have not taken your water but Allah has given water to us." She returned home late. Her relatives asked her: "O so and so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the Sabi' and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah's true Apostle."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam.

Abu 'Abdullah said: The word Saba'a means "The one who has deserted his old religion and embraced a new religion." Abul 'Ailya said, "The Sabis are a sect of people of the Scripture who recite the Book of Psalms."

Comments

Lailat-ut-Ta'rees (ليلة التعريس)

Hadhrat Imraan bin Husain says that once they were with Rasulullah (Sallallahu Alaihi Wasallam) in a journey. It so happened that they including Rasulullah (Sallallahu Alaihi Wasallam) did not wake up for Fajr Salaah and thus their Fajr Salah got delayed.

The night in which this incident took place is called "Lailat-ut-Ta'rees". *At-Tarees* means to camp somewhere during the last hours of night while travelling in order to take some rest.

It is reported in Sahih Muslim on the authority of Abu Hurairah (RA) that this incident took place while Rasulullah (Sallallahu Alaihi Wasallam) was returning from Gazwa-Khyber (the battle of Khyber).

Ibn Hajr (RA) seems to be of the opinion that such an incident has taken place more than once, most likely once in the journey of Tabuk and also during the incident of Hudaibiya.

Allaama Kashmiri (RA) believes that this incident took place only during Gazwa-Khyber. (Faidhul Baari)

There is no accountability for one who misses Salaah due to the reasons beyond ones voluntary control like sleep etc., but if someone sleeps just before the time of Salaah, knowing that he wont be able to wake up quickly afterwards, it will not be considered involuntarily.

"My eyes sleep and my Qalb does not sleep" (إن عيني تنام و لا ينام قلبي)

This is a famous Hadith according to which only

the blessed eyes of Rasulullah (Sallallahu Alaihi Wasallam) sleep and not his blessed Qalb. Here in the Hadith quoted above, a question arises why Rasulullah (Sallallahu Alaihi Wasallam) did not get up at Fajr time thereby missing his Salah? The learned scholars have given different answers to this question, viz.,

1. Rasulullah (Sallallahu Alaihi Wasallam) was sent to educate mankind, so the Ummah had to be taught what they should do in case they miss their Salaah because of sleep. It was for this purpose that sleep was imposed upon Rasulullah (Sallallahu Alaihi Wasallam) at Fajr time.
2. The Hadith says that the eyes sleep and not the Qalb. To feel the emergence of dawn is the work of eyes and not the Qalb.

لا ينام قلبه من أجل الوحي و إنه يوحى إليه النوم

"His Qalb does not sleep as regards to the Divine inspiration as he gets inspiration even during sleep".

3. Some people say that Rasulullah (Sallallahu Alaihi Wasallam) did not get up purposefully in order to teach the Ummah what they should do at such a situation.

باب إِذَا خَافَ الْجُنُبُ عَلَى نَفْسِهِ الْمَرَضَ أَوِ الْمَوْتَ أَوْ خَافَ الْعَطَشَ ، تَيَممَ .

ويذْكَر أن عمرو بن الْعاص أجنب فى لَيلَة بارِدة فَتيمم وتلاَ (ولاَ تقْتلُوا أَنفُسكُم إِن الله كَانَ بِكُم رحيما) فَذَكَر للنبِى - صلى ا عليه وسلم - فَلَم يعنف .

Chapter 7 : When (Junub) a person, on whom Gusul is obligatory, fears that if he take a bath his sickness

will increase or he will die or fears that if he uses the little water he has for the bath he will die due to thirst, then Tayammum is permissible to him.

And it is said that once Gusul became obligatory on Amr Ibn al-Aas on a very cold night and he performed Tayammum and recited the verse.

"Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!"

Then same thing was mentioned to Rasulullah (Sallallahu Alaihi Wasallam) and he did not object to it.

Purpose of Tarjamatul Baab

The purpose of establishing this chapter is obvious from the wording of the chapter. There is consenses amongst the jurists on this issue that under such circumstances Tayammum is permissible even if water is available.

<u>Hadith No. 337</u>

حدثَنا بِشر بن خالد قَالَ حدثَنا محمد - هو غُندر - عن شعبةَ عن سلَيمانَ عن أَبِى وائلٍ قَالَ قَالَ أَبو موسى لعبد الله بنِ مسعود إِذَا لَم يجِد الْماءَ لاَ يصلى . قَالَ عبد الله لَو رخصت لَهم فى هذَا ، كَانَ إِذَا وجد أَحدهم الْبرد قَالَ هكَذَا - يعنِى تيمم وصلى - قَالَ قُلْت فَأَين قَولُ عمارٍ لعمر قَالَ إِنى لَم أَر عمر قَنِع بِقَولِ عمارٍ .

Narrated Abu Wail (RA)

Abu Musa said to'Abdullah bin Mas'ud, "If one does not find water (for ablution) can he give up the prayer?" Abdullah replied, "If you give the permission to perform

Tayammum they will perform Tayammum even if water was available if one of them found it cold." Abu Musa said, "What about the statement of 'Ammar to 'Umar?" 'Abdullah replied, "Umar was not satisfied by his statement."

Hadith No. 338

حدثَنا عمر بن حفْصٍ قَالَ حدثَنا أَبِى قَالَ حدثَنا الأَعمش قَالَ سمعت شقيق بن سلَمةَ قَالَ كُنت عند عبد الله وأَبِى موسى فَقَالَ لَه أَبو موسى أَرأَيت يا أَبا عبد الرحمنِ إِذَا أَجنب فَلَم يجِد ، ماءً كَيف يصنع فَقَالَ عبد الله لاَ يصلى حتى يجِد الْماءَ . فَقَالَ أَبو موسى فَكَيف تصنع بِقَولِ عمارٍ حين قَالَ لَه النبِى - صلى الله عليه وسلم - كَانَ يكْفيك قَالَ أَلَم تر عمر لَم يقْنع بِذَلك . فَقَالَ أَبو موسى فَدعنا من قَولِ عمارٍ ، كَيف تصنع بِهذه الآية فَما درى عبد الله ما يقُولُ فَقَالَ إِنا لَو رخصنا لَهم فى هذَا لأَوشك إِذَا برد علَى أَحدهم الْماءُ أَنْ يدعه ويتيمم . فَقُلْت لشقيقٍ فَإِنما كَره عبد الله لهذَا قَالَ نعم .

Narrated Shaqiq bin Salama (RA)

I was with 'Abdullah and Abu Musa; the latter asked the former, "O Abu Abdur Rahman! What is your opinion if somebody becomes Junub and no water is available?" 'Abdullah replied, "Do not pray till water is found." Abu Musa said, "What do you say about the statement of 'Ammar (who was ordered by the Prophet to perform Tayammum). The Prophet said to him: "Perform Tayammum and that would be sufficient." 'Abdullah replied, "Don't you see that 'Umar was not satisfied by 'Ammar's statement?" Abu- Musa said, "All right, leave 'Ammalr's statement, but what will you say about this verse (of Ta-

yammum)?" 'Abdullah kept quiet and then said, "If we allowed it, then they would probably perform Tayammum even if water was available, if one of them found it (water) cold." The narrator added, "I said to Shaqrq, "Then did 'Abdullah dislike to perform Tayammum because of this?" He replied, "Yes."

Comments

Imam Bukhari (RA) has quoted here a discussion which took place between Abu Musa Asha'ri and Abdullah bin Mas'ood. Abu Musa Asha'ri was saying that Tayammumcan be performed for 'Janaabat' where as Abdullah bin Masood was saying no to it. Abu Musa Ash'ari referred to the incident of Hadhrat Umar (RA) and Hadhrat Ammar bin Yasir, already quoted in which Ammar bin Yasir had dusted his body by turning sides on the ground to perform Tayammum for Janaabat and Rasulullah (Sallallahu Alaihi Wasallam) had told him that he could have done Tayammum for that. Abdullah bin Masood replied that Hadhrat Umar (RA) was not satisfied with the answer of Ammar.

It is mentioned in narrations that Abdullah bin Masood had changed his opinion in this issue and had accepted that Tayammum could be done for Janaabat. (Inaam-ul-Baari)

بِاب التَيممُ ضَرْبَةٌ .

Chapter 8 : Striking hands on earth in Tayammum once only.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says:

غرضه إثبات ما يقول بعض العلماء خلافا للجمهور (شرح تراجم)

"His purpose is to prove what some Ulema say (i.e., strking hands once only) as against the majority (who believe that hands should be struck twice on earth for Tayammum)".

Imam Ahmad bin Hambal (RA) also favours striking hands once only. Imam Abu Haniefa (RA), Imam Maalik (RA), Imam Shafa'ee (RA) and Imam Sufiyan Thouri (RA) are in favour of striking of hands twice on the earth for Tayammu.

<u>Hadith No. 339</u>

حدثَنا محمد بن سلاَمٍ قَالَ أخبرنا أبو معاوِيةَ عنِ الأَعمشِ عن شقيقٍ قَالَ كُنت جالسا مع عبد الله وأبِى موسى الأَشعرِى فَقَالَ له أبو موسى لَو أن رجلاً أجنب ، فَلَم يجِد الْماءَ شهرا ، أما كَانَ يتيمم ويصلى فَكَيف تصنعونَ بِهذه الآية فى سورة الْمائدة (فَلَم تجِدوا ماءً فَتيمموا صعيدا طَيبا) فَقَالَ عبد الله لَو رخص لَهم فى هذَا لَأوشكُوا إِذَا برد علَيهم الْماءُ أَنْ يتيمموا الصعيد . قُلْت وإِنما كَرِهتم هذَا لذَا قَالَ نعم . فَقَالَ أبو موسى أَلَم تسمع قَولَ عمارٍ لعمر بعثَنِى رسولُ الله - صلى ا عليه وسلم - فى حاجة فَأَجنبت ، فَلَم أَجِد الْماءَ ، فَتمرغْت فى الصعيد كَما تمرغُ الدابةُ ، فَذَكَرت ذَلك للنبِى - صلى ا عليه وسلم - فَقَالَ إنما كَانَ يكْفيك أَنْ تصنع هكَذَا . فَضرب بِكَفه ضربةً علَى الأَرضِ ثُم نفَضها ، ثُم مسح بِها ظَهر كَفه بِشماله ، أو ظَهر شماله بِكَفه ، ثُم مسح بِهما وجهه فَقَالَ عبد الله أَفَلَم تر عمر لَم يقْنع بِقَولِ عمارٍ وزاد يعلَى عنِ الأَعمشِ عن شقيقٍ كُنت مع عبد الله وأَبِى موسى فَقَالَ أبو موسى أَلَم تسمع قَولَ عمارٍ لعمر إِن رسولَ الله -

صلى ا   عليه وسلم - بعثَنِى أنا وأنت فَأجنبت فَتمعكْت بِالصعيد ، فَأتينا
رسولَ الله - صلى ا   عليه وسلم - فَأخبرناه فَقَالَ إنما كَانَ يكْفيك
هكَذَا . ومسح وجهه وكَفيه واحدةً .

Narrated Al-A'mash (RA)

Shaqiq said, "While I was sitting with 'Abdullah and Abu Musa Al-Ash-'ari, the latter asked the former, 'If a person becomes Junub and does not find water for one month, can he perform Tayammum and offer his prayer?' (He replied in the negative). Abu Musa said, 'What do you say about this verse from Surat "Al-Ma'ida": When you do not find water then perform Tayammum with clean earth? 'Abdullah replied, 'If we allowed it then they would probably perform Tayammum with clean earth even if water were available but cold.' I said to Shaqiq, 'You then disliked to perform Tayammum because of this?' Shaqiq said,'Yes.' (Shaqiq added), "Abu Musa said, 'Haven't you heard the statement of 'Ammar to 'Umar? He said: I was sent out by Allah's Apostle for some job and I became Junub and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet of that he said, 'Like this would have been sufficient.' The Prophet (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.' So 'Abdullah said to Abu- Musa, 'Don't you know that 'Umar was not satisfied with 'Ammar's statement?' "

Narrated Shaqiq: While I was with 'Abdullah and Abu

Musa, the latter said to the former, "Haven't you heard the statement of 'Ammar to 'Umar? He said, "Allah's Apostle sent you and me out and I became Junub and rolled myself in the dust (clean earth) (for Tayammum). When we came to Allah's Apostle I told him about it and he said, 'This would have been sufficient,' passing his hands over his face and the backs of his hands once only.' "

باب

Chapter 9 : (Without Tarjamatul Baab).

Hadith No. 340

حدثَنا عبدانُ قَالَ أخبرنا عبد الله قَالَ أخبرنا عوف عن أَبِى رجاءٍ قَالَ حدثَنا عمرانُ بن حصينٍ الْخزاعى أن رسولَ الله - صلى ا عليه وسلم - رأى رجلاً معتزِلاً لَم يصل فى الْقَومِ فَقَالَ يا فُلاَنُ ما منعك أَنْ تصلى فى الْقَومِ فَقَالَ يا رسولَ الله ، أُصابتنِى جنابةٌ ولاَ ماءَ . قَالَ علَيك بِالصعيد فَإِنه يكْفيك .

Narrated 'Imran bin Husain Al-Khuza'i (RA)

Allah's Apostle saw a person sitting aloof and not praying with the people. He asked him, "O so and so! What prevented you from offering the prayer with the people?" He replied, "O Allah's Apostle! I am Junub and there is no water." The Prophet said, "Perform Tayammum with clean earth and that will be sufficient for you."

Comments

Shah Waliullah Delhvi (RA) says that in many

copies of Sahih Bukhari (RA), the word 'Baab' is not there before this Hadith, so in that event this Hadith will be part of previous chapter.

Hafiz Ibn Hajr Asqalaani (RA) says that Imam Bukhari gets such narration at the end of book which refers to its completion and in this narration the word فإنه يكفيك (and that is sufficient for you) points towards it.

Alhamdu Lillah—By the Grace of Allah Subhaanahu Wa Ta'ala, the second volume of Ra'fatul Baari got completed today on 2 Jumaadul Awwal 1428 Hijra, 19th of May 2007.

May Allah Ta'ala accept it with His great mercy and benevolence and forgive my mistakes and shortcomings and also grant me Tawfeeq for completing the commentary of entire Bukhari Shareef.

About the author

Born on 13th of Feb. 1956 in Srinagar, Kashmir, Dr. Rafiq Ahmad, completed his MBBS degree from Govt. Medical College, Srinagar, Kashmir in1979 and then got the Master of Surgery degree in the field of E.N.T. from the same institution in 1983 and is presently working as professor of E.N.T. Deptt. in the same institution. He is a leading E.N.T. & Head & Neck Surgeon and has presented his research work at many national and international conferences. He got his religious and spiritual training from Hadhrat Mawlana Maseeh-Ullah Khan Sahib Jalalaabaadi (RA), the famous Khalifa of Hadhrat Mawlana Ashraf Ali Thanvi (RA). Under the great influence and guidance of Hadhrat Maseeh-Ullah Khan Sahib (RA), he founded an Islamic Institution in his home place, Soura, Srinagar by the name of "Darul Uloom Ilaahiyah—An Institute of Islamic Research and Education", and started learning and then teaching Islamic subjects there. He has authored many books viz.,

1. Introduction to al-Hadith.
2. Introduction to al-Qur'an.
3. The Instrument for Understanding Qur'an.
4. Aijazul Qur'an.
5. Tafseer Surah Fatihah.
6. Furu-ul-Iman (translation only).
7. The Need for Divine Guidance.

These books are available at major book centers across the globe including USA, UK, S.Africa, India etc., and also on the website of Darul Uloom Ilaahiyah viz., **www.islaminkashmir.org.**

About the book

Ra'fatul Bari is the Sharah of Sahih al-Bukhari in English. It is first of its kind in English language and has been widely appreciated around the world. So far, only the translations with brief footnotes of Sahah al-Bukhari were available.

In this book, the author has described the relevant details about Ahaadith in a comprehensive but concise manner without going into lengthy discussions. The author has taken the references from the authentic sources like Fathul Bari, Umdatul Qari etc. The juristic views are also mentioned briefly. So far, two volumes of the book have been published comprising—Introduction of al-Hadith, The Books of Revelation, Faith, Knowledge, Ablution, Obligatory Ablution, Menstruation and Tayammum. The work on other volumes is on and will follow soon Insha-Allah.

رأفة الباري رأفة الباري رأفة الباري رأفة الباري رأفة الباري

Ra'fatul Bari

(Sharah Sahih Al-Bukhari)

رأفة الباري

شرح

صحيح البخاري

Vol-III

Dr. Rafiq Ahmad

بسم الله الرحمن الرحيم

Preface to Third Volume

Praise belongs to Allah, the Lord of all the worlds, the All-Merciful, the Very Merciful, the Master of the Day of Requital. All praise is to Allah Who has guided us to this (i.e., Jannah). We would not have been able to find the way, had Allah not guided us. Glorious is the One in Whose Hand is the Kingdom (of the whole universe), and He is powerful over every thing, the One Who created death and life, so that He may test you as to which of you is better in his deeds. He is Allah, the Mighty, the All-Knowing, the One Who forgives sins and accepts repentance, the One Who is severe in punishment, the One Who is the source of all power. There is no god but He. He is the One Who has sent His Messenger with Guidance and the religion of truth, so that He makes it prevail over all religions. Praise belongs to Allah Who has sent down the Book (i.e., Qur'an) to His servant, and allowed no crookedness in it.

It is sheer grace of Allah that the first two volumes of Ra'fatul Baari received high praise and appre-

ciation from far and wide with persistent insistence, encouragement and blessings for completion of the project.

Again, with absolute reliance on Allah, the work on third volume was started and accomplished by the grace of Allah. I hope readers will find it useful and will as usual pray to Allah for its acceptance and completion of the project.

I am, as usual, highly thankful to dear Sameem Husain without whose hard work in compiling, computerizing and proofreading this book. It would not have been possible. May Allah reward him with best rewards.

Prof. (Dr.) Rafiq Ahmad,
Head & Neck Surgeon,
ENT Department.
Govt. Medical College, Srinagar,
Kashmir, India.
e-mail :-drrafiqahmad@rediffmail.com

Director:
Institute of Islâmic Research,
Dârul Uloom Ilâhiyah.
Soura, Srinagar,
Kashmir. India.

كتاب الصلاة

The Book of Salaah (prayer)

4.

بسم الله الرحمن الرحيم

كتاب الصلاة

The Book of Salaah (prayer)

The Salaah is amongst the fundamentals of Islamic worship. The Tahaarah—the ritual cleanliness through Wudu, Gusul or Tayammum is an essential prerequisite for Salaah and that is why Imam Bukhari first discussed the chapters related to Tahaarah and now will be discussing the chapters related to Salaah—the main objective in worship.

The word Salaah literally means ‘Dua’. It is defined as:

ألصلاة   اللغة الغالبة الدعاء

“Salaah often means Dua literally”

In Islamic Shariah, the word Salaah is used for a specified type of worship which begins with Takbeer-i-Tahreemah and ends with Salaam. Since it mostly consists of Dua, it is called Salaah.

بَاب كَيْفَ فُرِضَتِ الصلاَةُ فِى الإِسْرَاءِ

وَقَالَ ابْنُ عَبَّاسٍ حَدَّثَنِى أَبُو سُفْيَانَ فِى حَدِيثِ هِرَقْلَ فَقَالَ يَأْمُرُنَا يَعْنِى النبِى صلى
الله عليه وسلم بِالصلاَةِ وَالصدْقِ وَالْعَفَافِ.

Chapter 1 : How Salaah was made obligatory on the night of Me’raj (miraculous journey of the Prophet (Sallallahu Alaihi Wasallam))

And Ibn Abbas said, “Abu Sufiyaan, when telling the narration of Heraclius mentioned: The Prophet (Sallallahu Alaihi Wasallam) ordered us to offer our prayers and to be true and chaste”.

Purpose of Tarjamatul Baab

By establishing this title for the chapter under discussion, the purpose of Imam Bukhari seems to be multidimensional. The most important thing which he wants to point at is that all the commandments regarding all types of Ibaadah (worship) except Salaah were given to Rasulullah (Sallallahu Alaihi Wasallam) while being physically on the face of earth; and Salaah is the only Ibaadah, the commandment of which was given as a gift to Rasulullah (Sallallahu Alaihi Wasallam) in the heavens where he was taken during his visit famously known as Me’raj. Rasulullah (Sallallahu Alaihi Wasallam) was invited as a guest by Allah to the heavens and here at this point one has to first imagine who the Host was, who the guest was and what the venue of invitation was then only one can appreciate the significance of the gift bestowed by such a Host to such a guest at such an elevated place. This gift was five times obligatory Salaah. When Rasulullah (Sallallahu Alaihi Wasallam) went to Me’raj, he did not forget his people even at such an ele-

vation and got a gift for them from Allah—the gift of Salaah also called as 'Me'raj-ul-Mu'mineen'. Here, in this chapter, Imam Bukhari tells us that the Salaah was decreed upon the Ummah during the Me'raj of Rasulullah (Sallallahu Alaihi Wasallam). By mentioning the Hadith of Heraclius quoted by Ibn Abbas from Abu Sufiyaan, Imam Bukhari wants to say that the Salaah was decreed upon the Ummah before Hijrah (migration to Madinah). Allaama Ibn Hajr is also of the same opinion.

What about Salaah before Me'raj?

Five time Salaah was decreed upon the Ummah during the ascent of Rasulullah (Sallallahu Alaihi Wasallam) to the heavens— what is called Me'raj. The learned scholars have debated the issue regarding the nature of Salaah offered by Rasulullah (Sallallahu Alaihi Wasallam) and Sahaaba before Me'raj. On the basis of various narrations it is believed that before Me'raj, Salaah was offered two times viz., Fajr and Isha as per the Qur'anic verse:

وَاذْكُرْ رَبكَ كَثِيرًا وَسَبحْ بِالْعَشِي وَالْإِبْكَارِ

Remember your Lord much; and proclaim His purity in the evening and the morning (3:41)

But the learned scholars differ in their opinion whether Salaah at these two times i.e., morning and evening was Fardh (obligatory) or Nafl (optional). Imam Shaafa'ee is of the opinion that Tahajjud Salaah was obligatory right from the very early days of Islam, as per the Qur'anic verse of Surah al-Muzzammil, viz.,

يَا أَيهَا الْمُزملُ () قُمِ اللَّيْلَ إِلا قَلِيلًا () نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا ()

O you, wrapped up in clothes, stand at night (for prayer) except a little, half of it, or make it a little less. (73:1-3)

Surah al-Muzzammil was revealed during the early days of Islam. The majority of the learned scholars believe that Tahajjud was Fardh (obligatory) on Rasulullah (Sallallahu Alaihi Wasallam) alone and not on the entire Ummah.

قال ابن عباس كان قيام الليل فريضة على النـ صلى ا عليه وسلم و على الأنبياء

(قرط ——إنعام الباري)

"Ibn Abbas said that Tahajjud was obligatory on Rasulullah (Sallallahu Alaihi Wasallam) and the earlier prophets".

Hadith No. 341

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدثَنَا اللَّيْثُ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ عَنْ أَنسِ بْنِ مَالِكٍ قَالَ كَانَ أَبُو ذَر يُحَدثُ أَن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ فُرِجَ عَنْ سَقْفِ بَيْتِى وَأَنَا بِمَكةَ ، فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِى ، ثُم غَسَلَهُ بِمَاءِ زَمْزَمَ ، ثُم جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا ، فَأَفْرَغَهُ فِى صَدْرِى ثُم أَطْبَقَهُ ، ثُم أَخَذَ بِيَدِى فَعَرَجَ بِى إِلَى السمَاءِ الدنْيَا ، فَلَما جِئْتُ إِلَى السمَاءِ الدنْيَا قَالَ جِبْرِيلُ لِخَازِنِ السمَاءِ افْتَحْ . قَالَ مَنْ هَذَا قَالَ هَذَا جِبْرِيلُ . قَالَ هَلْ مَعَكَ أَحَدٌ قَالَ نَعَمْ مَعِى مُحَمدٌ صلى ا عليه وسلم . فَقَالَ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ . فَلَما فَتحَ عَلَوْنَا السمَاءَ الدنْيَا ، فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوِدَةٌ وَعَلَى يَسَارِهِ أَسْوِدَةٌ ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ ، وَإِذَا نَظَرَ قِبَلَ يَسَارِهِ بَكَى ، فَقَالَ مَرْحَبًا بِالنبِى الصالِحِ وَالابْنِ الصالِحِ . قُلْتُ لِجِبْرِيلَ مَنْ هَذَا قَالَ هَذَا آدَمُ . وَهَذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وَشِمَالِهِ نَسَمُ بَنِيهِ ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنةِ ، وَالأَسْوِدَةُ التِى عَنْ شِمَالِهِ أَهْلُ النارِ ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى ، حَتى عَرَجَ بِى إِلَى السمَاءِ

الثانِيَةِ فَقَالَ لِخَازِنِهَا افْتَحْ . فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الأَولُ فَفَتَحَ قَالَ أَنسٌ فَذَكَرَ أَنهُ وَجَدَ فِى السمَوَاتِ آدَمَ وَإِدْرِيسَ وَمُوسَى وَعِيسَى وَإِبْرَاهِيمَ صَلَوَاتُ اللهِ عَلَيْهِمْ وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ ، غَيْرَ أَنهُ ذَكَرَ أَنهُ وَجَدَ آدَمَ فِى السمَاءِ الدنْيَا ، وَإِبْرَاهِيمَ فِى السمَاءِ السادِسَةِ . قَالَ أَنسٌ فَلَما مَر جِبْرِيلُ بِالنبِى صلى ا عليه وسلم بِإِدْرِيسَ قَالَ مَرْحَبًا بِالنبِى الصالِحِ وَالأَخِ الصالِحِ . فَقُلْتُ مَنْ هَذَا قَالَ هَذَا إِدْرِيسُ . ثُم مَرَرْتُ بِمُوسَى فَقَالَ مَرْحَبًا بِالنبِى الصالِحِ وَالأَخِ الصالِحِ . قُلْتُ مَنْ هَذَا قَالَ هَذَا مُوسَى . ثُم مَرَرْتُ بِعِيسَى فَقَالَ مَرْحَبًا بِالأَخِ الصالِحِ وَالنبِى الصالِحِ . قُلْتُ مَنْ هَذَا قَالَ هَذَا عِيسَى . ثُم مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ مَرْحَبًا بِالنبِى الصالِحِ وَالاِبْنِ الصالِحِ . قُلْتُ مَنْ هَذَا قَالَ هَذَا إِبْرَاهِيمُ صلى ا عليه وسلم قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِى ابْنُ حَزْمٍ أَن ابْنَ عَباسٍ وَأَبَا حَبةَ الأَنْصَارِى كَانَا يَقُولاَنِ قَالَ النبِى صلى ا عليه وسلم ثُم عُرِجَ بِى حَتى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلاَمِ قَالَ ابْنُ حَزْمٍ وَأَنسُ بْنُ مَالِكٍ قَالَ النبِى صلى ا عليه وسلم فَفَرَضَ اللهُ عَلَى أُمتِى خَمْسِينَ صَلاَةً ، فَرَجَعْتُ بِذَلِكَ حَتى مَرَرْتُ عَلَى مُوسَى فَقَالَ مَا فَرَضَ اللهُ لَكَ عَلَى أُمتِكَ قُلْتُ فَرَضَ خَمْسِينَ صَلاَةً . قَالَ فَارْجِعْ إِلَى رَبكَ ، فَإِن أُمتَكَ لاَ تُطِيقُ ذَلِكَ . فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا ، فَرَجَعْتُ إِلَى مُوسَى قُلْتُ وَضَعَ شَطْرَهَا . فَقَالَ رَاجِعْ رَبكَ ، فَإِن أُمتَكَ لاَ تُطِيقُ ، فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا ، فَرَجَعْتُ إِلَيْهِ فَقَالَ ارْجِعْ إِلَى رَبكَ ، فَإِن أُمتَكَ لاَ تُطِيقُ ذَلِكَ ، فَرَاجَعْتُهُ . فَقَالَ هِىَ خَمْسٌ وَهْىَ خَمْسُونَ ، لاَ يُبَدلُ الْقَوْلُ لَدَى . فَرَجَعْتُ إِلَى مُوسَى فَقَالَ رَاجِعْ رَبكَ . فَقُلْتُ اسْتَحْيَيْتُ مِنْ رَبى . ثُم انْطَلَقَ بِى حَتى انْتَهَى بِى إِلَى سِدْرَةِ الْمُنْتَهَى ، وَغَشِيَهَا أَلْوَانٌ لاَ أَدْرِى مَا هِىَ ، ثُم أُدْخِلْتُ الْجَنةَ ، فَإِذَا فِيهَا حَبَايِلُ اللؤْلُؤِ ، وَإِذَا تُرَابُهَا الْمِسْكُ

Narrated Abu Dhar

Allah's Apostle said, "While I was at Makkah the roof of

my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad (Sallallahu Alaihi Wasallam) is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' so the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet passed by Idris,

the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet asked, 'Who is he?' Gabriel replied, 'He is Idris." The Prophet added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus.

Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Maalik said: The Prophet said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we " reached

Sidrat-il-Muntaha (Lote tree of the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk."

Comments

What is Isra and Me'raj?

The majority of the learned scholars hold the opinion that the journey of Rasulullah (Sallallahu Alaihi Wasallam) from Masjid-i-Haraam to Masjid-i-Aqsa during that particular night is called Isra, and from Masjid-i-Aqsa to the heavens is called Me'raj. It seems that Imam Bukhari does not agree with this view and as per him the whole journey i.e., from Masjid-i-Haraam to Masjid-i-Aqsa and then to the heavens is called Isra as he says "how Salaah was made obligatory during Isra", comments Allaama Ibn Hajr.

What is Shaq-i-Sadr (the opening of the chest)?

According to Allaama Ibn Hajr Asqalaani the incident of Shaq-i-Sadr of Rasulullah (Sallallahu Alaihi Wasallam) took place four times, the first time it was during the childhood of Rasulullah (Sallallahu Alaihi Wasallam) at the age of 4 years when he was staying with his maid Haleema. It so happened that once while he was playing with some children outside the house of mother Haleema, two angels Jibra'eel and Mikaa'eel came and took Rasulullah (Sallallahu Alaihi Wasallam) a little away and made him to lie down on the earth and opened his chest after incising it. They took out some clot like thing from his blessed heart and told him that it was the share of devil which they have removed and by

doing so he was made fully safe from the effects of the Shaitaan.

Second Shaq-i-Sadr of Rasulullah (Sallallahu Alaihi Wasallam) took place when he reached the age of adolescence in order to keep him safe from the evil instincts which usually crop up at this age.

The third Shaq-i-Sadr took place at the age of forty years when Jibra'eel (AS) came to him in cave Hira with the Divine inspiration and prophethood was formally bestowed upon him. This Shaq-i-Sadr was obviously to prepare him for the heavy burden of Divine inspiration.

The fourth and the last Sahq-i-Sadr took place at the time of Me'raj described in the Hadith under discussion.

Was Me'raj a physical or spiritual experience?

There is a consensus amongst the learned scholars of Ahle Sunnah wal Jama'at that Rasulullah (Sallallahu Alaihi Wasallam) was taken for Me'raj both physically as well as spiritually. Some research scholars like Allaama Anwar Shah Kashmiri believe that the incident of Me'raj took place twice with Rasulullah (Sallallahu Alaihi Wasallam), once during a dream and the second time while awake.

Brief description of the incident of Me'raj

There is a difference of opinion amongst the learned scholars about the timing of Me'raj. There are about ten different opinions about it. Some say it took place 1 year before Hijra (migration to Madinah from Makkah), some say 3 years before Hijra while some oth-

ers say only 6 months before Hijra etc. Allaama Anwar Shah Kashmirs is of the opinion that it took place 1 year before Hijra i.e., 12th year of the prophethood. It so happened that Rasulullah (Sallallahu Alaihi Wasallam) was sleeping in the house of Umm-i-Haani bint Abi Taalib after Isha Salaah. Umm-i-Haani bint Abi Taalib was the cousin sister of Rasulullah (Sallallahu Alaihi Wasallam) that is why he called her house as his own. Jibra'eel (AS) came along with a group of angels and they did not enter the house through the main door but descended through the roof to give an indication that some unusual things are going to take place. They took him to Masjid-i -Haraam and there they opened his chest and washed his blessed heart with the water of Zam-Zam and then put it back at its own position. Then Rasulullah (Sallallahu Alaihi Wasallam) rode the Buraaq (resembling a horse but smaller than it and a little bigger than a mule) and was taken to Baitul Maqdis (in Jerusalem) from Baitul Haraam. Here Rasulullah (Sallallahu Alaihi Wasallam) descended from the Buraaq and Jibra'eel (AS) tied it to an anchor outside the gate of Baitul Maqdis. Rasulullah (Sallallahu Alaihi Wasallam) entered the mosque where all the prophets and the angels were waiting standing in rows (just like in Salaah). Jibra'eel asked Rasulullah (Sallallahu Alaihi Wasallam) to lead the Salaah of all those present (Zarqaani, Nasrul Baari). Then a ladder (Me'raj) was brought which as per Zarqaani was lowered down from Jannatul Firdous (Ibn S'ad) with the help of which Rasulullah (Sallallahu Alaihi Wasallam) and Jibra'eel (AS) ascended to the heavens where the door of the first sky was thrown open. According to this view the Buraaq was left at Baitul Maqdis and the

Me'raj took place with the help of a ladder (Nasrul Baari). On the first sky, Rasulullah (Sallallahu Alaihi Wasallam) met Adam (AS) and on the second he met Isa (AS) along with his cousin Yahya (AS); then he met Yousuf (AS) on the third sky, Idrees (AS) on the fourth, Haroon (AS) on the fifth, Musa (AS) on the 6th and Ibraahim (AS) on the 7th sky. After this, Rasulullah (Sallallahu Alaihi Wasallam) entered Baitul Ma'moor—the Qibla of angels which is being circumambulate daily by a group of seventy thousand and replaced by new group every day until the day of Qiyaamah. This Baitul Ma'moor is on the 7th sky under the Throne (Arsh) and straight up and above Khana Ka'ba. It is of same status in the skies as is Ka'ba on the earth. From this point, Jibra'eel (AS) took Rasulullah (Sallallahu Alaihi Wasallam) to Sidratul Muntahaa (a tree engulfed by divine Nur and surrounded by angels on all sides). It is the final station for those who ascend or descend. It is the abode of Jibra'eel; the Kiraaman Kaatibeen ascend only upto this point and not beyond it. At this point Rasulullah (Sallallahu Alaihi Wasallam) saw Jibra'eel in his original appearance with six hundred wings. It was here that Rasulullah (Sallallahu Alaihi Wasallam) entered into the Jannat where he saw that the domes were built of pearls and the clay was of musk; the reference made by Allah in this verse:

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى () عِنْدَ سِدْرَةِ الْمُنْتَهَى () عِنْدَهَا جَنَّةُ الْمَأْوَى () إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ()

Indeed he saw him another time by Sidrat-ul-Muntahaa (the lote-tree in the upper realm), near which there is Jannat-ul-Ma'waa (the Paradise of Abode), when the

lote-tree was covered by that which covered it. (53:13-16)

This verse indicates that Jannat is near Sidratul Muntahaa and here Rasulullah (Sallallahu Alaihi Wasallam) saw the (حوض كوثر Hawdh-i-Kawthar) which Allah has promised to bestow him with. (Zarqaani)

The four streams which are mentioned in the Qur'an also flow from the roots of Sidratul Muntahaa.

فِيهَا أَنهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيرْ طَعْمُهُ وَأَنهَارٌ مِنْ خَمْرٍ لَذةٍ لِلشارِبِينَ وَأَنهَارٌ مِنْ عَسَلٍ مُصَفى

In it there are rivers of water, never spoiling, and rivers of milk the taste of which would not go bad, and rivers of wine, delicious to the drinkers, and rivers of honey, fully purified. (47:15)

Rasulullah (Sallallahu Alaihi Wasallam) saw all these four rivers at this point. After this, he was shown the hellfire where he witnessed the wrath of Allah. Then Rafraf was brought before him and Jibra'eel (AS) asked him to mount on it and move on with the angel who had brought it. Here Rasulullah (Sallallahu Alaihi Wasallam) asked Jibra'eel to accompany him to which he refused by saying, "If I take a single step ahead, I will burn down; and for each of us there is a defined destination; and Allah Ta'ala has invited you to show you His signs" (Zarqaani). Here Rasulullah (Sallallahu Alaihi Wasallam) left Jibra'eel behind and moved forward on Rafraf along with the angel who had brought Rafraf. After travelling some distance, he reached to a higher place where he heard the sound of the pens writing Divine commandments and destinies. Rasulullah (Sallallahu Alaihi Wasallam) says that he saw a shinning cloud sur-

rounded him and here the angel who was accompanying him left behind. After certain distance, the sounds of the angels which he was listening to, ceased to reach his ears and he reached close to the throne of the nearness of Allah .

The Qur'an says:

ثُم دَنَا فَتَدَلى () فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنى () فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ()

"Then he drew near, and came down, so as he was at a distance like that of two bows (joined together), rather even nearer. Thus He (Allah) revealed to His slave what He revealed". (53:7-9)

Rasulullah (Sallallahu Alaihi Wasallam) says, "at the stage of 'Dhana' and 'Tadalla', Allah talked and decreed Salaah on me 50 times a day. When I returned after meeting Allah I was sent back by Musa (AS) with the request of reduction in the number of Salaah, which was accepted by Allah ". As such the total count of Me'raj reached to ten. Seven to each sky, eighth to Sidratul Muntahaa—where Rasulullah (Sallallahu Alaihi Wasallam) was bestowed with the meeting and conversation with Allah . Then Rasulullah (Sallallahu Alaihi Wasallam) returned to Baitul Maqdis on Buraaq and from where he returned to Makkah before morning and offered Fajr Salaah there. After this, Rasulullah (Sallallahu Alaihi Wasallam) announced all this to the people of Makkah which was believed by some and refuted by others. *(Nasrul Baari)*

At the gate of the first sky

Scientists are yet to prove the nature of sky. They do confess that the major part of the universe is yet un-

explored. Every now and then new galaxies and constellations and explored. In our solar system itself some planets are excluded from its definition while some others are being included. So on the possession of such a little knowledge of the universe it will be too simplistic to believe that there are no skies. Not having the substantial proof of something does not prove that such a thing does not exist. Scientific facts are relative truths. It is well said. "What was truth yesterday, if not true today, was never a truth". On the other hand, the truths revealed to a truthful prophet through divine inspiration are absolute in nature.

In this Hadith it is said that Rasulullah (Sallallahu Alaihi Wasallam) was taken by Jibra'eel (AS) to the first sky where its gate was found closed and the angel posted as its gatekeeper asked for introduction. Jibra'eel (AS) introduced himself as well as Sayyiduna Muhammad (Sallallahu Alaihi Wasallam). The angel again asked if Rasulullah (Sallallahu Alaihi Wasallam) was invited? Jibra'eel (AS) replied in affirmation.

The learned scholars have given different reasons regarding the angel questioning Jibra'eel, viz., It is said that skies were specially decorated that night to show the angels the elevated status of Rasulullah (Sallallahu Alaihi Wasallam); they were informed about the ascent of Rasulullah (Sallallahu Alaihi Wasallam) to the heavens but not its exact timing; the angel at the gate was not knowing when and from which gate Jibra'eel (AS) had descended.

Meeting with Adam (AS)

Rasulullah (Sallallahu Alaihi Wasallam) met Say-

yiduna Adam (AS), the father of mankind, on the first sky. He saw Adam (AS) smiling on looking to his right and weeping on looking to his left. On his right he looked at the souls of those people destined for Jannat and on his left he looked at those destined for Jahannum. Here the question arises how the souls of those people destined for Jahannum were able to reach the first sky when it is known that the doors of skies are closed down for such souls. It is said that either this scenario was specially arranged for that particular occasion or these were the souls of those people who were yet to come to this world.

Salaah made obligatory—5 equal to 50

After meeting different prophets in different skies (total seven in number), Rasulullah further ascended till he reached a high but plain place where he heard the sounds of the writing pens which were penning down the divine commandments. Here Allah gave His honoured guest a special gift for his Ummah and that gift was that of 50 times Salaah a day. Rasulullah (Sallallahu Alaihi Wasallam) was elevated to such a high stature and Allah's nearness which no creation can even dream of. At this highest point he did not forget his Ummah and got from there the gift from Allah which is also called Me'raj. Rasulullah (Sallallahu Alaihi Wasallam) said:

ألصلاة معراج ا ؤمنـ

"Salaah is the Me'raj of believers"

If a bondsman wants to find nearness of Allah and converse with Him, he should offer Salaah which is

Me'raj for him.

Rasulullah (Sallallahu Alaihi Wasallam) accepted this gift gladly and returned. On his way back, he met Musa (AS) who asked him if Allah had given him any gift for his Ummah. Rasulullah (Sallallahu Alaihi Wasallam) informed him about the gift of Salaah 50 times a day. On this, Musa (AS) told Rasulullah (Sallallahu Alaihi Wasallam) to go back to Allah and request Him for concession as his Ummah would not be able to bear the load of Salaah 50 times a day. Rasulullah (Sallallahu Alaihi Wasallam) returned to Allah and requested Him for the concession which was granted. In this particular Hadith under discussion, the number of Salaah was reduced. In view of other Ahaadith, the learned scholars of Hadith say that this reduction was made by a fraction of five i.e., on each occasion five Salaahs were lessened. Every time Rasulullah (Sallallahu Alaihi Wasallam) passed by Sayyiduna Musa (AS), he suggested him to go back to Allah for further concession, which was agreed to by Rasulullah (Sallallahu Alaihi Wasallam). Finally, when Rasulullah (Sallallahu Alaihi Wasallam) went to Allah for further concession, Allah said that these are five Salaahs equal to fifty and that the affairs remain unchanged before Him. As Allah says:

مَا يُبدلُ الْقَوْلُ لَدَي

The Word is not changed with Me. (50.29)

This time also when Rasulullah (Sallallahu Alaihi Wasallam) passed by Musa (AS) he asked him the same question, Rasulullah (Sallallahu Alaihi Wasallam) told him that the number of Salaahs remaining obligatory on him and his Ummah were now five. Sayyiduna Musa

(AS) again asked Rasulullah (Sallallahu Alaihi Wasallam) to return to Allah for further concession. At this juncture, Rasulullah (Sallallahu Alaihi Wasallam) refused to return saying that he felt shy to ask further for concession. Finally, five time Salaah remained obligatory on this Ummah and it is the great mercy of Allah to bestow the reward equal to fifty Salaahs for offering only five. The learned scholars say that it is this compounded Thawaab that is referred to by Allah in His statement:

مَا يُبدلُ الْقَوْلُ لَدَي

The Word is not changed with Me. (50.29)

The learned scholars are also of the opinion that probably Rasulullah (Sallallahu Alaihi Wasallam) got the impression that Allah wants to keep 5 time Salaah obligatory by saying the above quoted statement because of the reason that this statement was not mentioned until the number reached to 5. Since 50 is ten multiple of five, so it means that each Salaah will be rewarded tenfold.

Musa (AS) thought about the concession, why not Rasulullah (Sallallahu Alaihi Wasallam)?

It is a frequently discussed issue amongst the learned scholars why is it that Sayyiduna Musa (AS) thought about the concession and Rasulullah (Sallallahu Alaihi Wasallam) didn't. Some scholars say that he was so much engrossed in the splendor and nearness of Allah that he could not think of anything else. Secondly he was at the highest point of 'Abdiyah' (bondsmanship) and gladly and quietly accepted the gift which was given

to him by the most beloved one. Since Sayyiduna Musa (AS) was not at such a stage, so he could think of these things. Here another question arises and that is why did Rasulullah (Sallallahu Alaihi Wasallam) again and again return to Allah on the suggestion of Sayyiduna Musa (AS). The answer to this question is simple, Rasulullah (Sallallahu Alaihi Wasallam) was getting further chances to enjoy the conversation and nearness of Allah. Again, why did Rasulullah (Sallallahu Alaihi Wasallam) not go again when Sayyiduna Musa (Sallallahu Alaihi Wasallam) told him that even 5 time Salaah was too much for his Ummah? The answer as already stated is that Rasulullah (Sallallahu Alaihi Wasallam) had understood that this is the final number which Allah wants to persist on. Secondly, this Ummah was to surpass earlier Ummats, so less than 5 time Salaah would not have been feasible.

Ibn al-Muneer says that since the concessions were made in the fraction of 5 each time, so when the number of Salaah reached 5, Rasulullah refused Sayyiduna Musa (AS) to go again and ask for further concession apprehending that if these five time Salaah were also waved off then he would be left with nothing. Here, Rasulullah (Sallallahu Alaihi Wasallam) said that he felt shy. *(Fathul Baari)*

Why Sayyiduna Musa (AS) repeatedly suggested to ask for concession?

Ibn Hajr narrates from some learned scholars saying that Musa (AS) asked Allah, "O Lord, show me your essence". Since this request of Musa (AS) was not accepted so he repeatedly wanted to have the glimpse of

the personality (i.e., Rasulullah (Sallallahu Alaihi Wasallam) who had seen Allah. That is why Musa (AS) again and again sent back Rasulullah (Sallallahu Alaihi Wasallam) to Allah thus quenching his thirst with the Tajaliyyat Ilaahiyah which used to shower on Rasulullah (Sallallahu Alaihi Wasallam) near Allah.

Numerous scholars believe that Rasulullah (Sallallahu Alaihi Wasallam) did not see Allah and that it was only His Nur; and what Musa (AS) did was only out of affection for this Ummah.

Hadith No. 342

حَدثَنا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُرْوَةَ بْنِ الزَبْيرِ عَنْ عَائِشَةَ أُم الْمُؤْمِنِ قَالَتْ فَرَضَ اللهُ الصلاَةَ حِ فَرَضَهَا رَكْعَتينِ رَكْعَتيْنِ فِى الْحَضَرِ وَالسفَرِ ، فَأُقِرتْ صَلاَةُ السفَرِ، وَزِيدَ فِى صَلاَةِ الْحَضَرِ

Narrated Aisha the mother of believers

Allah enjoined the prayer when He enjoined it, it was two Rak'ats only (in every prayer) both when in residence or on journey. Then the prayers offered on journey remained the same, but (the Rak'ats of) the prayers for non-travellers were increased.

Comments

In previous Hadith it was mentioned how Salaah was made obligatory and this Hadith states the number of Rak'ats that were made obligatory initially. Imam Bukhari narrates on the authority of Sayyida Aisha that initially only two Rak'ats (in every Salaah whether in residence or on journey) were made obligatory and lateron two Rak'ats were maintained for the Salaah dur-

ing journey but the Rak'ats at residence were increased. For Zuhr, Asr and Isha two Rak'ats were added i.e., total of four. There was made no addition to Maghrib Salaah which as per Ibn Ishaaq was three Rak'ats right from the beginning. *(Umdatul Qaari)*

Qasr

A person travelling beyond 77kms is entitled to perform Qasr (reduction) in obligatory Salaah. Such a person has to offer only two Rak'ats of Fardh Salaah instead of four at Zuhr, Asr and Isha; for Maghrib, there is no relaxation. Every other Salaah, except Witr, becomes optional for a traveller at its stipulated time. Qasr will be performed as long as a person does not intend to stay at a particular place for 15 or more number of days. For example, if a person residing in Makkah travels to Madinah, he will start doing Qasr after he leaves the limits of Makkah al-Mukarramah and when he reaches Madinah he will continue to do so if he does not intend to stay at Madinah for 15 or more number of days. In case he intends to stay at Madinah for 15 or more number of days after reaching there, he has to offer full number of Rak'ats right from the time he reaches there. For further details refer to the books on Fiqh.

Qasr—obligatory or optional

As per Hanafite school of thought, Qasr is obligatory and not optional during travelling. They support their argument with the same Hadith of this chapter in which Sayyida Aisha says that initially there was only Salaah of two Rak'ats equally at home or during journey. It was at a later stage that the number of Rak'ats at

home was increased while keeping it same during journey.

On the other hand, according to the Shafaiite school, the Qasr during a journey is optional and not obligatory, i.e., one can offer complete (Rak'ats of) Salaah if he wishes so or offer only two Rak'ats. As per them it is permissible both ways. They support their argument with the following verse of Qur'an:

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

When you travel on the earth, there is no sin on you in shortening your Salaah (4:101)

They argue with the words فليس عليكم جناح there is no sin on you in shortening your Salaah). According to them this suggests the permissiveness. On the other hand, the Hanafite scholars say that these words were revealed only to console the Sahaaba who felt apprehensive of losing Thawaab for performing less number of Rak'ats during journey. Allah consoled them by saying that they will be committing no sin if they offer Qasr during journeys. (And Allah knows best).

Allaama Ayni has quoted Sayyida Aisha in Umdatul Qaari as saying:

إن أول ما فرضت الصلاة ركعت ركعت فلما قدم الن صلى ا عليه وسلم
ا دينة واطمأن زاد ركعت غ ا غرب لأنا وتر صلاة الغداة قالت و كان إذا
سافر صلى الصلاة الأو (عمدة القاري)

"Indeed, when the Salaah was enjoined, it was two Rak'ats only (in every prayer). Afterwards, when Rasulullah (Sallallahu Alaihi Wasallam) came to Madinah and (Muslims) attained tranquility, two more Rak'ats were added except for Maghrib Salaah as it is 'Witr'

Salaah of the day. She said that when Rasulullah (Sallallahu Alaihi Wasallam) undertook journey he offered Salaah as per initial pattern (i.e., two Rak'ats).

و زاد صلاة الحضر (And Hadhr Salaah was increased)

According to Allaama Ayni some people believe that this increment was raise in 'the number of times' of Salaah i.e., before Me'raj it was obligatory to offer Salaah two times only (Fajr and Isha) as per this Qur'anic statement:

وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

"And proclaim His purity in the evening and the morning" (3:41)

Abu Ishaaq is of the opinion that it is also permissible to interpret it like this (i.e., as above). *(Umdatul Qaari)*

Muslim has quoted from Ibn Abbas through Mujahid, saying:

فرض ا الصلاة على لسان نبيكم ا ضر أربع ركعات و السفر ركعتا و ا وف ركعة (عمدة القاري)

"Through the blessed tongue of your prophet, Allah has decreed it obligatory to perform 4 Rak'ats of Salaah in Hadhr, 2 in journey and 1 in fear".

Nasa'ee, Ibn Maajah and Ibn Hibban have quoted from Umar saying:

صلاة السفر ركعتان صلاة الأضحى ركعتان صلاة الفطر ركعتان و صلاة ا معة ركعتان ام غ قصر على لسان نبيكم مد صلى ا عليه وسلم (عمدة القاري)

"The Salaah of Qasr (Salaah during journey) is 2 Rak'ats, the Salaah of Eid-ul-Azha is 2 Rak'ats, the Salaah of Eid-ul-Fitr is 2 Rak'ats and the Salaah of Juma'

is 2 Rak'ats. These are all without Qasr as stated by your prophet (Sallallahu Alaihi Wasallam)". (Umdatul Qaari)

باب وُجُوبِ الصلاةِ فِى الثِيَابِ

وَقَوْلِ اللهِ تَعَالَى (خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ) وَمَنْ صَلى مُلْتَحِفًا فِى ثَوْبٍ وَاحِدٍ ، وَيُذْكَرُ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ أن النبِى صلى ا عليه وسلم قَالَ يَزُرُهُ وَلَوْ بِشَوْكَةٍ فِى إِسْنَادِهِ نَظَرٌ ، وَمَنْ صَلى فِى الثوْبِ الذِى يُجَامِعُ فِيهِ مَا لَمْ يَرَ أَذًى ، وَأَمَرَ النبِى صلى ا عليه وسلم أَنْ لاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ .

Chapter 2 : The essentiality to pray (Salaah) while wearing clothes.

And the statement of Allah "Take on your adornment at every Masjid" (7:31); and "The one who offered Salaah while covering himself with a single cloth" and it is quoted from Salam bin al-Akwa' that Rasulullah (Sallallahu Alaihi Wasallam) said, "Button up even if with a thorn" and the Sanad of this statement has been questioned. And the one who offered Salaah while wearing the clothes in which he had performed sexual intercourse when no impurity was seen on those clothes; and the prophet ordered not to perform Tawaaf (circumambulation of Ka'ba) in naked state.

Purpose of Tarjamatul Baab

After mentioning Salaah being obligatory or Fardh, Imam Bukhari now discusses its pre-requisites/ pre-conditions. There is consensus in the Ummah that it is Fardh to cover 'Satr-ul-Awrah' (i.e., covering the area from umbilicus to knees for males and whole body except hands, feet and face for females). The majority of

scholars like Imam Abu Haneefa Imam Shaafa'ee and Imam Ahmad bin Hambal are of the view that 'Satr-ul-Awrah' is obligatory in Salaah. Imam Bukhari also concurs with their view. For Imam Maalik it is Sunnah.

The Qur'anic verse which decrees Satr-ul-Awrah as Fardh or obligatory in Salaah, is:

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

"Take on your adornment at every Masjid" (7:31)

Ibn Hazm has quoted a consensus of leading scholars regarding this verse which elucidates that one should cover his body during Salaah. *(Fathul Baari).*

A properly dressed person looks elegant and disciplined than a naked one. To human nature it looks very odd and uncivilised to be naked or see someone else in such state. Nowadays some people, while forgetting their human nature and inclined towards the animal instincts, may call nakedness a part of civilization, but here we are talking about true humans and not the ill-cultured one's.

The verse mentioned above clearly commands a Muslim to done a proper dress before entering a Masjid, the main purpose being to offer Salaah. Here a question may arise, what should a person do if he has only a single cloth? According to Imam Bukhari it is permissible for such a person to offer Salaah in a single cloth, the only important thing being that he should cover his private parts. A Hadith has been quoted by Imam Bukhari in which Rasulullah (Sallallahu Alaihi Wasallam) tells Salma bin al-Akwa that if he is wearing a single cloth he should tie it up so that it doesn't get unfastened during Salaah and he doesn't end up looking at his own private

parts. He further told him that if he doesn't get anything to tie up his cloth, he should not hesitate to use even a thorn. From this Hadith the learned scholars have derived the conclusion that when looking at one’s own private parts is not liked by Shariah, how could it allow anyone to see the private parts of others.

Imam Bukhari has answered another question as well, i.e., can a person offer his Salaah wearing the same clothes that he had while having sexual intercourse with his wife? Imam Bukhari says that it is permissible provided they are free from any visible impurity.

Lastly, Imam Bukhari has supported his argument by another Hadith in which Rasulullah (Sallallahu Alaihi Wasallam) forbade performing Tawaaf in a naked state. According to this Hadith, since it is not permissible to perform Tawaaf naked, then how can it be permissible for one to offer Salaah in such a state knowing that Salaah is more superior a deed than Tawaaf. Arabs used to perform Tawaaf naked during the period of Jahiliyyah (ignorance) with the belief that it was not permissible to do so while donning the clothes in which they had committed many sins. Islamic Shariah altogether rejected this nonsense belief.

Hadith No. 343

حَدثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمدٍ عَنْ أُم عَطِية قَالَتْ أُمِرْنَا أَنْ نُخْرِجَ الْحُيضَ يَوْمَ الْعِيدَيْنِ وَذَوَاتِ الْخُدُورِ ، فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِ ـ وَدَعْوَتَهُمْ ، وَيَعْتَزِلُ الْحُيضُ عَنْ مُصَلاهُن قَالَتِ امْرَأَةٌ يَا رَسُولَ اللهِ ، إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ قَالَ لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا أطرافه

Narrated Umm Atitya

We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two Eid festivals. These menstruating women were to keep away from their Musalla. A woman asked, "O Allah's Apostle ' What about one who does not have a veil?" He said, "Let her share the veil of her companion."

Comments

Umm Atiyya says that they, including menstruating and veiled women, were commanded to attend the religious gatherings and invocations of Muslims on the Eid congregation. The menstruating women were supposed not to attend the Eid Salaah. A woman asked Rasulullah (Sallallahu Alaihi Wasallam) how can an unveiled woman attend the prayers? Answering her Rasulullah (Sallallahu Alaihi Wasallam) said, she should cover herself under the veil of her lady companion. Imam Bukhari, by quoting this Hadith, wants to convey that when it is necessary to cover one's body to attend religious gatherings and invocations, it is easy to understand the importance of covering the body during Salaah.

Muslim has quoted a Hadith on the authority of Abu Sa'eed as:

لا ينظر الرجل إ عورة الرجل و لا امرأة إ عورة ا رأة

"A man should not look at the private parts of a man and a woman should not look at the private parts of a woman" (Muslim)

باب عَقْدِ الإِزَارِ عَلَى الْقَفَا فِى الصلاَةِ

وَقَالَ أَبُو حَازِمٍ عَنْ سَهْلٍ صَلَّوْا مَعَ النبى صلى ا عليه وسلم عَاقِدِى أُزْرِهِمْ عَلَى عَوَاتِقِهِمْ

Chapter 3 : To tie the loincloth at one's back while offering Salaah.

And Abu Haazim quoted from Sahl bin Sa'd that they offered Salaah with the Prophet (Sallallahu Alaihi Wasallam) while tying the loincloth at the nape of their necks.

Purpose of Tarjamatul Baab

There are two purposes of this chapter, firstly, one should tie the loincloth at the nape of his neck as otherwise there is every chance that it might unwrap during Salaah and his eyes might perhaps fall on his own private parts which is disliked by Shariah. Further, in this case other people may also end up looking at his private parts which is Haraam as per Shariah. Secondly, one will remain apprehensive that his cloth might fall down anytime if he has not tied it up. Imam Bukhari has supported his argument with the statement of Sayyiduna Abu Haazim who says that the Sahaaba offered Salaah with Rasulullah (Sallallahu Alaihi Wasallam) wrapped in a single cloth tied at the nape of their necks. Had this not been permissible, the Sahaaba would not have done so in presence of Rasulullah (Sallallahu Alaihi Wasallam).

Hadith No. 344

حَدثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ حَدثَنَا عَاصِمُ بْنُ مُحَمدٍ قَالَ حَدثَنِى وَاقِدُ بْنُ مُحَمدٍ

عَنْ مُحَمدِ ْبنِ الْمْنكَدِرِ قَالَ صَلى جَابِرٌ ِفى إِزَارٍ قَدْ عَقَدَهُ مِنْ ِقَبلِ قَفَاهُ ، وَثَيَابُهُ مَوْضُوعَةٌ عَلَى الْمِشْجَبِ قَالَ لَهُ قَائِلٌ ُتصَلى ِفى إِزَارٍ وَاحِدٍ فَقَالَ إِنمَا صَنَعْتُ ذَلِكَ ِلَيرَانِى أَحْمَقُ مِثْلُكَ ، وَأَينَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ النبِى صلى ا عليه وسلم

Narrated Muhammad bin Al-Munkadir

Once Jaabir prayed with his Izar tied to his back while his clothes were lying beside him on a wooden peg. Somebody asked him, "Do you offer your prayer in a single Izar?" He replied, "I did so to show it to a fool like you. Had anyone of us two garments in the lifetime of the Prophet?"

Hadith No. 345

حَدثَنا مُطَرفٌ أَبو مُصْعَبٍ قَالَ حَدثَنا عَبْدُ الرحْمَنِ ْبنُ أَبِى الْمَوَاِلى عَنْ مُحَمدِ ْبنِ الْمْنكَدِرِ قَالَ رَأَْيتُ جَابِرَ ْبنَ عَبْدِ اللهِ ُيصَلى ِفى ثَوْبٍ وَاحِدٍ وَقَالَ رَأَْيتُ النبِى صلى ا عليه وسلم ُيصَلى ِفى ثَوْبٍ

Narrated Muhammad bin Al-Munkadir

I saw Jaabir bin Abdullah praying in a single garment and he said that he had seen the Prophet praying in a single garment.

Comments

Once Sayyiduna Jaabir offered Salaah wrapped in a single cloth which he had tied at the nape of his neck while his clothes were lying besides him on a wooden peg. Somebody asked him why he did so when he had enough clothes at his disposal. On this, Jaabir told him that he did so purposely because he knew that some peo-

ple might ask him such a question and he wanted to show that it was permissible to offer Salaah in a single cloth; since Sahaaba during the time of Rasulullah (Sallallahu Alaihi Wasallam) had only a single cloth which they used to tie to cover their body and offer Salaah.

بَاب الصلاَةِ فِى الثوْبِ الْوَاحِدِ مُلْتَحِفًا بِهِ

قَالَ الزهْرِى فِى حَدِيثِهِ الْمُلْتَحِفُ الْمُتَوَشحُ ، وَهْوَ الْمُخَالِفُ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ ، وَهْوَ الاِشْتِمَالُ عَلَى مَنْكِبَيْهِ قَالَ وَقَالَتْ أُم هَانِئٍ الْتَحَفَ النبِى صلى ا عليه وسلم بِثَوْبٍ وَخَالَفَ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ

Chapter 4 : To offer the Salaah with a single garment wrapped round the body.

Az-Zuhri said that al-Multahif is same as al-Mutawishih and that is to cross the ends of the cloth around one's shoulders; al-Ishtimaal is also the same. Umm Haani said that the Prophet (Sallallahu Alaihi Wasallam) wrapped his body with a single garment and crossed is ends over his shoulders.

Purpose of Tarjamatul Baab

In previous chapter it was mentioned that if a person offers Salaah in a single garment he should try to button it around his neck. This is necessary only when the garment is small and tight. In this chapter under discussion, it is said that when the garment is wide enough, it is not necessary to tie it up; one can wrap his body with it in such a way that the right corner of the garment is placed on the left shoulder and the left corner on the

right one. This is the way that ensures one garment to remain intact during Salaah. To wrap the garment like this, different words have been used in the Hadith viz., al-Multahif, al-Mutawasheh and al-Ishtimaal. Imam Bukhari has quoted Zuhri saying that these words are synonymous.

Hadith No. 346

حَدثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ حَدثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ أَبِى سَلَمَةَ أن النبِى صلى ا عليه وسلم صَلى فِى ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ

Narrated Umar bin Abi Salmah

The Prophet prayed in one garment and crossed its ends.

Hadith No. 347

حَدثَنَا مُحَمدُ بْنُ الْمُثَنى قَالَ حَدثَنَا يَحْيَى قَالَ حَدثَنَا هِشَامٌ قَالَ حَدثَنِى أَبِى عَنْ عُمَرَ بْنِ أَبِى سَلَمَةَ أَنهُ رَأَى النبِى صلى ا عليه وسلم يُصَلى فِى ثَوْبٍ وَاحِدٍ فِى بَيْتِ أُم سَلَمَةَ ، قَدْ أَلْقَى طَرَفَيْهِ عَلَى عَاتِقَيْهِ

Narrated Umar bin Abi Salmah

I saw the Prophet offering prayers in a single garment in the house of Um-Salmah and he had crossed its ends around his shoulders.

Hadith No. 348

حَدثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ حَدثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ أن عُمَرَ بْنَ أَبِى سَلَمَةَ أَخْبَرَهُ قَالَ رَأَيْتُ رَسُولَ اللهِ صلى ا عليه وسلم يُصَلى فِى ثَوْبٍ وَاحِدٍ مُشْتَمِلاً بِهِ فِى بَيْتِ أُم سَلَمَةَ ، وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ

Narrated Umar bin Abi Salmah

In the house of Um-Salmah I saw Allah's Apostle offering prayers, wrapped in a single garment around his body with its ends crossed round his shoulders.

Hadith No. 349

حَدثَنَا إِسْمَاعِيلُ بْنُ أَبِى أُوَيْسٍ قَالَ حَدثَنِى مَالِكٌ بْنُ أَنسٍ عَنْ أَبِى النضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ أَن أَبَا مُرةَ مَوْلَى أُم هَانِئٍ بِنْتِ أَبِى طَالِبٍ أَخْبَرَهُ أَنهُ سَمِعَ أُم هَانِئٍ بِنْتَ أَبِى طَالِبٍ تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللهِ صلى ا عليه وسلم عَامَ الْفَتْحِ ، فَوَجَدْتُهُ يَغْتَسِلُ ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ قَالَتْ فَسَلمْتُ عَلَيْهِ فَقَالَ مَنْ هَذِهِ فَقُلْتُ أَنَا أُم هَانِئٍ بِنْتُ أَبِى طَالِبٍ فَقَالَ مَرْحَبًا بِأُم هَانِئٍ فَلَما فَرَغَ مِنْ غُسْلِهِ ، قَامَ فَصَلى ثَمَانِىَ رَكَعَاتٍ ، مُلْتَحِفًا فِى ثَوْبٍ وَاحِدٍ ، فَلَما انْصَرَفَ قُلْتُ يَا رَسُولَ اللهِ ، زَعَمَ ابْنُ أُمى أَنهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ فُلاَنَ بْنَ هُبَيْرَةَ فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُم هَانِئٍ قَالَتْ أُم هَانِئٍ وَذَاكَ ضُحًى

Narrated Abu Murra

(The freed slave of Umm Hani) Umm Hani, the daughter of Abi Talib said, "I went to Allah's Apostle in the year of the conquest of Makkah and found him taking a bath and his daughter Fatima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Umm Hani bint Abi Talib.' He said, 'Welcome! O Umm Hani.' When he finished his bath he stood up and prayed eight Rak at while wearing a single garment wrapped round his body and when he finished I said, 'O Allah's Apostle ! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira.' The Prophet said, 'We shelter the person whom you have sheltered.' " Umm Ham added, "And that was

before noon (Dhuha)."

Hadith No. 350

حَدثَنا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيبِ عَنْ أَبِى هُرَيْرَةَ أن سَائِلاً سَأَلَ رَسُولَ اللهِ صلى ا عليه وسلم عَنِ الصلاَةِ فِى ثَوْبٍ وَاحِدٍ فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم وَلِكُلكُمْ ثَوْبَانِ

Narrated Abu Huraira

A person asked Allah's Apostle about the offering of the prayer in a single garment. Allah's Apostle replied, "Has every one of you got two garments?"

Comments

The purpose of mentioning three narrations of Umar bin Abi Salmah on a single topic

Imam Bukhari has mentioned three narrations from Umar bin Abi Salmah. Firstly he mentions a narration with a strong chain which has only two narrators between Imam Bukhari and the first narrator i.e., Umar bin Abi Salmah. This narrations does not indicate that the narrator himself witnessed Rasulullah (Sallallahu Alaihi Wasallam) doing the act, therefore, Imam Bukhari followed it with other narrations from the same narrator which clearly indicate that the narrator personally witnessed Rasulullah (Sallallahu Alaihi Wasallam) doing the act.

Allaama Ayni has quoted a consensus amongst the jurists regarding the fact that Salaah is permissible donning a single garment but at the same time it is preferable to have two garments as quoted by him below from Tawoos, Ahmad, Ibrahim, Nakha'ee and Tabari.

إن صلاة ثوب واحد مكروهة إذا كان قدرا على ثوب (عمدة القاري)

Indeed, Salaah is Makruh (disliked) while donning a single garment if two are available"

Tahaavi has quoted on the authority of Ibn Umar that Rasulullah (Sallallahu Alaihi Wasallam) said:

إذا صلى أحدكم فليلبس ثوبيه فإن ا أحق من تزين له (عمدة القاري)

"When someone among you offers Salaah, he should wear two garments as Allah is most deserving you should adorn for"

باب إِذَا صَلى فِى الثوْبِ الْوَاحِدِ فَلْيَجْعَلْ عَلَى عَاتِقَيْهِ

Chapter 5 : If someone offers Salaah in a single garment he should put its ends over his shoulders.

Purpose of Tarjamatul Baab

It has been mentioned in previous chapters as well that a person who offers Salaah in a single garment should cross its ends round his shoulders. Shah Waliullah Muhaddith Delhvi says that by establishing a separate chapter on this issue Imam Bukhari wants to stress that it is preferable to do so.

Hadith No. 351

حَدثَنَا أَبُو عَاصِمٍ عَنْ مَالِكٍ عَنْ أَبِى الزنَادِ عَنْ عَبْدِ الرحْمَنِ الأَعْرَجِ عَنْ أَبِى هُرَيْرَةَ قَالَ قَالَ النبِى صلى ا عليه وسلم لاَ يُصَلى أَحَدُكُمْ فِى الثوْبِ الْوَاحِدِ ، لَيْسَ عَلَى عَاتِقَيْهِ شَىْءٌ

Narrated Abu Huraira

The Prophet said, "None of you should offer prayer in a

single garment that does not cover the shoulders."

Hadith No. 352

حَدثَنا أُبو نُعَيْمٍ قَالَ حَدثَنا شَيْبَانُ عَنْ يَحْيَى بنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ قَالَ سَمِعْتُهُ أَوْ كُنتُ سَأَلْتُهُ قَالَ سَمِعْتُ أَبا هُرَيْرَةَ يَقُولُ أَشْهَدُ أنى سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ مَنْ صَلى فِى ثَوْبٍ وَاحِدٍ ، فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ طرفه

Narrated Abu Huraira

Allah's Apostle said, "Whoever prays in a single garment must cross its ends (over the shoulders)."

Comments

It is mentioned in the above Hadith that Rasulullah (Sallallahu Alaihi Wasallam) forbade to offer Salaah without crossing the garment around one's shoulders (in case Salaah is offered in a single garment). Imam Abu Haneefa, Imam Maalik, Imam Shaafa'ee and majority of the jurists say that this command of Rasulullah is of 'Istihbaabi' nature i.e., it is preferable and not obligatory to do so. Imam Ahmad takes this command as obligatory since as per him it is necessary to cover at least one of the two shoulders, otherwise the Salaah, in this attire, is not permissible. Shah Waliullah says that Imam Bukhari concurs with the majority while some believe that he supported Imam Ahmad's view.

Abu Dawood has quoted a Hadith on the authority of Abu Huraira (RA, which says:

لا يصلي أحدكم الثوب الواحد ليس على منكبه منه شيء (عمدة القاري)

"None of you should offer Salaah donning a single garment in such a way that no part of it covers his shoul-

der".

As already stated that this commandment is for the one who has a wide enough garment and not the one who has a small garment.

باب إِذَا كَانَ الثوْبُ ضَيقًا

Chapter 6 : If the cloth is narrow.

Purpose of Tarjamatul Baab

Prior to this it was said that if the garment is small and tight, it should be tied round the neck and if it is big and wide enough then it should be wrapped around the body with its ends crossed across the shoulders. Now in this chapter it is said that if the garment is too tight then it should be used as loincloth.

Hadith No. 353

حَدثَنا يَحْيى بْنُ صَالِحٍ قَالَ حَدثَنا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الْحَارِثِ قَالَ سَأَلْنا جَابِرَ بْنَ عَبْدِ اللهِ عَنِ الصلاَةِ فِى الثوْبِ الْوَاحِدِ فَقَالَ خَرَجْتُ مَعَ النبِى صلى ا عليه وسلم فِى بَعْضِ أَسْفَارِهِ ، فَجِئْتُ لَيْلَةً لِبَعْضِ أَمرِى، فَوَجَدْتُهُ يُصَلى وَعَلَى ثَوْبٌ وَاحِدٌ ، فَاشْتَمَلْتُ بِهِ وَصَلَيْتُ إِلَى جَانِبِهِ ، فَلَما انْصَرَفَ قَالَ مَا السرَى يَا جَابِرُ فَأَخْبَرْتُهُ بِحَاجَتِى ، فَلَما فَرَغْتُ قَالَ مَا هَذَا الاِشْتِمَالُ الذِى رَأَيتُ قُلْتُ كَانَ ثَوْبٌ يَعْنِى ضَاقَ قَالَ فَإِنْ كَانَ وَاسِعًا فَالْتَحِفْ بِهِ ، وَإِنْ كَانَ ضَيقًا فَاتزِرْ بِهِ

Narrated Sa'eed bin Al-Harith

I asked Jaabir bin Abdullah about praying in a single garment. He said, "I travelled with the Prophet during some of his journeys, and I came to him at night for some purpose and I found him praying. At that time, I

was wearing a single garment with which I covered my shoulders and prayed by his side. When he finished the prayer, he asked, 'O Jaabir! What has brought you here?' I told him what I wanted. When I finished, he asked, 'O Jaabir! What is this garment which I have seen and with which you covered your shoulders?' I replied, 'It is a (tight) garment.' He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an Izar (tie it around your waist only.)' "

Hadith No. 354

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيى عَنْ سُفْيَانَ قَالَ حَدثَنِى أُبو حَازِمٍ عَنْ سَهْلٍ قَالَ كَانَ رِجَالٌ يُصَلونَ مَعَ النبِى صلى ا عليه وسلم عَاقِدِى أُزْرِهِمْ عَلَى أَعْنَاقِهِمْ كَهَيْئَةِ الصبْيَانِ ، وَقَالَ لِلنسَاءِ لاَ تَرْفَعْنَ رُءُوسَكُن حَتى يَسْتَوِىَ الرجَالُ جُلُوسًا

Narrated Sahl

The men used to pray with the Prophet with their Izars tied around their necks as boys used to do; therefore the Prophet told the women not to raise their heads till the men sat down straight (while praying).

Comments

Sa'eed bin al-Harith says that they asked Jaabir bin Abdullah about offering Salaah donning a single garment. Jaabir told them that during the battle of Buwaat Rasulullah (Sallallahu Alaihi Wasallam) sent him and Jaabir bin Sakhar ahead in order to arrange water. Jaabir says that when he returned, he saw Rasulullah (Sallallahu Alaihi Wasallam) offering night Salaah. He also joined him to offer Salaah while donning a single

tight garment in which he had wrapped his body by holding its ends with his chin against his chest. After finishing Salaah, Rasulullah (Sallallahu Alaihi Wasallam) asked him the reason for coming late and also about holding his garment in such a manner. Sayyiduna Jaabir, after narrating the reason behind getting late, further said that he donned the garment in such a way because of the unavailability of any other garment. At this point, Rasulullah (Sallallahu Alaihi Wasallam) advised him that if the cloth is wide enough it should be wrapped around the body and if it is tight then it should be used only as loincloth as the main purpose is to achieve Satr-ul-Awrah.

In the second Hadith quoted under the chapter under discussion it is said that a number of Sahaaba during the period of Rasulullah (Sallallahu Alaihi Wasallam) possessed only a single cloth which they used to tie round the neck during Salaah. Since at the time, women also used to offer congregational Salaah behind men, they were directed to raise their heads after performing Sajda only when men would completely sit down after this act. This was because of the apprehension that their sight might fall on the private parts of the men after rising up from Sajda.

باب الصلاة فى الجبة الشامية

وَقَالَ الْحَسَنُ فِى الثِّيَابِ يَنْسُجُهَا الْمَجُوسِى لَمْ يَرَ بِهَا بَأْسًا وَقَالَ مَعْمَرٌ رَأَيْتُ
الزُّهْرِى يَلْبَسُ مِنْ ثِيَابِ الْيَمَنِ مَا صُبِغَ بِالْبَوْلِ وَصَلَّى عَلِى فِى ثَوْبٍ غَيْرِ مَقْصُورٍ

Chapter 7 : To offer Salaah in a Syrian Jubbah (cloak).

And al-Hasan said that there is no harm in wearing

clothes woven by a Magus (fire worshipper). And Ma'mar said that he had seen az-Zuhri wearing Yemenite garments dyed with urine. And Ali offered Salaah in a new unwashed garment.

Purpose of Tarjamatul Baab

Here Imam Bukhari says that the garments woven by non-Muslims viz., infidels, Christians, Jews, fire worshippers etc are permissible to wear whether while offering Salaah or elsewhere. The only condition being that the garment should be ritually clean.

Hadith No. 355

حَدثَنَا يَحْيى قَالَ حَدثَنَا أُبو مُعَاوِيَةَ عَنِ الأَعْمَش عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنْ مُغِ َ ة
ْبنِ شُعْبَةَ قَالَ كُنتُ مَعَ النبِى صلى ا عليه وسلم فِى سَفَرٍ فَقَالَ يا مُغِ َ ةُ، خُذِ
الإِدَاوَةَ فَأَخَذْتُهَا فَانْطَلَقَ رَسُولُ اللهِ صلى ا عليه وسلم حَتى تَوَارَى عَنى فَقَضَى
حَاجَتَهُ، وَعَلَيْهِ جُبةٌ شَأْمِيةٌ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمهَا فَضَاقَتْ، فَأَخْرَجَ يَدَهُ مِنْ
أَسْفَلِهَا، فَصَببْتُ عَلَيْهِ فَتَوَضأَ وُضُوءَهُ لِلصلاَةِ، وَمَسَحَ عَلَى خُفيْهِ، ثُم صَلى .

Narrated Mughaira bin Shu'ba

Once I was traveling with the Prophet and he said, "O Mughaira! take this container of water." I took it and Allah's Apostle went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight so he took out his hands from under it. I poured water and he performed ablution like that for prayers and passed his wet hands over his Khuff (leather socks) and then prayed .

Comments

Sayyiduna Mughairah says that he saw Rasulullah (Sallallahu Alaihi Wasallam) was wearing a Syrian cloak (Jubbah). At this time Syria was a non-Muslim state. By quoting this Hadith, Imam Bukhari wants to prove his point that Rasulullah (Sallallahu Alaihi Wasallam) was wearing a garment which was manufactured in a non-Muslim country and that he didn't put forward any queries regarding its origin or manufacturer.

باب كَرَاهِيَةِ التَعَرى فِى الصلاَةِ وَغَيْرِهَا

Chapter 8 : The disagreement or dislike regarding nakedness during Salaah or elsewhere.

We have seen that the 'Satr-ul-Awrah' is obligatory and the exposure of private parts is forbidden in Islam. Islam teaches decency and proper dressing is one of its facets. Nudity is an animal instinct and Islam forbids it irrespective of the state whether one is in Salaah or elsewhere. The Hadith which Imam Bukhari has quoted here is regarding the state other than Salaah; and by this he wants to stress on the point that when nudity is disliked and forbidden altogether, how can it be permissible during Salaah?

Hadith No. 356

حَدثَنَا مَطَرُ بْنُ الْفَضْلِ قَالَ حَدثَنَا رَوْحٌ قَالَ حَدثَنَا زَكَرِياءُ بْنُ إِسْحَاقَ حَدثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يُحَدثُ أن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ . فَقَالَ لَهُ الْعَباسُ عَمهُ يَا ابْنَ أَخِى ، لَوْ حَلَلْتَ إِزَارَكَ فَجَعَلْتَ عَلَى مَنْكِبَيْكَ دُونَ الْحِجَارَةِ . قَالَ فَحَلهُ فَجَعَلَهُ عَلَى

مَنْكِبَيْهِ ، فَسَقَطَ مَغْشِيا عَلَيْهِ ، فَمَا رُئِىَ بَعْدَ ذَلِكَ عُرْيَانًا صلى ا عليه وسلم

Narrated Jaabir bin Abdullah

While Allah's Apostle was carrying stones (along) with the people of Makkah for (the building of) the Ka'ba wearing an Izar (waist-sheet cover), his uncle al-Abbas said to him, "O my nephew! (It would be better) if you take off your Izar and put it over your shoulders underneath the stones." So he took off his Izar and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

Comments

In this Hadith an incident is quoted which took place during the childhood of Rasulullah (Sallallahu Alaihi Wasallam). It so happened that once the Quraish of Makkah initiated the reconstruction of Ka'ba and while some of them were carrying stones for the construction purpose, Rasulullah (Sallallahu Alaihi Wasallam) also joined them. Being of a young age, his uncle Sayyiduna Abbas told him to remove his loincloth and put that on his shoulders underneath the stones so that he would remain safe from any injury. When Rasulullah (Sallallahu Alaihi Wasallam) tried to do so, he immediately fell down unconscious and since then he had never been seen naked. It was a divine protection for Rasulullah (Sallallahu Alaihi Wasallam) to fall unconscious.

Allaama Ayni has quoted from Ibn Butaal and Ibn al-Mateen that Rasulullah (Sallallahu Alaihi Wasallam) was 15 years old at that time. He further says that the widely held view is that Quraish reconstructed Ka'ba 10 years after Rasulullah (Sallallahu Alaihi Wasallam)

married Sayyida Khadijah which implies that he was 35 years old at that time. *(Umdatul Qaari)*

Lessons from the Hadith

Allaama Ayni has derived the following lessons from the Hadith:

1. Rasulullah (Sallallahu Alaihi Wasallam) was divinely protected from evil instincts and pervert morals even when he was only a child.
2. He possessed highest degree of modesty (Hayaa) right from his childhood.
3. It is not permissible to get naked in front of others. Sayyiduna Ali said:

إذا كشف الرجل عورة أعرض عنه ملك

"When a man exposes his private parts, the angel (of mercy) leaves him"

باب الصلاة في القميص والسراويل والتبان والقباء

Chapter 9 : To offer Salaah donning a shirt, trousers, a tubaan (knee-length shorts) and Qaba (an outer garment with long sleeves).

Purpose of Tarjamatul Baab

In earlier chapters it was stressed that covering the private parts is obligatory. Now, in this chapter it is being said that neither a particular number nor any particular type of clothes are important for Satr-ul-Awrah; all that one needs is to have the Satr-ul-Awrah which can be achieved with shirt, trousers, swimsuit or a blanket. These are all permissible.

Allaama Ayni says:

ألتّبان السراويل صغ مقدار شد يستر العورة ا غلظة فقد يكون للملاح

"At-Tubbaan is a short trouser equal to one hand which covers main private parts as used by boatmen".

Hadith No. 357

حَدثَنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدثَنا حَمادُ بْنُ زَيْدٍ عَنْ أيوبَ عَنْ مُحَمدٍ عَنْ أبِى هُرَيْرَةَ قَالَ قَامَ رَجُلٌ إِلَى النبِى صلى ا عليه وسلم فَسَأَلَهُ عَنِ الصلاَةِ فِى الثوْبِ الْوَاحِدِ فَقَالَ أَوَكُلكُمْ يَجِدُ ثَوْبَيْنِ ثُم سَأَلَ رَجُلٌ عُمَرَ فَقَالَ إذَا وَسعَ اللهُ فَأَوْسِعُوا ، جَمَعَ رَجُلٌ عَلَيْهِ ثِيَابَهُ ، صَلى رَجُلٌ فِى إزَارٍ وَرِدَاءٍ ، فِى إزَارٍ وَقَمِيصٍ ، فِى إزَارٍ وَقَبَاءٍ ، فِى سَرَاوِيلَ وَرِدَاءٍ ، فِى سَرَاوِيلَ وَقَمِيصٍ ، فِى سَرَاوِيلَ وَقَبَاءٍ ، فِى تُبانٍ وَقَبَاءٍ ، فِى تُبانٍ وَقَمِيصٍ قَالَ وَأَحْسِبُهُ قَالَ فِى تُبانٍ وَرِدَاءٍ

Narrated by Sayyiduna Abu Huraira

A man stood up and asked the Prophet (Sallallahu Alaihi Wasallam) about praying in a single garment. The Prophet (Sallallahu Alaihi Wasallam) said: "Has every one of you two garments?" A man put a similar question to Umar on which he replied: "When Allah makes you wealthier, then you should clothe yourself properly during prayers, otherwise one can pray with a wrapper and a wrap on covering the upper part of the body. A wrapper and a shirt, a wrapper and out garment, trousers and a garment, trousers and a shirt and an out garment. Tubbaan and an outer garment or Tubbaan and a shirt". (The narrator added: "I think that he also said a Tubbaan and a garment").

Comments

Sayyiduna Abu Huraira says that a person asked

Rasulullah (Sallallahu Alaihi Wasallam), if Salaah was permissible in a single garment? Rasulullah (Sallallahu Alaihi Wasallam) said if all of them had two garments?; propounding thereby the permissibility of performing Salaah in a single garment. Allaama Ayni and Ibn Hajr have quoted that during Sayyiduna Umar's periond, Abdullah bin Mas'ood and Ubai bin Ka'b differed on the issue whether Salaah is disliked or disagreeable in a single garment. One of them, as per Ibn Hajr, it was Ibn Mas'ood and as per Allaama Ayni it was either of the two, who asked Sayyiduna Umar about it. Ibn Mas'ood believed that it was disagreeable to offer Salaah in a single garment, Ubai Ibn Ka'b disagreed with this view. Sayyiduna Umar in a Khutbah supported the view of Ubai Ibn Ka'b, Sayyiduna Umar says that if Allah has provided someone with enough clothes he should express this bounty by donning them. Sayyiduna Umar said, though it is permissible to offer Salaah wearing a single garment but doing so while donning two garments is preferable. In this respect the desirable combinations in order of preference are trouser and blanket, trouser and shirt, trouser and Qaba, swimsuit and Qaba and lastly swimsuit and shirt.

In nutshell the first important thing in Salaah is to achieve Satr-ul-Awrah and the second being that, when available, one should dress in a nice way and not shabbily.

Has Rasulullah (Sallallahu Alaihi Wasallam) sported Saraaweel (trousers)?

It has been narrated that Rasulullah (Sallallahu Alaihi Wasallam) has liked trouser and also said that it

is a better choice to achieve Satr-ul-Awrah than the loin-cloth. It is also quoted in some narrations that Rasulullah (Sallallahu Alaihi Wasallam) bought trousers; whether he wore it or not is not clearly mentioned in any narration. *(Eidhahul Bukhari)*

Hadith No. 358

حَدثَنا عَاصِمُ بْنُ عَلِى قَالَ حَدثَنا ابْنُ أَبِى ذِئْبٍ عَنِ الزهْرِى عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ قَالَ سَأَلَ رَجُلٌ رَسُولَ اللهِ صلى ا عليه وسلم فَقَالَ مَا يَلْبسُ الْمُحْرِمُ فَقَالَ لاَ يَلْبسُ الْقَمِيصَ وَلاَ السرَاوِيلَ وَلاَ الْبُرْنُسَ وَلاَ ثَوْبًا مَسهُ الزعْفَرَانُ وَلاَ وَرْسٌ ، فَمَنْ لَمْ يَجِدِ النعْلَيْنِ فَلْيَلْبسِ الْخُفيْنِ وَلْيَقْطَعْهُمَا حَتى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَعَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النبِى صلى ا عليه وسلم مِثْلَهُ .

Narrated Ibn Umar

A person asked Allah's Apostle, "What should a Muhrim wear?" He replied, "He should not wear shirts, trousers, a burnus (a hooded cloak), or clothes which are stained with saffron or Wars (a kind of perfume). Whoever does not find a sandal to wear can wear Khuffs, but these should be cut short so as not to cover the ankles.

Comments

In this Hadith it is said that a Muhrim (a person while in the state of Ihram during Haj or Umrah) should not wear shirt, trousers, burnus (a hooded cloak) or clothes which are stained with Safron or Wars (a kind of perfume). Imam Bukhari has quoted this Hadith here as a proof to the title of this chapter thereby establishing that a Muhrim is not allowed to wear stitched clothes.

باب مَا يَسْتُرُ مِنَ الْعَوْرَةِ

Chapter 10 : Which part of the body is to be covered compulsorily.

Purpose of Tarjamatul Baab

The learned scholars have debated this issue whether Imam Bukhari here means Satr-ul-Awrah during Salaah or elsewhere as well. Alaama Ayni says that it includes either of the two. According to Ibn Hajr here, it is related to elsewhere and not during the state of Salaah because the word ‘Ihtiba’ mentioned in the Hadith of this chapter is related to elsewhere and not during the state of Salaah.

Hadith No. 359

حَدثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ حَدثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ عَنْ أَبِى سَعِيدٍ الْخُدْرِى أَنهُ قَالَ نَهَى رَسُولُ اللهِ صلى ا عليه وسلم عَنِ اشْتِمَالِ الصماءِ وَأَنْ يَحْتَبِىَ الرجُلُ فِى ثَوْبٍ وَاحِدٍ ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَىْءٌ .

Narrated Abu Sa’eed Al-Khudri

Allah's Apostle forbade Ishtimaal-us-Sammaa' (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it). He also forbade Al-Ihtiba' (sitting on buttocks with knees close to abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

Comments

As-Sammaa’ means to wrap a blanket around

one's body in such a way that both his hands remain covered within it and it becomes difficult for him to take them out; and if he tries to do so there is every possibility that he might end up exposing his private parts. Rasulullah (Sallallahu Alaihi Wasallam) has forbidden using a blanket like this.

'Ihtiba' إحتباء

It means sitting on one's buttocks with knees raised and close to abdomen and feet apart with hands circling the knees. Rasulullah (Sallallahu Alaihi Wasallam) has forbidden to sit in such a posture while one is wrapped in a single cloth and nothing is covering his private parts; the reason being the possibility of exposing one's private parts in this position.

The limits of obligatory Satr-ul-Awrah as per four juristic schools of thought

1. As per Hanafite school the obligatory Satr-ul-Awrah for males is from (but excluding) the navel upto and including the knees.

For a free woman the obligatory Satr-ul-Awrah includes whole body except her face, hands and feet, during Salaah and elsewhere. She can expose her head and forearms before her Mahram (the one with whom marriage is not permitted) e.g., father, brother, grandfather etc., but during Salaah she has to cover them also.

2. As per Shafiite school of thought, for males, the Satr-ul-Awrah is from navel to knees but as per another statement it excludes navel and knees. Hambalite school also concurs with this.

3. As per Imam Dawood Zahiri only the private

parts (front as well as back) are included in obligatory Satr-ul-Awrah and not the rest of the body. Same has been quoted from Imam Ahmad and Imam Maalik in one narration. Imam Bukhari also seems to be holding this view as is evident from the following words:

ليس على فرجه منه شيئ

"No part of it (the cloth) is on private parts" (Nasrul Baari)

Hadith No. 360

حَدثَنا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ حَدثَنا سُفْيانُ عَنْ أَبِى الزِنادِ عَنِ الأَعْرَجِ عَنْ أَبِى هُرَيْرَةَ قَالَ نَهَى النبِى صلى الله عليه وسلم عَنْ بَيْعَتَيْنِ عَنِ اللمَاسِ وَالنبَاذِ ، وَأَنْ يشْتَمِلَ الصماءَ ، وَأَنْ يحْتَبِىَ الرجُلُ فِى ثَوْبٍ وَاحِدٍ

Narrated Abu Huraira

The Prophet forbade two kinds of sales i.e. Al-Limas and An-Nibadh (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly and the latter is a kind of a sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it) and (the Prophet forbade) also Ishtimaal-As-Samma' and Al-Ihtiba' in a single garment.

Comments

The Islamic Shariah has forbidden these two types of sale and purchase viz., limaas or Mulaamasa and Nibaaz or Munaabaza.

Limaas and Mulaamasa

In Arabia, during the days of ignorance

(Jahiliyyah), there existed a way of purchasing in which a customer interested in purchasing cloth material from a merchant would fix first up a price and then he would close his eyes and whichever bundle of cloth material he would touch that would become his on the already fixed price. Since it was not a definite and well-defined way, Islam banned it. Islam does not approve any such deal which leaves slightest confusion or ambiguity.

Nibaaz and Munaabaza

In this method the customer and the merchant would fix up the price first, the merchant would then close his eyes and throw any bundle of cloth towards the customer. Since this method resembles gambling, Islam banned this as well.

Hadith No. 361

حَدثَنا إِسْحَاقُ قَالَ حَدثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدثَنا ابْنُ أَخِى ابْنِ شِهَابٍ عَنْ عَمِهِ قَالَ أَخْبَرَنِى حُمَيْدُ بْنُ عَبْدِ الرحْمَنِ بْنِ عَوْفٍ أَن أَبا هُرَيْرَةَ قَالَ بَعَثَنِى أَبُو بَكْرٍ فِى تِلْكَ الْحَجةِ فِى مُؤَذنِينَ يَوْمَ النحْرِ نُؤَذنُ بِمِنًى أَنْ لاَ يَحُج بَعْدَ الْعَامِ مُشْرِكٌ ، وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ . قَالَ حُمَيْدُ بْنُ عَبْدِ الرحْمَنِ ثُم أَرْدَفَ رَسُولُ اللهِ صلى الله عليه وسلم عَلِيا ، فَأَمَرَهُ أَنْ يُؤَذنَ بِبَرَاءَةَ قَالَ أَبو هُرَيْرَةَ فَأَذنَ مَعَنا عَلِى فِى أَهْلِ مِنًى يَوْمَ النحْرِ لاَ يَحُج بَعْدَ الْعَامِ مُشْرِكٌ ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ .

Narrated Abu Huraira

On the Day of Nahr (10th of Dhul-Hijja, in the year prior to the last Hajj of the Prophet when Abu Bakr was the leader of the pilgrims in that Hajj) Abu Bakr sent me along with other announcers to Mina to make a public

announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaaf around the Ka'ba. Then Allah's Apostle sent 'Ali to read out the Surat Bara'a (At-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaaf around the Ka'ba."

Comments

Allah Ta'ala says in the Qur'an:

وَأَذَانٌ مِنَ اللهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

And here is an announcement, from Allah and His Messenger, to the people on the day of the greater Hajj, that Allah is free from (any commitment to) the Mushriks, and so is His Messenger. Now, if you repent, it is good for you. And if you turn away, then be aware that you can never frustrate Allah. And give those who disbelieve the 'good' news of a painful punishment. (9:3)

Commenting on this verse, Mufti Muhammad Shafi writes in Ma'aariful Qur'an:

In order to implement this Divine injunction, the Holy Prophet (Sallallahu Alaihi Wasallam) sent Sayyiduna Abu Bakr and Sayyiduna Ali to the Hajj of the Hijrah year 9 at Makkah al-Mukarramah and had them make this proclamation before a gathering of all tribes of Arabia on the plains of Arafat and Mina. It was all too obvious that this injunction would become widely known

through the medium of that great gathering all over Arabia. However, as a matter of added precaution, he had this proclamation particularly made in distant Yemen through Sayyiduna Ali.

After this public proclamation, the situation was that the first group, that is, the disbelievers of Makkah had to leave the limits of the state by the end of the 'sacred months,' that is, the end of the month of Muharram of the Hijrah year 10. Similarly, the deadline for the second group was Ramadan of the Hijrah year 10; and that of the third and fourth groups was the tenth of Rabi' ath-Thaani of the Hijrah year 10. Any contravention of this executive order would have rendered the offender liable to face an armed confrontation. Under this arrangement, by the time of Hajj next year, no disbeliever was to remain within the state limits. (For details refer to Ma'aariful Qur'an, Vol 4).

بَاب الصلاَةِ بِغَيْرِ رِدَاءٍ

Chapter 11 : To offer Salaah without a Rida (cloak).

Purpose to Tarjamatul Baab

To wrap a Rida (cloak) around one's body while donning trousers and shirt in Salaah is better and decent way of covering one's body.

In earlier chapter a statement of Sayyiduna Umar was quoted saying that one should show magnanimity in dressing during Salaah if he has the means to do so. This might have given the impression that it is necessary to wear good clothes during Salaah. By establishing the chapter under discussion, Imam Bukhari wants to clear this point by saying that Salaah can be offered without a

Rida as well.

Hadith No. 362

حَدثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ قَالَ حَدثَنِى ابْنُ أَبِى الْمَوَالِى عَنْ مُحَمدِ بْنِ الْمُنْكَدِرِ قَالَ دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللهِ وَهُوَ يُصَلى فِى ثَوْبٍ مُلْتَحِفًا بِهِ وَرِدَاؤُهُ مَوْضُوعٌ ، فَلَما انْصَرَفَ قُلْنَا يَا أَبَا عَبْدِ اللهِ تُصَلى وَرِدَاؤُكَ مَوْضُوعٌ قَالَ نَعَمْ ، أَحْبَبْتُ أَنْ يَرَانِى الْجُهالُ مِثْلُكُمْ ، رَأَيْتُ النبِى صلى ا عليه وسلم يُصَلى هَكَذَا

Narrated Muhammad bin Al-Munkadir

I went to Jaabir bin Abdullah and he was praying wrapped in a garment and his Rida was lying beside him. When he finished the prayers, I said "O Abdullah! You pray (in a single garment) while your Rida' is lying beside you." He replied, "Yes, I did it intentionally so that the ignorant one's like you might see me. I saw the Prophet praying like this. "

Comments

We have seen that offering Salaah in a single garment without any genuine reason is disliked by Shariah, but here Jaabir bin Abdullah offered Salaah in a single garment when his other clothes were hanging on a wooden peg in order to show permissibility in case of any exigency.

باب مَا يُذْكَرُ فِى الْفَخِذِ

وَيُرْوَى عَنِ ابْنِ عَباسٍ وَجَرْهَدٍ وَمُحَمدِ بْنِ جَحْشٍ عَنِ النبِى صلى ا عليه وسلم الْفَخِذُ عَوْرَةٌ وَقَالَ أَنَسٌ حَسَرَ النبِى صلى ا عليه وسلم عَنْ فَخِذِهِ . وَحَدِيثُ أَنَسٍ أَسْنَدُ ، وَحَدِيثُ جَرْهَدٍ أَحْوَطُ حَتى يُخْرَجَ مِنِ اخْتِلاَفِهِمْ . وَقَالَ أَبُو مُوسَى غَطى

النبِى صلى ا عليه وسلم رُكْبَتِيهِ حِ َ دَخَلَ عُثْمَانُ . وَقَالَ زَيْدُ ْبْنُ ثَابِتٍ أُنزَلَ اللهُ
عَلَى رَسُولِهِ صلى ا عليه وسلم وَفَخِذُهٌ عَلَى فَخِذِى فَثَقُلَتْ عَلَى حَتى خِفْتُ أَنْ
تُرَض فَخِذِى .

Chapter 12 : What is said about the thigh (whether it is included in Satr-ul-Awrah or not) .

And Abu Abdullah says that Ibn Abbas, Jarhad and Muhamad bin Jahash quotes the Prophet (Sallallahu Alaihi Wasallam) saying, "The thigh is included in Satr-ul-Awrah". And Anas bin Maalik said, "The Prophet (Sallallahu Alaihi Wasallam) uncovered his thigh". The narration of Anas is dependable but it would be safer to take Jarhad's narrations into consideration in order to get rid of the difference between them. Abu Musa said, "The Prophet (Sallallahu Alaihi Wasallam) covered his keen when Uthmaan entered". Zaid bin Thabit said, "The revelation came to Allah's Apostle (Sallallahu Alaihi Wasallam) while his thigh was on my thigh and it became so heavy that I was afraid that it might break my thigh".

Purpose of Tarjamatul Baab

There are two schools of thought about the fact whether thigh is included in Satr-ul-Awrah or not. Imam Bukhari has quoted both groups without expressing his own opinion and says that Ibn Abbas and Jarhad believed in the inclusion of thigh in Satr-ul-Awrah. On the other hand, Sayyiduna Anas says that he had seen Rasulullah's (Sallallahu Alaihi Wasallam) thigh during Khyber. Second incident narrated by Abu Musa says that Rasulullah (Sallallahu Alaihi Wasallam) was sitting on a wall in an orchard with knees apart; at this juncture,

Sayyiduna Abu Bakr and Sayyiduna Umar came towards him one after the other but he did not change his posture; they were followed by Sayyiduna Uthmaan and on seeing him Rasulullah (Sallallahu Alaihi Wasallam) quickly covered his knees. The third point the Imam Bukhari has quoted is narrated by Sayyiduna Zaid bin Thaabit who says that his thigh came in contact with the thigh of Rasulullah (Sallallahu Alaihi Wasallam).

From the technical point of view as per the principles of Uloom-ul-Hadith, Imam Bukhari says that the narration of Sayyiduna Anas wherein he says that he saw Rasulullah's (Sallallahu Alaihi Wasallam) thigh, is stronger, thus pointing towards the permissibility of keeping it uncovered. At the same time, Imam Bukhari takes a cautious path by saying that it is safer to act upon the narration of Jarhad which says that the thigh should remain covered as it is included in Satr-ul-Awrah.

Hadith No. 363

حَدثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَةَ قَالَ حَدثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنسٍ أن رَسُولَ اللهِ صلى ا عليه وسلم غَزَا خَيْبَرَ ، فَصَلَيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ ، فَرَكِبَ نَبِى اللهِ صلى ا عليه وسلم وَرَكِبَ أَبو طَلْحَةَ ، وَأَنَا رَدِيفُ أَبِى طَلْحَةَ ، فَأَجْرَى نَبِى اللهِ صلى ا عليه وسلم فِى زُقَاقِ خَيْبَرَ، وَإِن رُكْبَتِى لَتَمَس فَخِذَ نَبِى اللهِ صلى ا عليه وسلم، ثُم حَسَرَ الإِزَارَ عَنْ فَخِذِهِ حَتى إِنى أَنظُرُ إِلَى بَيَاضِ فَخِذِ نَبِى اللهِ صلى ا عليه وسلم، فَلَما دَخَلَ الْقَرْيَةَ قَالَ اللهُ أَكْبَرُ ، خَرِبَتْ خَيْبَرُ ، إِنا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ قَالَهَا ثَلاَثًا قَالَ وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا مُحَمدٌ قَالَ عَبْدُ الْعَزِيزِ وَقَالَ بَعْضُ أَصْحَابِنَا وَالْخَمِيسُ . يَعْنِى الْجَيْشَ ، قَالَ فَأَصَبْنَاهَا عَنْوَةً ، فَجُمِعَ السبْىُ ، فَجَاءَ دِحْيَةُ فَقَالَ

يَا نَبِى اللهِ ، أَعْطِنِى جَارِيَةً مِنَ السبْىِ . قَالَ اذْهَبْ فَخُذْ جَارِيَةً فَأَخَذَ صَفِيةَ بِنْتَ حُيى ، فَجَاءَ رَجُلٌ إِلَى النبِى صلى ا عليه وسلم فَقَالَ يَا نَبِى اللهِ ، أَعْطَيْتَ دِحْيَةَ صَفِيةَ بِنْتَ حُيى سَيدَةَ قُرَيْظَةَ وَالنضِيرِ ، لاَ تَصْلُحُ إِلا لَكَ . قَالَ ادْعُوهُ بِهَا .فَجَاءَ بِهَا ، فَلَما نَظَرَ إِلَيْهَا النبِى صلى ا عليه وسلم قَالَ خُذْ جَارِيَةً مِنَ السبْىِ غَيْرَهَا.قَالَ فَأَعْتَقَهَا النبِى صلى ا عليه وسلم وَتَزَوجَهَا . فَقَالَ لَهُ ثَابِتٌ يَا أَبَا حَمْزَةَ ، مَا أَصْدَقَهَا قَالَ نَفْسَهَا ، أَعْتَقَهَا وَتَزَوجَهَا ، حَتى إِذَا كَانَ بِالطرِيقِ جَهزَتْهَا لَهُ أُم سُلَيْمٍ فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ ، فَأَصْبَحَ النبِى صلى ا عليه وسلم عَرُوسًا فَقَالَ مَنْ كَانَ عِنْدَهُ شَىْءٌ فَلْيَجِئْ بِهِ وَبَسَطَ نِطَعًا ، فَجَعَلَ الرجُلُ يَجِىءُ بِالتمْرِ ، وَجَعَلَ الرجُلُ يَجِىءُ بِالسمْنِ قَالَ وَأَحْسِبُهُ قَدْ ذَكَرَ السوِيقَ قَالَ فَحَاسُوا حَيْسًا ، فَكَانَتْ وَلِيمَةَ رَسُولِ اللهِ صلى ا عليه وسلم

Narrated Abdul Aziz

Anas said, 'When Allah's Apostle invaded Khaibar, we offered the Fajr prayer there early in the morning) when it was still dark. The Prophet rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet . He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from

the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraizah and An-Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet then manumitted her and married her."

Thabit asked Anas, "O Abu Hamza! What did the Prophet pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet . So the Prophet was a bride-groom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-Sawiq). So they prepared a dish of Hais (a kind of meal). And that was Walima (the marriage banquet) of Allah's Apostle ."

Comments

Sayyiduna Anas bin Maalik says that he was with Rasulullah (Sallallahu Alaihi Wasallam) during the battle of Khaibar. Khaibar means fort in Hebrew. It was a place near Madinah on its north-east side and the Jewish clans of Banu Quraizah and Banu an-Nazir dwelled there. After returning from Hudaibiyah, Rasulullah (Sallallahu Alaihi Wasallam) went to Khaibar alongwith an army of Sahaaba and cordoned it off. Sayyiduna

Anas says that Rasulullah (Sallallahu Alaihi Wasallam) started early in the morning, offered Fajr Salaah when it was still dark.

Timing of Fajr Salaah

There exists a disagreement about the timing of Fajr Salaah. According to some scholars it should be offered when it is still dark i.e., 'Galas' while some others say that it should offered after darkness is over, but before dawn i.e., 'Isfaar'.

This Hadith of Sayyiduna Anas is in favour of proponents of 'Galas' i.e., it should be offered when it is still dark. Those who oppose this opinion say that Rasulullah (Sallallahu Alaihi Wasallam) used to offer Fajr Salaah at such a time only during journeys or war. Allah knows the best.

Rasulullah (Sallallahu Alaihi Wasallam) passed through the lane of Khaibar

After offering the Fajr Salaah, Rasulullah (Sallallahu Alaihi Wasallam) passed through the lane of Khaibar. The Prophet (Sallallahu Alaihi Wasallam) rode and Abu Talha rode too and Anas bin Maalik was riding behind Abu Talha. When these blessed souls were passing through the lanes of Khaibar, the cloth on the blessed thigh of Rasulullah (Sallallahu Alaihi Wasallam) skidded and exposed it and Sayyiduna Anas saw its whiteness. According to the learned scholars the cloth skidded because of overcrowding narrow streets.

The Ulema who believe that thigh is not included in Satr-ul-Awrah present this Hadith in their support while those who believe otherwise opine that it so hap-

pened because of overcrowding narrow streets. And Allah knows the best.

فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ "When he entered the town, he said, Allahu Akbar! Khaibar is ruined"

When Rasulullah (Sallallahu Alaihi Wasallam) entered Khaibar early in the morning, he recited the following verse thrice:

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ

"So, when it will descend in their courtyard, then, evil will be the morning of those warned" (37:177)

When the people of Khaibar came out of their houses for routine work in the morning, they were surprised to see Rasulullah (Sallallahu Alaihi Wasallam) and told one another that it was Muhammad (Sallallahu Alaihi Wasallam); some other narrators have added the words "and his army" to this. Allaama Ayni has quoted Abu Umar saying that Khaibar was captured by force whereas according to al-Munzari the learned scholars differed in this matter. Some others are of the opinion that it was captured equally by force, peaceful agreement and also by banishing its warriors.

Afterwards, when the prisoners of war were gathered, Dihya bin al-Kalbi came and requested Rasulullah (Sallallahu Alaihi Wasallam) for a slave girl. To mention here, Dihya was the most handsome Sahaabi and Jibra'eel (AS) many a times came to Rasulullah (Sallallahu Alaihi Wasallam) in his incarnation. Accepting his request, Rasulullah (Sallallahu Alaihi Wasallam) directed him to take one. He went and took a beautiful girl namely Safiya—daughter of Huyai bin Aktab, the

chief of the tribe. At this moment, a person came to Rasulullah (Sallallahu Alaihi Wasallam) and told him that Safiya was the chief mistress and daughter of Huyai bin Aktab and that she befitted none but him (i.e., Rasulullah (Sallallahu Alaihi Wasallam)). Rasulullah (Sallallahu Alaihi Wasallam) called Dihya and told him to leave Safiya and choose some other girl. After that Rasulullah manumitted her and as per another narration of Musnad Ahmad, she was given option to return home or marry the Prophet (Sallallahu Alaihi Wasallam). Safiya accepted the second option and married Rasulullah (Sallallahu Alaihi Wasallam).

Waleema وليمة of Rasulullah (Sallallahu Alaihi Wasallam)

After marrying Safiya, Rasulullah (Sallallahu Alaihi Wasallam) asked Sahaaba to get whatever they had. He spread out a leather sheet and some brought dates, some ghee and others grinded barley. A sweet dish was prepared and this was the Waleema of Rasulullah (Sallallahu Alaihi Wasallam).

Lessons from this Hadith

Allaama Ayni has derived following lessons from this Hadith:

1. If capable, more than one person can ride an animal.
2. To recite Takbeer and Zikr while in war.
3. To repeat a sentence thrice.
4. The thigh is not included in Satr-ul-Awrah. (This issue has been already discussed. Further, Allaama Anwar Shah Kashmiri has put forward a very good explanation to solve this controversy. According to

him it is more important to cover the private parts than one's thigh or knee; although, these two also fall under Satr-ul-Awrah).

5. To manumit daughter of a tribal chief and then marry her.
6. It is a usual practice to consummate one's wife during night, but in this case this took place during day, thus proving its permissibility during night as well as day.
7. It is mandatory for a bridegroom to celebrate Waleem after consummation. Allaama Ayni is of the opinion that it is Sunnah near us (i.e., Hanafites) while some others consider it Waajib.
8. It is Sunnah to accept invitation of Waleema or otherwise, however, it has been quoted from Imam Ahmad, Maalik and Shaafa'ee that it is Waajib or obligatory.
9. It is preferable for the relatives and neighbours of bridegroom to render necessary help to him on Waleema.
10. It is not necessary to server meat while holding Waleema banquet. Anything can be served to fulfill the Sunnah of Rasulullah (Sallallahu Alaihi Wasallam).

(Allah knows the best).

بابُ فِى كَمْ تُصَلى الْمَرْأَةُ فِى الثِّيَابِ

وَقَالَ عِكْرِمَةُ لَوْ وَارَتْ جَسَدَهَا فِى ثَوْبٍ لَأَجَزْتُهُ

Chapter 13 : In how many clothes should a woman offer Salaah.

And Ikrimah said, "If she can cover all her body with a

single garment, her Salaah is valid".

Purpose of Tarjamatul Baab

Now, Imam Bukhari is discussing the Satr-ul-Awrah regarding females. Here again, like men, the number of clothes is not important. A single garment is enough as long as it is sufficient to cover the Satr-ul-Awrah. Again to mention here, for men Satr-ul-Awrah is from navel to (and including) knees and for women, whole body falls under it except the face, hands and feet.

Hadith No. 364

حَدثَنا أُبو الْيَمانِ قَالَ أَخْبَرَنا شُعَيْبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى عُرْوَةُ أَن عَائِشَةَ قَالَتْ
لَقَدْ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُصَلى الْفَجْرَ ، فَيَشْهَدُ مَعَهُ معه نِسَاءٌ مِنَ
الْمُؤْمِنَاتِ مُتَلَفعَاتٍ فِى مُرُوطِهِن ثُم يَرْجِعْنَ إِلَى بُيُوتِهِن مَا يَعْرِفُهُن أَحَدٌ

Narrated Aisha

Allah's Apostle used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized .

Comments

Sayyida Aisha says that the women folk used to offer Fajr Salaah in Masjid-i-Nabavi while covering themselves from head to toe with blankets in such a way that nobody could recognize them. Rasulullah (Sallallahu Alaihi Wasallam) neither objected to it nor asked them about the number of clothes they were wearing underneath their blankets. By quoting this Hadith, Imam Bukhari seems to convey the message that the

number of clothes is not necessary, all that is needed is to cover one's body nicely.

The juristic scholars have stated different preferences on the dress code of women while offering Salaah. There is a narration on the authority of Umm Salmah which says that a woman should offer Salaah while wrapping a blanket or wearing a shirt. According to Imam Abu Haneefa, Imam Maalik and Imam Shaafa'ee a woman should offer Salaah in a shirt and a dupatta (cloth covering the head). Ata recommends three garment, he adds trousers to the above two. *(Umdatul Qaari)*

باب إِذَا صَلى فِى ثَوْبٍ لَهُ أَعْلاَمٌ وَنظَرَ إِلى عَلَمِهَا

Chapter 14 : When someone offers Salaah in a patterned garment and looks at the pattern.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that it is permissible to offer Salaah while donning such a garment (though it may not be preferable).

Hadith No. 365

حَدثَنا أَحْمَدُ بْنُ يُونُسَ قَالَ حَدثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ حَدثَنا ابْنُ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَن النبِى صلى ا عليه وسلم صَلى فِى خَمِيصَةٍ لَهَا أَعْلاَمٌ ، فَنظَرَ إِلَى أَعْلاَمِهَا نظْرَةً ، فَلَما انْصَرَفَ قَالَ اذْهَبُوا بِخَمِيصَتِى هَذِهِ إِلَى أَبِى جَهْمٍ وَائْتُونِى بِأَنْبِجَانِيةِ أَبِى جَهْمٍ ، فَإِنهَا أَلْهَتْنِى آنِفًا عَنْ صَلاَتِى وَقَالَ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَ النبِى صلى ا عليه وسلم كُنْتُ أَنْظُرُ إِلَى عَلَمِهَا وَأَنا فِى الصلاَةِ فَأَخَافُ أَنْ تَفْتِنَنِى

Narrated Aisha

The Prophet prayed in a Khamis (a square garment) having marks. During the prayer, he looked at its marks. So when he finished the prayer he said, "Take this Khamis of mine to Abu Jahm and get me his Anmbijaniya (a woolen garment without marks) as it (the Khamis) has diverted my attention from the prayer."

Comments

Sayyida Aisha says that one day Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah in a Khamis—a black woollen blanket with patterned border. During Salaah, Rasulullah (Sallallahu Alaihi Wasallam) momentarily had a look at the marks of the patterned border diverting his attention. After finishing Salaah, he called Abu Jahm and gave him the blanket. It is narrated in another narration that this blanket was gifted to Rasulullah (Sallallahu Alaihi Wasallam) by Abu Jahm and that is why he returned it back to him. In order not to hurt Abu Jahm by returning his gift, Rasulullah (Sallallahu Alaihi Wasallam) asked him to bring another blanket which was manufactured in a place called Anmbijaniya. It was a simple and thick blanket.

Lessons from this Hadith

1. It is permissible to offer Salaah donning such clothes depicting designs.
2. It is preferable to offer Salaah donning simple and plain clothes which will not divert one's attention during Salaah.
3. It is discouraged to paint the Mehraab and other

walls of the mosque with colourful designs as it may distract one's attention.

باب إِنْ صَلى فِى ثَوْبٍ مُصَلبٍ أَوْ تَصَاوِيرَ هَلْ تَفْسُدُ صَلاتُهُ وَمَا يُنْهَى عَنْ ذَلِكَ

Chapter 15 : If Salaah is offered in a garment bearing marks of a cross or pictures, will the Salaah be invalidated? And what has been narrated in relation to refraining from such things.

Purpose of Tarjamatul Baab

Here Imam Bukhari is pointing towards three things:

1. Is it permissible to offer Salaah donning such a cloth with a sign of a cross (crucifixion)?
2. Is it permissible to offer Salaah donning a garment depicting pictures?
3. Is it permissible to offer Salaah in such a place where pictures are painted on the walls.

Imam Bukhari has not given any categorical reply to this but it seems that, as per him, it is not preferable to offer Salaah in such a situation; although it might be permissible.

Hadith No. 366

حَدثَنَا أَبو مَعْمَرٍ عَبْدُ اللهِ بْنُ عَمْرٍو قَالَ حَدثَنَا عَبْدُ الْوَارِثِ قَالَ حَدثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنسٍ كَانَ قِرَامٌ لِعَائِشَةَ سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا فَقَالَ النبِى صلى ا عليه وسلم أَمِيطِى عَنا قِرَامَكِ هَذَا ، فَإِنهُ لاَ تَزَالُ تَصَاوِيرُهُ تَعْرِضُ فِى صَلاَتِى

Narrated Anas

Aisha had a Qiram (a thin marked woolen curtain) with which she had screened one side of her home. The Prophet said, "Take away this Qiram of yours, as its pictures are still displayed in front of me during my prayer (i.e. they divert my attention from the prayer)."

Comments

Sayyiduna Anas says that Sayyida Aisha had hung a thin curtain depicting colourful designs on one of the corners of her room. Once Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah in front of it and after finishing he told Aisha to remove it as its pictures were diverting his attention. In this Hadith it is said that Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah in front of such a curtain but did not repeat his Salaah which indicates that it is permissible to offer Salaah in such a situation. But, the command of Rasulullah (Sallallahu Alaihi Wasallam) for its removal indicates that it is not supported to offer Salaah in presence of such curtains etc.

It has been quoted that Imam Maalik, Imam Abu Haneefa, Imam Thouri and many other scholars disapproved having pictures on walls or curtains but did not prohibit if present on flooring or pillows. *(Umdatul Qaari)*

Lessons from the Hadith

1. According to Khattaabi this Hadith serves as a basis for the fact that it is forbidden to have pictures on clothes, walls and elsewhere.
2. According to Ibn Butaal it is not permissible to wear

clothes depicting pictures.

3. It is necessary to remove such things which may distract one's concentration during Salaah.

بَاب مَنْ صَلَّى فِي فَرُّوجِ حَرِيرٍ ثُمَّ نَزَعَهُ

Chapter 16 : One who offered Salaah in silk Furrooj (outer garment open at the back) and then took it off.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that although it is prohibited for males to wear silken garments but if someone offers Salaah while wearing such garments his Salaah is valid and the sin of wearing such garments will be counted separately.

Hadith No. 367

حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ أُهْدِيَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ فَصَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ وَقَالَ لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ

Narrated Uqba bin Amir

The Prophet was given a silken Farruj as a present. He wore it and then prayed. When he finished his prayer, he took it off violently as if with a strong aversion to it and said, "It is not the dress of Allah-fearing pious people."

Comments

Narrator: Uqba bin Aamir has narrated fifty five Ahaadith out of which eight are in Bukhari. He was appointed as the governor of Egypt during the Caliphate of

Sayyiduna Mu'aaviya and died in 58 Hijri.

Uqba bin Aamir says that Rasulullah (Sallallahu Alaihi Wasallam) was given a silken Farruj (a kind of blanket) as gift. According to Allaama Ayni it was given to him by Ukaidar bin Abdul Maalik known as Dhormatul Jundul. Abu Nuaim says that on embracing Islam he sent this gift to Rasulullah (Sallallahu Alaihi Wasallam). The most authentic word is reported by Ibn al-Atheer, who says that when he made peace with Rasulullah (Sallallahu Alaihi Wasallam), he sent this as a gift. *(Umdatul Qaari)*

Rasulullah (Sallallahu Alaihi Wasallam) wore this Farruj and then offered Salaah but after finishing his Salaah, he immediately took it off with a strong aversion to it and said— such a dress does not suit the Mutaqeen.

The learned scholars have given two meanings to the word 'Mutaqeen'. If it connotes those people who remain away from Kufr, then the statement will mean that this dress is not suitable for Muslims. If it connotes those people who remain away from sins, then the statement will mean that the pious people should not use silken clothes.

It is to mention here that only men are forbidden to wear silk and not women. Men are supposed to be in a rough and tough state and since women are delicate hence soft silky clothes are suitable for them only.

Why Rasulullah (Sallallahu Alaihi Wasallam) wore silken garments?

According to the learned scholars one reason could be that the silken clothes were not forbidden till that time; it is possible that the ban was revealed to Ra-

sulullah (Sallallahu Alaihi Wasallam) during that Salaah itself. Second reason given is that Rasulullah (Sallallahu Alaihi Wasallam) had not experienced the evil effect of wearing silk, and once he wore it, the effect got manifested on him and he immediately took it off.

Lessons from this Hadith

Allaama Ayni has derived the following lessons from this Hadith:

1. It is only men who have been forbidden to wear silk.
2. It is permissible to use silk during battle, as treatment for some skin diseases and in severe cold if nothing is available.
   Tahaavi and Tabaraani have quoted on the authority of Zaid bin Arqam that Rasulullah (Sallallahu Alaihi Wasallam) said:

   الذهب و ا ىرير حل لإناث أم و حرام على ذكورها

   "Gold and silk is permissible to the women of my Ummah and forbidden to its men". (Umdatul Qaari)
3. If someone offers Salaah while wearing silken clothes, his Salaah is valid (the sin of wearing silk will be separately on him).

بَاب الصلاَةِ فِى الثَّوْبِ الأَحْمَرِ

Chapter 17 : (The description of) Salaah in red garments.

Purpose of Tarjamatul Baab

Imam Bukhari has quoted this chapter to convey that Salaah is permissible while wearing red coloured garments.

Hadith No. 368

حَدثَنا مُحَمدُ بنُ عَرْعَرَةَ قَالَ حَدثَنِى عُمَرُ بْنُ أَبِى زَائِدَةَ عَنْ عَوْنِ بْنِ أَبِى جُحَيْفَةَ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم فِى قُبةٍ حَمْرَاءَ مِنْ أَدَمٍ ، وَرَأَيْتُ بِلاَلاً أَخَذَ وَضُوءَ رَسُولِ اللهِ صلى الله عليه وسلم وَرَأَيْتُ الناسَ يَبْتَدِرُونَ ذَاكَ الْوَضُوءَ ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسحَ بِهِ ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ ، ثُم رَأَيْتُ بِلاَلاً أَخَذَ عَنَزَةً فَرَكَزَهَا ، وَخَرَجَ النبِى صلى الله عليه وسلم فِى حُلةٍ حَمْرَاءَ مُشَمرًا ، صَلى إِلَى الْعَنَزَةِ بِالناسِ رَكْعَتَيْنِ ، وَرَأَيْتُ الناسَ وَالدوَاب يَمُرونَ مِنْ بَيْنِ يَدَىِ الْعَنَزَةِ

Narrated Abu Juhaifa

I saw Allah's Apostle in a red leather tent and I saw Bilal taking the remaining water with which the Prophet had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it rubbed it on his body and those who could not get any took the moisture from the others' hands. Then I saw Bilal carrying an Anza (a spear-headed stick) which he planted in the ground. The Prophet came out tucking up his red cloak, and led the people in prayer and offered two Rak'ats (facing the Ka'ba) taking Anza as a Sutra for his prayer. I saw the people and animals passing in front of him beyond the Anza.

Comments

Abu Juhaifa says that he saw Rasulullah (Sallallahu Alaihi Wasallam) in a red leather tent. According to Allaama Ayni this tent was laid at a place near Makkah called 'Buthaan' and this incident took place around Hajatul Wida.

Sayyiduna Bilal brought water for Rasulullah (Sallallahu Alaihi Wasallam) and he performed Wudhu. After that he took the remaining water and the Sahaaba were trying to overtake one another to get access to the water. Whoever got some of it rubbed it on his body and those who were unable to get were taking the moisture from others' hands. Then Sayyiduna Bilal planted 'Anza' - a stick with iron tip, into the ground as 'Sutra' and Rasulullah (Sallallahu Alaihi Wasallam) led the Salaah. Abu Juhaifa says that he saw people and animals passing in front of that Anza. Allaama Ayni says that Rasulullah (Sallallahu Alaihi Wasallam) offered two Rak'ats of 'Zuhr' Salaah and two of 'Asr' (combining the two during journey known as Qasr). The narrator further added that Rasulullah (Sallallahu Alaihi Wasallam) was wearing a red 'Hulla' - cloak.

أ لة ثوبان أزار و رداء و قيل أن يكون ثوب من جنس واحد

"Hulla is the name given to two garment of same cloth, one blanket and another trouser'. (Umdatul Qaari)

Some scholars hold the view that it was the used water that had flown down from the blessed body of Rasulullah (Sallallahu Alaihi Wasallam).

Lessons from this Hadith

1. It is permissible to wear red coloured clothes.
2. It is also permissible to use red leather tents.
3. Things used by pious people can be taken for obtaining blessings as did the Sahaaba by taking the ablution water of Rasulullah (Sallallahu Alaihi Wasallam).
4. Performing Qasr during journey is obligatory.

5. While in journey, one can combine Zuhr and Asr Salaah.
6. It is permissible to pass in front of Sutra.

باب الصلاة في السطوح والمنبر والخشب

قَالَ أَبُو عَبْدِ اللهِ وَلَمْ يَرَ الْحَسَنُ بَأْسًا أَنْ يُصَلَّى عَلَى الْجَمْدِ وَالْقَنَاطِرِ ، وَإِنْ جَرَى تَحْتَهَا بَوْلٌ أَوْ فَوْقَهَا أَوْ أَمَامَهَا ، إِذَا كَانَ بَيْنَهُمَا سُتْرَةٌ . وَصَلَّى أَبُو هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ بِصَلَاةِ الإِمَامِ . وَصَلَّى ابْنُ عُمَرَ عَلَى الثَّلْجِ .

Chapter 18 : To offer Salaah on roof tops, pulpit or wood planks.

And Abu Abdullah said, "al-Hasan finds no objection for one to pray over snow or bridges even if urine flowed underneath or over or in front of them as long as there is an object put in front of the praying person to act as sentimental barrier between him and others in front of the person. Abu Huraira prayed on the roof of the mosque with the Imam, and Ibn Umar prayed on snow.

Purpose of Tarjamatul Baab

Imam Bukhari first discussed the obligatory nature of Salaah, then started with the prerequisites of Salaah and in this he first discussed Satr-ul-Awrah. Now he is starting another pre-requisite viz., the particular place where one offers Salaah has to be ritually clean even if surroundings may not be so. The place where a person stands and where he prostrates, should be clean. Shah Waliullah Muhaddith Delhvi quotes a Hadith saying:

جعلت الأرض مسجدا و طهورا

"*The land has been made for me mosque and ritually*

clean".

In this chapter under discussion, Imam Bukhari wants to say that it is not necessary for a Musalli (one offering Salaah) to make the forehead touch the (real) ground while prostration. If a person is offering his Salaah on a roof, a wooden plank or a pulpit etc, his Salaah is still valid. Imam Bukhari further says that it is valid to offer Salaah on bridges etc below which impure things flow. It is also permissible to offer Salaah on snow if it is a little harder and one is able to rest his forehead on it while in prostration. Further, it is permissible to offer Salaah on anything which is harder and firmly placed on ground and can support one's head.

Qanaateer and Jasr

Qanaateer means a bridge erected on stones while as Jasr is a wooden bridge. It is permissible to offer Salaah on both of them.

Can a Muqtadi stand above the level of his Imam?

Sayyiduna Abu Huraira offered Salaah on a roof top when his Imam was at a level below. It is permissible for Imam to stand at a higher level than his Muqtadees when such a need arise and vice versa. However, it is not permissible for Muqtadees to stand ahead of Imam whether offering Salaah at the same level, below or above.

Hadith No. 369

حَدثَنَا عَلِى ْبنُ عَبْدِ اللهِ قَالَ حَدثَنَا سُفْيَانُ قَالَ حَدثَنَا أُبو حَازِمٍ قَالَ سَأَلُوا سَهْلَ ْبنَ
سَعْدٍ مِنْ أى شَىْءٍ الْمِنْبَرُ فَقَالَ مَا بَقِىَ بِالناسِ أَعْلَمُ مِنى هُوَ مِنْ أَثْلِ الْغَابَةِ ، عَمِلَهُ

فُلاَنٌ مَوْلَى فُلاَنَةَ لِرَسُولِ اللهِ صلى ا عليه وسلم ، وَقَامَ عَلَيْهِ رَسُولُ اللهِ صلى ا عليه وسلم حِ َ عُمِلَ ، وَوُضِعَ ، فَاسْتَقْبَلَ الْقِبْلَةَ كَبَرَ وَقَامَ الناسُ خَلْفَهُ ، فَقَرَأَ وَرَكَعَ وَرَكَعَ الناسُ خَلْفَهُ ، ثُم رَفَعَ رَأْسَهُ ، ثُم رَجَعَ الْقَهْقَرَى ، فَسَجَدَ عَلَى الأَرْضِ ، ثُم عَادَ إِلَى الْمِنْبَرِ ، ثُم قَرَأَ ثُم رَكَعَ ، ثُم رَفَعَ رَأْسَهُ ، ثُم رَجَعَ الْقَهْقَرَى حَتى سَجَدَ بِالأَرْضِ ، فَهَذَا شَأْنُهُ . قَالَ أَبو عَبْدِ اللهِ قَالَ عَلِى ْبنُ عَبْدِ اللهِ سَأَلَنِى أَحْمَدُ ْبنُ حَنْبَلٍ رَحِمَهُ اللهُ عَنْ هَذَا الْحَدِيثِ ، قَالَ فَإِنمَا أَرَدْتُ أَن النبِى صلى ا عليه وسلم كَانَ أَعْلَى مِنَ الناسِ ، فَلاَ َبأْسَ أَنْ َيكُونَ الإِمَامُ أَعْلَى مِنَ الناسِ ِبهَذَا الْحَدِيثِ . قَالَ فَقُلْتُ إِن سُفْيَانَ ْبنَ عُيَيْنَةَ كَانَ ُيسْأَلُ عَنْ هَذَا كَثِ ًا فَلَمْ َتسْمَعْهُ ِمنْهُ قَالَ لاَ

Narrated Abu Hazim

Sahl bin Sa'd was asked about the (Prophet's) pulpit as to what thing it was made of? Sahl replied: "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So and so, the slave of so and so prepared it for Allah's Apostle . When it was constructed and place (in the Masjid), Allah's Apostle stood on it facing the Qibla and said 'Allahu Akbar', and the people stood behind him (and led the people in prayer). He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit."

Ahmad bin Hanbal said, "As the Prophet was at a higher level than the people, there is no harm according

to the above-mentioned Hadith if the Imam is at a higher level than his followers during the prayers."

Comments

Sayyiduna Sahl bin Sa'd was asked about the pulpit of Rasulullah (Sallallahu Alaihi Wasallam). He said that there was nobody better than him who knew about it. Why he said so, the learned scholars have given two reason for it viz., 1. In Madina, Sahl bin Sa'd was the last Sahaabi to die. 2. Probably he meant that among those present nobody else knew about it.

There are various narrations about the pulpit of Rasulullah (Sallallahu Alaihi Wasallam). It is said that this pulpit was prepared by a person namely Mynoon—a slave of a woman and a carpenter by profession. In some narrations this lady has been mentioned by the name Aisha and she was from among Ansaar. Before this pulpit was prepared, Rasulullah used to offer Salaah and deliver sermon near a pillar and from there only those people could see him who used to be in the first row. The pulpit prepared had two steps and a sitting dais. Rasulullah (Sallallahu Alaihi Wasallam) stood on the pulpit so that people behind could see him and recited Qur'an and then bowed to perform Ruku, but had to move a step back to offer Sajda.

Allaama Ayni has quoted on the authority of Jaabir:

إن امرأة قالت يا رسول ا ألا أجعل بك شيئا تقعد عليه فإن غلام ارا

"A woman asked Rasulullah (Sallallahu Alaihi Wasallam) if she would prepare something on which he would sit (during Khutba) as she had a slave who was a car-

penter also". (Umdatul Qaari)

Lessons from the Hadith

1. An Imam can stay at a level higher than that of Muqtadees at the time of need but not unnecessarily.
2. It does not make Salaah invalid to move a little forward or backward as is evident from the act of Rasulullah. According to the author of al-Muheet it is permissible to move a step or two while in Salaah but more than that will render Salaah invalid. It is not recommended to take two steps in one go. The proper way is take a step and stop and then take another.
3. The minor actions e.g., taking a step, cleaning the nose, setting headgear right etc does not render Salaah invalid.
4. It is preferable for an Imam to stand on the pulpit.

(Umdatul Qaari)

Hadith No. 370

حَدثَنَا مُحَمدُ بْنُ عَبْدِ الرحِيمِ قَالَ حَدثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا حُمَيْدٌ الطوِيلُ عَنْ أَنسِ بْنِ مَالِكٍ أَن رَسُولَ اللهِ صلى ا عليه وسلم سَقَطَ عَنْ فَرَسِهِ ، فَجُحِشَتْ سَاقُهُ أَوْ كَتِفُهُ ، وَآلَى مِنْ نِسَائِهِ شَهْرًا ، فَجَلَسَ فِى مَشْرُبَةٍ لَهُ ، دَرَجَتُهَا مِنْ جُذُوعٍ ، فَأَتَاهُ أَصْحَابُهُ يَعُودُونَهُ ، فَصَلى بِهِمْ جَالِسًا ، وَهُمْ قِيَامٌ فَلَما سَلمَ قَالَ إِنمَا جُعِلَ الإِمَامُ لِيُؤْتَم بِهِ ، فَإِذَا كَبرَ فَكَبرُوا ، وَإِذَا رَكَعَ فَارْكَعُوا ، وَإِذَا سَجَدَ فَاسْجُدُوا ، وَإِنْ صَلى قَائِمًا فَصَلوا قِيَامًا وَنَزَلَ لِتِسْعٍ وَعِشْرِينَ فَقَالُوا يَا رَسُولَ اللهِ إِنكَ آلَيْتَ شَهْرًا فَقَالَ إِن الشهْرَ تِسْعٌ وَعِشْرُونَ

Narrated Anas bin Maalik

Once Allah's Apostle fell off a horse and his leg or

shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a Mashruba (attic room) having stairs made of date palm trunks. So his companions came to visit him, and he led them in prayer sitting, whereas his companions were standing. When he finished the prayer, he said, "Imam is meant to be followed, so when he says 'Allahu Akbar,' say 'Allahu Akbar' and when he bows, bow and when he prostrates, prostrate and if he prays standing pray, standing. After the 29th day the Prophet came down (from the attic room) and the people asked him, "O Allah's Apostle! You swore that you will not go to your wives for one month." He said, "The month is 29 days."

Comments

Two separate incidents

The learned scholars, except Ibn Hajr, hold the opinion that these are two separate incidents which have been mentioned in this Hadith. According to Ibn Hajr it is a single incident. One incident is of 5th Hijra (as per Ibn Hibban) when Rasulullah fell down from a horse and injured his leg or shoulder. He stayed in the first floor of his house for one month and could not attend the mosque for Salaah. He had to offer Salaah there only due to injury. The Sahaaba used to come to see him and sometimes would find him offering Salaah; they would also join him in order to earn blessings.

Second incident is of 9th Hijra when Rasulullah (Sallallahu Alaihi Wasallam) swore that he will not go to his wives for one complete month. He stayed at the first floor of his house but during this period he offered regular Salaah in mosque as is proved by Sayyiduna

Umar's statement that he offered Fajr Salaah behind Rasulullah (Sallallahu Alaihi Wasallam).

Eila of Rasulullah (Sallallahu Alaihi Wasallam)

The second incident was related to the Eila of Rasulullah (Sallallahu Alaihi Wasallam). This was literal Eila of one month and not the Eila which is popular amongst the jurists wherein a husband cannot go to his wife for four complete months. It is said that Rasulullah (Sallallahu Alaihi Wasallam) wanted to teach his wives a lesson as they had been asking for more daily wages; so he isolated himself for one complete month by staying at the upper storey of his house.

Lessons from this Hadith

Allaama Ayni has derived following lessons from this Hadith:

1. It is permissible to offer Salaah on roof and also on wooden floor.
2. A month can be of 29 or 30 days and if someone takes an oath lasting for a month, he can liberate himself after 29 days if that month comes out to be of 29 days.
3. Imam Ahmad, Ishaaq and Ibn Hazm have opined from this Hadith that if an Imam offers his Salaah while in sitting position, the Muqtadees should also do so. Imam Maalik does not allow a person able to stand to offer Salaah behind a sitting-Imam or vice versa. According to Imam Abu Haneefa, Imam Shaafa'ee and others, it is necessary for a person who can stand to offer Salaah while standing behind a sitting-Imam. According to them this Hadith is abrogated as per the

fact that Rasulullah (Sallallahu Alaihi Wasallam), during his terminal illness, used to offer Salaah while sitting whereas Sahaaba behind him remained standing. Tirmidhi and Nasa'ie have quoted another Hadith from Sayyida Aisha wherein she says that Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah while sitting when Abu Bakr led the congregational Salaah. Imam Baihaqi has explained these two Ahaadith which leave no contradiction. The Salaah which Rasulullah (Sallallahu Alaihi Wasallam) led while sitting was Zuhr Salaah on the day of Saturday or Sunday and the Salaah which Abu Bakr led and Rasulullah (Sallallahu Alaihi Wasallam) was a sitting-Muqtadi behind him, was Fajr Salaah on the day of Monday. This was the last Salaah of Rasulullah (Sallallahu Alaihi Wasallam) before leaving this world.

(Umdatul Qaari)

باب إِذَا أَصَابَ ثَوْبُ الْمُصَلى امْرَأَتَهُ إِذَا سَجَدَ

Chapter 19 : When the clothes of a Musalli (one offering Salaah) in prostration touch his wife.

Purpose of Tarjamatul Baab

During the menstruation period, women do not become untouchable and hence if their garments come in contact with a Musalli, his Salaah is valid. Imam Bukhari wants to convey the message that it very important to keep the place of Salaah and its surrounding clean.

Hadith No. 371

حَدثَنَا مُسَددٌ عَنْ خَالِدٍ قَالَ حَدثَنَا سُلْيمَانُ الشيْبَانِى عَنْ عَبْدِ اللهِ بْنِ شَدادٍ عَنْ

مَيْمُونَةَ قَالَتْ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُصَلى وَأَنا حِذَاءَهُ وَأنا حَائِضٌ
وَرُبمَا أَصَابَنِى ثَوْبُهُ إِذَا سَجَدَ . قَالَتْ وَكَانَ يُصَلى عَلَى الْخُمْرَةِ

Narrates Abdullah bin Shaddad

Maimuna said, "Allah's Apostle was praying while I was in my menses, sitting beside him and sometimes his clothes would touch me during his prostration." Maimuna added, "He prayed on a Khumra (a small mat sufficient just for the face and the hands while prostrating during prayers).

Lessons from the Hadith

1. It is permissible to interact with a menstruating woman.
2. It is permissible for a person to touch the clothes and the body of a woman (wife or Mahram) during menstruation.
3. If a person while offering Salaah comes in touch with the clothes of a menstruating woman, it will not affect his Salaah.

باب الصلاةِ عَلَى الْحَصِيرِ

وَصَلى جَابِرٌ وَأَبو سَعِيدٍ فِى السفِينَةِ قَائِمًا . وَقَالَ الْحَسَنُ تُصَلى قَائِمًا مَا لَمْ تَشُق
عَلَى أَصْحَابِكَ ، تَدُورُ مَعَهَا وَإِلا فَقَاعِدًا .

Chapter 20 : (To offer) Salaah on a mat.

Jaabir and Abu Sa'eed offered Salaah standing on board of a ship. Al-Hasan said, "If it is not troublesome for one's companions, one may offer Salaah standing and turn himself with its (ship's) turnings; otherwise offer Salaah sitting".

Purpose of Tarjamatul Baab

Some Ulema are of the opinion that it is better to offer Salaah on ground. Umar bin Abdul Aziz liked to offer Salaah on ground. According to the learned scholars if someone does so, it will be sheer humility. However, majority of scholars including Imam Bukhari permit to offer Salaah on a prayer mat. Imam Bukhari has quoted Jaabir and Abu Sayeed offering Salaah in a boat. Therefore, if it is correct to offer Salaah in a boat then why not on a mat? Here it is to mention that if Salaah can be offered in a boat while standing without any difficulty, it should be done like that otherwise to sit down is also permissible. Further, if the boat changes its direction, the Musalli will also have to turn towards Qibla in that case.

Salaah in a moving train

It is necessary to offer Salaah in a train while standing. It is not correct to compare a train with a boat because one feels nauseated while standing in a boat and there is an apprehension of falling into the water, but it is not so in case of a train. That is why it is mandatory for one to offer Salaah in a train while standing.

Salaah in an aeroplane

It is permissible to offer Salaah in an aeroplane and it is better to offer it while standing after ensuring the direction of Qibla. If it is not possible to stand then one can offer his Salaah while sitting but in this case he shall have to repeat it after reaching his destination. *(Inaamul Baari)*

Hadith No. 372

حَدثَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِى طَلْحَةَ عَنْ أَنسِ بْنِ مَالِكٍ أَن جَدتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللهِ صلى الله عليه وسلم لِطَعَامٍ صَنَعَتْهُ لَهُ ، فَأَكَلَ مِنْهُ ثُم قَالَ قُومُوا فَلأُصَل لَكُمْ قَالَ أَنسٌ فَقُمْتُ إِلَى حَصِيرٍ لَنا قَدِ اسْوَد مِنْ طُولِ مَا لُبِسَ ، فَنَضَحْتُهُ بِمَاءٍ ، فَقَامَ رَسُولُ اللهِ صلى الله عليه وسلم وَصَفَفْتُ وَالْيَتِيمَ وَرَاءَهُ ، وَالْعَجُوزُ مِنْ وَرَائِنَا ، فَصَلى لَنَا رَسُولُ اللهِ صلى الله عليه وسلم رَكْعَتَيْنِ ثُم انْصَرَفَ

Narrated Ishaq

Anas bin Maalik said, "My grandmother Mulaika invited Allah's Apostle for a meal which she herself had prepared. He ate from it and said, 'Get up! I will lead you in the prayer.' " Anas added, "I took my Hasir, washed it with water as it had become dark because of long use and Allah's Apostle stood on it. The orphan (Damira or Ruh) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Apostle led us in the prayer and offered two Rak’ats and then left."

Comments

Umm Sulaim was the daughter of Mulaikah and Anas bin Maalik was the son of Umm Sulaim. Umm Sulaim was first married to Maalik bin Nadhar and later to Abu Talha.

Mulaika once invited Rasulullah (Sallallahu Alaihi Wasallam) for a meal. He ate from it and then led them in prayer. Anas and his brother stood in the first row behind Rasulullah (Sallallahu Alaihi Wasallam) and his grandmother in the second row.

Lessons from the Hadith

1. One should accept an invitation when invited. (Note: If the occasion of invitation and the proceedings of a function are against the principles of Shariah then one should refrain from such invitations and functions).
2. Congregational Salaah at home: According to some Ulema the Salaah that Rasulullah (Sallallahu Alaihi Wasallam) led in the house of Mulaika was Nafl Salaah while some others opine that it was Fardh. Those who consider it Nafl put forward in favour of their argument this Hadith saying that it is permissible to offer Nafl Salaah in congregation. Allaama Ayni has quoted from Maalik and also from Hanafite scholars that it is permissible to offer Nafl Salaah in congregation provided that it is not pre-arranged and that people are not called for it as people are supposed to be called for Fardh Salaah only.
3. It is permissible for children to stand with adults in the same row during Salaah.
4. Women have to stand in the last row behind children.
5. It is permissible to request pious people to offer Salaah at the invitees house in order to earn blessings of Allah.
6. One should first execute the job for which he has been invited and then turn to something else as was done by Rasulullah (Sallallahu Alaihi Wasallam). He was invited for meals so he first ate from it and then offered Salaah.

بِاب الصلاَةِ عَلى الْخُمْرَةِ

Chapter 21 : (To offer) Salaah on al-Khumra (a

small mat just sufficient for the face and hands while prostrating during Salaah)

Purpose of Tarjamatul Baab

Al-Haseer : It is a bigger prayer mat on which one can place his feet as well as prostrate during Salaah.

Al-Khumra : It is a smaller prayer mat which suffices only one's feet or hands and head during prostration i.e., if a person stands on it he will not be able to prostrate on it as well, and if he places it at the place where he prostrates then he will not be able to place his feet also on it.

In these two chapters, Imam Bukhari wants to convey that Salaah is permissible on both types of mats. According to Shah Waliullah Muhaddith Delhvi Imam Bukhari wants to remove the misunderstanding which could have arisen because of the Hadith narrated by Sayyiduna Rabah wherein he says that he tried to blow out the dust from the ground which could have touched his forehead. Rasulullah (Sallallahu Alaihi Wasallam) forbade him to do so and advised him to let the dust touch his forehead. He was told: ترّب ترّب .

Shah Waliullah further quotes the second Hadith that could have been the reason for misunderstanding, viz.,

جعلت الأرض مسجد و طهورا

"The land has been made as mosque and ritually clean for me".

Hadith No. 373

حَدثَنَا أُبو الْوَلِيدِ قَالَ حَدثَنَا شُعْبَةُ قَالَ حَدثَنَا سُلْيَمَانُ الشَّيْبَانِى عَنْ عَبْدِ اللهِ بْنِ

شَدادٍ عَنْ مَيْمُونَةَ قَالَتْ كَانَ النبِى صلى ا عليه وسلم يُصَلى عَلَى الْخُمْرَةِ

Narrated Maimuna

Allah's Apostle used to pray on Khumra.

Comments

It is Imam Bukhari's practice to quote exactly the same words which he has listened to from his teachers, and in doing so, he does not care about repetitions.

باب الصلاَةِ عَلَى الْفِرَاشِ

وَصَلى أَنسٌ عَلَى فِرَاشِهِ . وَقَالَ أَنسٌ كُنا نُصَلى مَعَ النبِى صلى ا عليه وسلم فَيسْجُدُ أَحَدُنا عَلَى ثَوْبِهِ .

Chapter 22 : (To offer) Salaah on flooring (mat, bedding etc).

Anas said, "We used to offer Salaah with the Prophet (Sallallahu Alaihi Wasallam) and anyone among us would prostrate on his clothes".

Purpose of Tarjamatul Baab

First Imam Bukhari mentioned about smaller prayer mats like al-Khumra and al-Haseer and that it is permissible to offer Salaah on them. Now, he says that Salaah is permissible even on large floorings or beddings like carpets, blankets etc., the only condition being that such floorings or beddings be ritually clean.

Some people do not like to offer Salaah on luxurious or colourfully designed carpets, though it is permissible to offer Salaah on them.

Hadith No. 374

حَدثَنا إِسْمَاعِيلُ قَالَ حَدثَنِى مَالِكٌ عَنْ أَبِى النضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ عَنْ أَبِى سَلَمَةَ بْنِ عَبْدِ الرحْمَنِ عَنْ عَائِشَةَ زَوْجِ النبِى صلى ا عليه وسلم أَنهَا قَالَتْ كُنْتُ أَنَامُ بَيْنَ يَدَىْ رَسُولِ اللهِ صلى ا عليه وسلم وَرِجْلاَىَ فِى قِبْلَتِهِ ، فَإِذَا سَجَدَ غَمَزَنِى ، فَقَبَضْتُ رِجْلَى ، فَإِذَا قَامَ بَسَطْتُهُمَا . قَالَتْ وَالْبُيوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ .

Narrated Abu Salmah

Aisha the wife of the Prophet said, "I used to sleep in front of Allah's Apostle and my legs were opposite his Qibla and in prostration he pushed my legs and I withdrew then and when he stood, I stretched them.' Aisha added, "In those days the houses were without lights."

Hadith No. 375

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى عُرْوَةُ أَن عَائِشَةَ أَخْبَرَتْهُ أَن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يُصَلى وَهْىَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ ، اعْتِرَاضَ الْجَنَازَةِ

Narrated Aisha

Allah Apostle prayed while I was lying like a dead body on his family bed between him and his Qibla.

Hadith No. 376

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ حَدثَنَا اللَّيْثُ عَنْ يَزِيدَ عَنْ عِرَاكٍ عَنْ عُرْوَةَ أَن النبِى صلى ا عليه وسلم كَانَ يُصَلى وَعَائِشَةُ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى الْفِرَاشِ الذِى يَنَامَانِ عَلَيْهِ .

Narrated Urwa

The Prophet prayed while Aisha was lying between him and his Qibla on the bed on which they used to sleep.

Comments

Rasulullah (Sallallahu Alaihi Wasallam) loathed to live in a palace

Rasulullah (Sallallahu Alaihi Wasallam) was the most beloved prophet of Allah and the best of the creation, yet he chose for himself austere life and taught the whole mankind the fact that simplicity is because of faith. He could have lived a luxurious life but whatever he received (as gifts etc), he distributed it among the poor and needy. His one such character was described by his wife, Sayyida Khadijah as:

أنت تكسب للمعدوم

"You earn for have-nots"

In the Hadith under discussion, Sayyida Aisha says that she and Rasulullah (Sallallahu Alaihi Wasallam) lived in such a small room and she had to bend her knees to make space for Rasulullah to prostrate. Further, as narrated by Sayyida Aisha during those days the houses used to be without lights.

Lessons from the Hadith

1. The world is but an ordinary abode, one should live an austere life.
2. The Salaah during night (i.e., Tahajjud) is a supreme asset of a believer and he should never leave it.
3. It is permissible for a man to offer Salaah facing towards his wife. Some people believe that if a woman,

a donkey or a dog passes in front of a Musalli, his Salaah becomes invalid. Allaama Ayni refutes this belief but says that these may become the cause of losing concentration. A woman is known for distracting one's concentration, a donkey makes noise, and there is apprehension of a bite from a dog.

4. Touching a woman does not spoil one's Wudu as Rasulullah (Sallallahu Alaihi Wasallam) pushed the legs of Aisha in order to make space for prostration.
5. It is permissible to offer Salaah on bedding.
6. It is permissible to offer Salaah in darkness as long as one does not turn away from Qibla.

باب السجُودِ عَلَى الثوْبِ فِى شِدةِ الْحَر

وَقَالَ الْحَسَنُ كَانَ الْقَوْمُ يَسْجُدُونَ عَلَى الْعِمَامَةِ وَالْقَلَنْسُوَةِ وَيَدَاهُ فِى كُمِهِ .

Chapter 23 : To prostrate on a garment in scorching heat.

Al-Hasan said, "People used to prostrate on their turbans and headgears with their hands in their sleeves (because of scorching heat)."

Purpose of Tarjamatul Baab

When the ground is too hot due to the heat of the sun and it becomes difficult to place one's forehead on such a hot surface then it is permissible to prostrate on some cloth etc. One can place such a thing on the ground or cover his forehead with turban or headgear.

Hadith No. 377

حَدثَنَا أَبو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ حَدثنَا بِشْرُ بْنُ الْمُفَضلِ قَالَ حَدثَنِى

غَالِبٌ الْقَطانُ عَنْ بَكْرِ بْنِ عَبْدِ اللهِ عَنْ أنسِ بْنِ مَالِكٍ قَالَ كُنا نُصَلى مَعَ النبِى صلى ا عليه وسلم فَيَضَعُ أَحَدُنا طَرَفَ الثوْبِ مِنْ شِدةِ الْحَرِ فِى مَكَانِ السجُودِ .

Narrated Anas bin Maalik

We used to pray with the Prophet and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.

Comments

Sayyiduna Anas says that they used to place the ends of their clothes at the place of prostration because of intense and scorching heat. According to Imam Abu Haneefa, Maalik, Ahmad and Ishaaq it is permissible to prostrate on the ends of one's clothing which he is wearing during Salaah. They support their argument with this Hadith. Ibn Abi Shaiba has quoted that Sayyiduna Umar once offered friday Salaah in scorching heat and placed one end of his clothing on the ground and prostrated on it. He advised other people also to do so. *(Umdatul Qaari)*

باب الصلاَةِ فِى النعَالِ

Chapter 24 : (To offer) Salaah in shoes.

Purpose of Tarjamatul Baab

In earlier chapter it was said that during Salaah one can protect his forehead and hands from scorching hot ground by spreading cloth on it. Now this chapter mentions that it is permissible to offer Salaah in shoes (if clean).

Hadith No. 378

حَدثَنا آدَمُ بْنُ أَبِى إِيَاسٍ قَالَ حَدثَنا شُعْبَةُ قَالَ أَخْبَرَنا أَبو مَسْلَمَةَ سَعِيدُ بْنُ يَزِيدَ الأَزْدِى قَالَ سَأَلْتُ أَنسَ بْنَ مَالِكٍ أَكَانَ النبِى صلى ا عليه وسلم يُصَلى فِى نَعْلَيْهِ قَالَ نَعَمْ

Comments

Sayyiduna Anas bin Maalik was asked if Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah while in shoes, he said yes, he did so. According to the learned scholars the shoes should be completely clean and also akin to the Arabic style—which is cut open in the front in such a way that the fingers touch the ground during prostration, which they say, is necessary. *(Eidhahul Bukhari)*

The jurists say, it is preferable to offer Salaah while having shoes on in Jewish dominated areas in order to oppose them because they consider it not permissible as per the command given by Allah to Sayyiduna Musa (AS), quoted also in Qur'an as:

إني أَنا رَبكَ فَاخْلَعْ نَعْلَيْكَ إنكَ بِالْوَادِ الْمُقَدسِ طُوًى

"It is Me, your Lord, so remove your shoes; you are in the sacred valley of Tuwaa". (20:12)

Rasulullah (Sallallahu Alaihi Wasallam) said in a Hadith:

خالفوا اليهود

"Oppose the Jews"

Lessons from the Hadith

1. It is permissible to ask questions with the purpose of acquire knowledge.

2. If asked, one having knowledge should answer without any hesitation.
3. It is permissible to offer Salaah while having one's shoes on. Since ritual cleanliness is a prerequisite for Salaah, the shoes also have to be clean. According to this Hadith it is only permissible to offer Salaah while having shoes on, not that it is obligatory or recommended to do so.

باب الصلاةِ فِى الْخِفَافِ

Chapter 25 : (To offer) Salaah wearing Khuffs (leather socks)

Purpose of Tarjamatul Baab

In earlier chapter, the permissibility to have one's shoes on while offering Salaah was stated. Now, in this chapter, Imam Bukhari conveys the permissibility of offering Salaah while wearing Khuffs (leather socks). Some people like Shiites don't permit it and in order to refute their claim, Imam Bukhari has established this chapter.

كتب شيخ البذل دل هذا ا ديث على أن الصلاة النعال كانت مأمورة خافة اليهود و إما زماننا فينبغي أن تكون الصلاة حافيا خالفة النصارى فإنم يصلون متنعل لا لعونا عن أرجلهم

The author of "al-Badhl" has penned down—"this Hadith points towards the fact that it was decreed to offer Salaah while having shoes on during those days to oppose Jews and in our times now, it is preferable to offer Salaah barefoot to oppose Christians who pray while having shoes on and don't take them off".

Hadith No. 379

حَدثَنَا آدَمُ قَالَ حَدثَنَا شُعْبَةُ عَنِ الأَعْمَشِ قَالَ سَمِعْتُ إِبْرَاهِيمَ يُحَدثُ عَنْ هَمامِ بْنِ الْحَارِثِ قَالَ رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللهِ بَالَ ثُم تَوَضأَ ، وَمَسَحَ عَلَى خُفيْهِ ، ثُم قَامَ فَصَلى ، فَسُئِلَ فَقَالَ رَأَيْتُ النبِى صلى ا عليه وسلم صَنَعَ مِثْلَ هَذَا قَالَ إِبْرَاهِيمُ فَكَانَ يُعْجِبُهُمْ ، لأَن جَرِيرًا كَانَ مِنْ آخِرِ مَنْ أَسْلَمَ

Narrated Ibrahim

Hammam bin Al-Harith said, "I saw Jarir bin Abdullah urinating. Then he performed ablution and passed his (wet) hands over his Khuffs, stood up and prayed. He was asked about it. He replied that he had seen the Prophet doing the same." They approved of this narration as Jarir was one of those who embraced Islam very late.

Hadith No. 380

حَدثَنَا إِسْحَاقُ بْنُ نَصْرٍ قَالَ حَدثَنَا أَبو أُسَامَةَ عَنِ الأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ وَضأْتُ النبِى صلى ا عليه وسلم فَمَسَحَ عَلَى خُفيْهِ وَصَلى

Narrated al-Mughira ibn Shu'ba

"I assisted the Prophet, may Allah bless him and grant him peace, in wudu' and he wiped over his leather socks and prayed.

Comments

Sayyiduna Jarir bin Abdullah performed ablution, passed his (wet) hands over his Khuffs (leather socks) and then offered Salaah. He was asked about it, he re-

plied that he had seen Rasulullah (Sallallahu Alaihi Wasallam) doing so.

When the Qur'anic verse:

وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

"And perform Masah (wiping by hands) of your heads and (wash) your feet up to the ankles" (5:6)

was revealed, some Sahaaba thought that the Masah on Khuffs might not be permissible now, so they asked Jarir why he performed Masah? The above quoted verse is of Sura Maida; Jarir had embraced Islam in the month of Ramadhan the 10th Hijra i.e., after the revelation of this Sura. This proves Rasulullah (Sallallahu Alaihi Wasallam) performed Masah over Khuffs even after the revelation of this verse and also its continuous validation for the Ummah. Those who deny this are incorrect.

Lessons from this Hadith

1. It is permissible to perform Masah over Khuffs.
2. The verse of Sura Maida has not abrogated the decree of performing Masah over Khuffs.

باب إِذَا لَمْ يُتِم السجُودَ

Chapter 26 : If someone does not prostrate properly.

Purpose of Tarjamatul Baab

The learned scholars of Hadith have been filled with wonder regarding the placement of these two chapters (this one and the next) by Imam Bukhari here, which apparently don't seem to have any correlation with the preceding chapters. The compilation of Sahih al -Bukhari by al-Mustamli does not contain these two

chapters at this place, which has made some scholars believe that these two pages have been wrongly placed here by later compilers. Some other scholars have given a very plausible explanation about it. According to them, Imam Bukhari first stressed that one can wear socks, shoes and also cover his forehead with cloth from scorching heat. Now, here he says that since prostration is a very important constituent of Salaah and if someone performs it halfheartedly, his Salaah will become invalid, thereby strengthening his point that one can wear socks or shoes during scorching heat, but still he should prostrate comfortably and whole heartedly.

Hadith No. 381

أَخْبَرَنَا الصلْتُ بْنُ مُحَمدٍ أَخْبَرَنَا مَهْدِى عَنْ وَاصِلٍ عَنْ أَبِى وَائِلٍ عَنْ حُذْيفَةَ رَأَى رَجُلاً لاَ يِتم رُكُوعَهُ وَلاَ سُجُودَهُ ، فَلَما قَضَى صَلاَتَهُ قَالَ لَهُ حُذْيفَةُ مَا صَلْيتَ قَالَ وَأَحْسِبُهُ قَالَ لَوْ مُت مُت عَلَى غَيْرِ سُنةِ مُحَمدٍ صلى ا عليه وسلم

Narrated by Huzaifa

That he saw a person bowing and prostrating improperly. When he finished his prayer Huzaifa told him that he had not prayed. The sub-narrator added: "I think that Huzaifa also said: Were you to die, you would die on a tradition other than that of Muhammad (Sallallahu Alaihi Wasallam)"

Comments

Salaah is a highly important act of worship in Islam. The executor of this act gets a chance to have direct conversation with Allah and experience His nearness and hence should be offered with extreme peace, dignity

and humility and without any haste. Ruku (bowing) and Sajda (prostration) are two important constituents of Salaah which one should offer humbly with the notion that he is bowing and prostrating before Almighty Allah (the Lofty and Dignified). If someone offers Ruku and Sajda hastily it signifies that he is offering his Salaah inattentively rendering it defective in nature.

باب يُبْدِي ضَبْعَيْهِ وَيُجَافِي فِي السجُودِ

Chapter 27 : To show the axillae and separate the arms from the body during prostration.

Purpose of Tarjamatul Baab

As stated previously, the placement of this chapter has also perplexed the Hadith scholars.

According to Sheikh-ul-Hadith Sheikh Zakariya, Imam Bukhari discussed the issues related to Satr-ul-Awrah in previous chapters and here in this chapter he conveys it is not against Satr-ul-Awrah for men to show their axillae. (Allah knows the best).

Hadith No. 382

أَخْبَرَنَا يَحْيى بْنُ بُكَيْرٍ حَدثَنا بَكْرُ بْنُ مُضَرَ عَنْ جَعْفَرٍ عَنِ ابْنِ هُرْمُزَ عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ أَن النبِى صلى ا عليه وسلم كَانَ إِذَا صَلى فَرجَ بَيْنَ يَدَيْهِ حَتى يَبْدُوَ بَيَاضُ إِبطَيْهِ وَقَالَ اللَيْثُ حَدثَنِى جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ

Narrated Abdullah bin Maalik ibn Buhaima

"When the Prophet (Sallallahu Alaihi Wasallam) offered Salaah, he used to separate his arms from his body so widely that the whiteness of his axillae was seen".

Comments

Abdullah bin Maalik ibn Buhaima narrates when Rasulullah (Sallallahu Alaihi Wasallam) used to prostrate, he would separate his arms and elbows from his body so much so that the whiteness of his axillae could be seen. Al-Haakim has quoted a Sahih Hadith on the authority of Ibn Abbas saying, he came towards Rasulullah (Sallallahu Alaihi Wasallam) (when he was in prostration) from behind and saw the whiteness of his axillae. Sayyida Maimuna has been quoted as saying, when Rasulullah (Sallallahu Alaihi Wasallam) used to prostrate he would keep his elbows so much away from his body and also above the ground that it would be possible for a small lamb to pass through. *(Umdatul Qaari)*

Ruling about women

Allaama Ayni says:

ألتفريج بـ يديه و هو سنة للرجال و ا رأة و ا نثى تضمان لان ا طلوب حقهما الستر

و حكى عن بعضهم أن السنة حق النساء التربع

"It is Sunnah for men to separate their arms from the body while prostrating whereas for women and eunuchs, keeping them close to body is Sunnah because they are required to observe Satr.
It has been quoted from some scholars: 'Tarabu is Sunnah for women' ".

Imam Shaafa'ee writes in 'Al-Umm'

يسن للرجل أن ا مرفقيه عن جنبيه و يرفع بطنه عن فخذيه و تضم ا رأة بعضها إ بعض

"It is Sunnah for a man to keep his elbows away from

the body and raise his belly away from the thighs; and it is Sunnah for a woman to converge her body parts" (Umdatul Qaari)

Should one rest his elbows on knees during prostration or not

It is preferable for one to keep his elbows above the ground and away from his knees but one rest them on his knees because of some excuse e.g., tiredness etc. Tirmidhi has quoted from Abu Huraira (RA):

إنه اشتكي أصحاب الن صلى ا عليه وسلم مشقة السجود عليهم فقال استعينوا بالركب

"The Prophet was asked by his companions about the tiredness they felt while prostrating. He advised them to take help of their knees".

Lessons from the Hadith

1. While prostrating, the axillae of men should remain visible and their arms away from their body and also from the ground.
2. The women should converge their body parts while offering Salaah.
3. One should separate his arms from his body and also raise them above the ground while prostrating.

باب فَضْلِ اسْتِقْبَالِ الْقِبْلَةِ

يَسْتَقْبِلُ بِأَطْرَافِ رِجْلَيْهِ قَالَ أَبُو حُمَيْدٍ عَنِ النبى صلى ا عليه وسلم

Chapter 28 : The excellence of facing Qibla (during Salaah) with the toes towards it as well.

Abu Humaid said that referring to what the Prophet

(Sallallahu Alaihi Wasallam) used to do.

Purpose of Tarjamatul Baab

Imam Bukhari after discussing a prerequisite of Salaah i.e., Satr-ul-Awrah, now, discusses another prerequisite i.e., facing the Qibla to offer Salaah. The importance of this prerequisite can be gauged by the fact that even the toes of a person offering Salaah should face Qibla as stressed by Imam Bukhari.

Hadith No. 383

حَدثَنَا عَمْرُو بْنُ عَباسٍ قَالَ حَدثَنَا ابْنُ الْمَهْدِى قَالَ حَدثَنَا مَنْصُورُ بْنُ سَعْدٍ عَنْ مَيمُونِ بْنِ سِيَاهٍ عَنْ أَنسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم مَنْ صَلى صَلاَتَنا ، وَاسْتَقْبَلَ قِبْلَتَنا، وَأَكَلَ ذَبِيحَتَنَا ، فَذَلِكَ الْمُسْلِمُ الذِى لَهُ ذِمةُ اللهِ وَذِمةُ رَسُولِهِ ، فَلاَ تُخْفِرُوا اللهَ فِى ذِمتِهِ

Narrated Anas bin Maalik

Allah's Apostle said, "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection."

Hadith No. 384

حَدثَنَا نُعَيْمٌ قَالَ حَدثَنَا ابْنُ الْمُبَارَكِ عَنْ حُمَيْدٍ الطوِيلِ عَنْ أَنسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم أُمِرْتُ أَنْ أُقَاتِلَ الناسَ حَتى يَقُولُوا لاَ إِلَهَ إِلا اللهُ . فَإِذَا قَالُوهَا وَصَلوْا صَلاَتَنا ، وَاسْتَقْبَلُوا قِبْلَتَنَا ، وَذَبَحُوا ذَبِيحَتَنَا ، فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلا بِحَقهَا ، وَحِسَابُهُمْ عَلَى اللهِ

Narrated Anas bin Maalik

Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah." Narrated Maimun ibn Siyah that he asked Anas bin Maalik, "O Abu Hamza! What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

Hadith No. 385

قَالَ ابْنُ أَبِى مَرْيَمَ أَخْبَرَنَا يَحْيَى حَدثَنَا حُمَيْدٌ حَدثَنَا أَنسٌ عَنِ النبِى صلى ا عليه وسلم وَقَالَ عَلِى بْنُ عَبْدِ اللهِ حَدثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ حَدثَنَا حُمَيْدٌ قَالَ سَأَلَ مَيْمُونُ بْنُ سِيَاهٍ أَنسَ بْنَ مَالِكٍ قَالَ يَا أَبَا حَمْزَةَ ، مَا يُحَرمُ دَمَ الْعَبْدِ وَمَالَهُ فَقَالَ مَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلا اللهُ ، وَاسْتَقْبَلَ قِبْلَتَنَا ، وَصَلى صَلاَتَنَا ، وَأَكَلَ ذَبِيحَتَنَا ، فَهُوَ الْمُسْلِمُ ، لَهُ مَا لِلْمُسْلِمِ ، وَعَلَيْهِ مَا عَلَى الْمُسْلِمِ

Narrated Abu Aiyub Al-Ansari

The Prophet said, "While defecating, neither face nor turn your back to the Qibla but face either east or west." Abu Aiyub added. "When we arrived in Sham we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allah's forgiveness."

Comments

"Sha'aa'ir-ul-Islaam" (شعائر الإسلام Symbols of Islam)

Anything that carries some significance bears some symbols or representation marks specific to it, for example army, police, schools etc all have their own specific symbols which help in identifying them. Even companies, entrepreneur etc adopt a specific trade mark portrayed on their products for easy identification by the common masses. In a similar way, Islam has its own symbols which when adopted by a person make him identifiable as a Muslim from a distance without any difficulty. Few such symbols have been mentioned in this Hadith like Salaah, Zabeeha (Islamic way of slaughtering an animal) and offering Salaah facing Qibla.

The Salaah in other religions like Christianity and Judaism is not having the component of Ruku, it is unique to Islamic Salaah only. Also, the Christians and Jews face Bait-ul-Lahm and Bait-ul-Maqdis respectively during Salaah while we Muslims uniquely face Makkah al-Mukarramah.

Lessons from these Ahaadith

1. The decrees of Shariah are applied on manifestational deeds

One who expresses (by uttering) his faith in Allah, accepts Rasulullah (Sallallahu Alaihi Wasallam) as the last and true prophet, offers Salaah like Muslims and eats from the animal slaughtered as per Islamic way will be considered a Muslim even though he may be Kafir by heart. Such a person will be considered a Muslim by the Muslim community but in the Hereafter he will be treated as an infidel.

2. Is expressing faith in Allah alone enough for being a Muslim?

The faith in Islam has two essential constituents:

i. لا إله ألا الله There is no one worth worshipping except Allah.

ii. محمد رسول الله صلى الله عليه وسلم Muhammad (Sallallahu Alaihi Wasallam) is the (true and last) Messenger of Allah.

According to the Ahaadith above one who expresses faith in the oneness of Allah, offers Salaah like Muslims, faces Makaah while offering Salaah and eats from the animal slaughtered by the Muslims, is a Muslim. When a person does so it automatically indicates he is having faith on the prophethood of Muhammad (Sallallahu Alaihi Wasallam) as it was he who taught these things. It is essential to express faith in Allah and the prophethood of Muhammad (Sallallahu Alaihi Wasallam) while in Tashahud of every Salaah. The Qur'an and Hadith comprehensively prove that the faith in the prophethood of Muhammad (Sallallahu Alaihi Wasallam) is an essential constituent of the Islamic faith.

3. Harming a fellow Muslim is a grave sin

The life, property and honour of a Muslim brother is sacred. It is prohibited and a grave sin for a Muslim to cause harm to his fellow Muslim brother in any of these matters.

باب قِبْلَةِ أهْلِ الْمَدِيَنةِ وَأهْلِ الشأمِ وَالْمَشْرِقِ

لْيسَ فِى الْمَشْرِقِ وَلاَ فِى الْمَغْرِبِ قِبْلَةٌ ، لِقَوْلِ النبِى صلى ا عليه وسلم لاَ

تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا

Chapter 29 : The Qibla of the people of Madina, the people of Syria and the East.

There is no Qibla to the east or west based on the statement of the Prophet (Sallallahu Alaihi Wasallam) "Do not face the Qibla while defecating or urinating, but face east or west."

Purpose of Tarjamatul Baab

This is one of the difficult chapters established by Imam Bukhari The learned scholars of Sahih Bukhari have been at loss in understanding the word 'east', which Imam Bukhari has mentioned in the title. According to some scholars it means that the Qibla of the people living in Madinah, Syria and those in the east is not lying in the east. Further, according to some other scholars it means that the Qibla of the people living in Madinah and Syria is not lying in the east.

When Sahaaba migrated from Makkah to Madinah they asked Rasulullah (Sallallahu Alaihi Wasallam) about the Qibla, he replied,

ما بـ ا شرق و ا غرب

"Between east and west".

Makkah al-Mukarramah lies south of Madinah i.e., what Rasulullah (Sallallahu Alaihi Wasallam) pointed in his statement— "between east and west". People offering Salaah in 'Harm' have to face towards it and the people living across the world have to face the direction of Makkah al-Mukarramah. The statement— 'between east and west', suggests that it is the side of the direction that is to be taken into account and not the

point of direction.

Hadith No. 386

حَدثَنا عَلِى ْبنُ عَبْدِ اللهِ قَالَ حَدثَنا سُفْيَانُ قَالَ حَدثَنا الزهْرِى عَنْ عَطَاءِ ْبنِ يَزِيدَ عَنْ أَبِى أَيوبَ الأَنصَارِى أن النبِى صلى ا عليه وسلم قَالَ إِذَا أَتيْتُمُ الْغَائِطَ فَلاَ تَسْتَقْبِلُوا الْقِبْلَةَ وَلاَ تَسْتَدْبِرُوهَا ، وَلَكِنْ شَرقُوا أَوْ غَربُوا قَالَ أَبو أَيوبَ فَقَدِمْنَا الشأْمَ فَوَجَدْنَا مَرَاحِيضَ بُنِيَتْ قِبَلَ الْقِبْلَةِ ، فَنَنحَرِفُ وَنَسْتَغْفِرُ اللهَ تَعَالَى وَعَنِ الزهْرِى عَنْ عَطَاءٍ قَالَ سَمِعْتُ أَبا أَيوبَ عَنِ النبِى صلى ا عليه وسلم مِثْلَهُ

Narrated Abu Aiyub Al-Ansaari

The Prophet said, "While defecating, neither face nor turn your back to the Qibla but face either east or west." Abu Aiyub added. "When we arrived in Sham we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allah's forgiveness."

Comments

Abu Aiyub al-Ansaari says that Rasulullah (Sallallahu Alaihi Wasallam) advised them not to face Qibla or turn their backs towards it while defaecating or urinating; but to face east or west. This advice was given to the people of Madinah thereby showing that their Qibla is neither in the east nor west but towards the south of Madinah i.e., Makkah al-Mukarramah. This guidance does not apply to the people living in different countries across the world. For the people living in the Indian subcontinent the Qibla is towards west; for Europeans, it is towards the east; for Americans towards the north-east and for Africans towards the north.

باب قَوْلِ اللهِ تَعَالَى وَاتخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى

Chapter 30 : The saying of Allah, "Take the Maqam (station) of Ibrahim as a place of prayer." (2:125)

Purpose of Tarjamatul Baab

Here Imam Bukhari has again kept the scholars wondering. In these few chapters Imam Bukhari is discussing about the issue of facing towards Qibla and in this particular chapter he has quoted a Qur'anic verse mentioning 'Maqaam-i-Ibrahim'. The Maqaam-i-Ibrahim is a stone which Sayyiduna Ibrahim (AS) used as a platform for himself while constructing the Ka'ba, along with his son Ismaa'eel. There are foot marks of Sayyiduna Ibrahim (AS) on this stone. It is placed in a glass casing just adjacent to the Ka'ba and people after completing circumambulation or Tawaaf of the Ka'ba seven times are supposed to offer two Rak'ats of Salaah near it. According to the explanation of the above quoted verse given by the commentators of the Qur'an, same thing has been mentioned i.e., one should offer two Rak'ats of Salaah near Maqaam-i-Ibrahim. Another version given by some other commentators is that 'Musalla' in this verse means Qibla and "*make from the station of Ibrahim a place of prayer (Musalla)*", will mean one who completes Tawaaf should offer Salaah in such a way that Maqaam-i-Ibrahim remains in between him and the Ka'ba.

Hadith No. 387

حَدثَنَا الْحُمَيْدِى قَالَ حَدثَنَا سُفْيَانُ قَالَ حَدثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ طَافَ بِالْبَيتِ الْعُمْرَةَ ، وَلَمْ يَطُفْ بَيْنَ الصفَا وَالْمَرْوَةِ ، أَيأْتِى امْرَأَتَهُ فَقَالَ

قَدِمَ النبِى صلى ا عليه وسلم فَطَافَ بِالْبَيتِ سَبْعًا، وَصَلى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ ،
وَطَافَ بَيْنَ الصفَا وَالْمَرْوَةِ ، وَقَدْ كَانَ لَكُمْ فِى رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ

Narrated Amr bin Dinar

I asked Ibn Umar, "Can a person who has performed the Tawaaf around the Ka'ba for Umra but has not performed the (Sa'i) Tawaaf of Safa and Marwa, have a sexual relation with his wife?" Ibn Umar replied "When the Prophet reached Makkah he performed the Tawaaf around the Ka'ba (circumambulated it seven times) and offered a two Rak'ats (at the place) behind the station (of Abraham) and then performed the Tawaaf (Sa'i) of Safa and Marwa, and verily in Allah's Apostle you have a good example." Then we put the same question to Jaabir bin Abdullah and he too replied, "He should not go near his wife (for sexual relation) till he has finished the Sa'i of Safa and Marwa."

Comments

To perform Umrah, one has to complete seven circumambulations round the Ka'ba, offer two Rak'ats near Maqaam-i-Ibrahim and then make seven turns between the mount Safa and mount Marwah famously known as Sa'ee. This act is obligatory upon a person performing Umrah and the prohibitions of 'Ahraam' are not relaxed for him until he completes it as mentioned in the Hadith.

Lessons from this Hadith

1. Tawaaf round the Ka'ba consists of seven circumambulations.

2. It is preferable but not obligatory to offer two Rak’ats of Salaah near Maqaam-i-Ibrahim after completing Tawaaf.
3. It is obligatory to do Sa’ee while performing Umrah.

Hadith No. 388

حَدثَنا مُسَددٌ قَالَ حَدثَنا يَحْيَى عَنْ سَيْفٍ قَالَ سَمِعْتُ مُجَاهِدًا قَالَ أُتِىَ ابْنُ عُمَرَ
فَقِيلَ لَهُ هَذَا رَسُولُ اللهِ صلى ا عليه وسلم دَخَلَ الْكَعْبَةَ . فَقَالَ ابْنُ عُمَرَ فَأَقْبَلْتُ
وَالنبِى صلى ا عليه وسلم قَدْ خَرَجَ ، وَأَجِدُ بِلاَلاً قَائِمًا بَيْنَ الْبَابَيْنِ ، فَسَأَلْتُ بِلاَلاً
فَقُلْتُ أَصَلى النبِى صلى ا عليه وسلم فِى الْكَعْبَةِ قَالَ نَعَمْ رَكْعَتَيْنِ بَيْنَ السارِيَتَيْنِ
اللتَيْنِ عَلَى يَسَارِهِ إِذَا دَخَلْتَ ، ثُم خَرَجَ فَصَلى فِى وَجْهِ الْكَعْبَةِ رَكْعَتَيْنِ .

Narrated Mujahid

Someone came to Ibn Umar and said, "Here is Allah's Apostle entering the Ka'ba." Ibn Umar said, "I went there but the Prophet had come out of the Ka'ba and I found Bilal standing between its two doors. I asked Bilal, 'Did the Prophet pray in the Ka'ba?' Bilal replied, 'Yes, he prayed two Rak’ats between the two pillars which are to your left on entering the Ka'ba. Then Allah's Apostle came out and offered a two Rak'ats facing the Ka'ba.' "

Hadith No. 389

حَدثَنَا إِسْحَاقُ بْنُ نَصْرٍ قَالَ حَدثَنَا عَبْدُ الرزاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ
سَمِعْتُ ابْنَ عَباسٍ قَالَ لَما دَخَلَ النبِى صلى ا عليه وسلم الْبَيْتَ دَعَا فِى نَوَاحِيهِ
كُلهَا ، وَلَمْ يُصَل حَتى خَرَجَ مِنْهُ ، فَلَما خَرَجَ رَكَعَ رَكْعَتَيْنِ فِى قُبُلِ الْكَعْبَةِ وَقَالَ
هَذِهِ الْقِبْلَةُ

Narrated Ibn Abbas

When the Prophet entered the Ka'ba, he invoked Allah in each and every side of it and did not pray till he came out of it, and offered a two Rak'ats facing the Ka'ba and said, "This is the Qibla."

Comments

Once Rasulullah (Sallallahu Alaihi Wasallam), accompanied by Sayyiduna Bilal and Sayyiduna Usama entered inside the Ka'ba and offered two Rak'ats of Salaah. He invoked Allah and then came out, and offered two more Rak'ats of Salaah.

There seems to be a contradiction between these two narrations. In the first narration Sayyiduna Bilal says that Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah inside the Ka'ba while in the second, Sayyiduna Usama says that Rasulullah (Sallallahu Alaihi Wasallam) invoked Allah and did not offer Salaah inside the Ka'ba. Allaama Ayni says that according to the learned scholars Sayyiduna Bilal saw Rasulullah (Sallallahu Alaihi Wasallam) offering Salaah inside the Ka'ba and Sayyiduna Usama saw him invoking Allah only and not offering Salaah. Allaama Ayni quotes another narration from Dar-i-Qutni in which Ibn Abbas says that Rasulullah (Sallallahu Alaihi Wasallam) went inside the Ka'ba twice and once he offered Salaah and the second time he only invoked Allah and did not offer any Salaah.

Lessons from this Hadith

1. It is permissible to offer Salaah inside the Ka'ba.
2. It is preferable to invoke Allah inside the Ka'ba.

باب التَوَجهِ نَحْوَ الْقِبْلَةِ حَيْثُ كَانَ

وَقَالَ أَبو هُرَيْرَةَ قَالَ النبِى صلى ا عليه وسلم اسْتَقْبِلِ الْقِبْلَةَ وَكَبرْ

Chapter 31 : Facing the Qibla wherever you are.

Abu Huraira said that Prophet (Sallallahu Alaihi Wasallam) said, "Face the qibla and say, 'Allahu Akbar’ (Allah is the Greatest)."

Purpose of Tarjamatul Baab

To face Qibla while offering Salaah carries so much importance that it has been stressed to do so whether one is in front of it, away from it, at home or in a journey. A traveler is supposed to try his best to locate the direction of Qibla and if he fails to do so after using all his endeavours then only he can offer Salaah as per his perception.

Sayyiduna Abu Huraira narrates Rasulullah saying, “face the Qibla and (offer Salaah) say Allahu Akbar (Allah is the Greatest)”. By this statement of Rasulullah (Sallallahu Alaihi Wasallam) it is evident how much important it is to locate the direction of Qibla. It is permissible only for a traveler riding an animal (or any other convenience) to offer Salaah on its back in whichever direction it turns if he is unable to climb down due to weakness, apprehension, excessive rain etc; and that too regarding Nafl Salaah. As per Imam Abu Haneefa, it is permissible only during travelling.

Hadith No. 390

حَدثَنا عَبْدُ اللهِ بنُ رَجَاءٍ قَالَ حَدثَنا إِسْرَائِيلُ عَنْ أَبِى إِسْحَاقَ عَنِ الْبَرَاءِ بنِ عَازِبٍ رضى ا عنهما قَالَ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم صَلى نَحْوَ بيْتِ الْمَقْدِسِ

سِتةَ عَشَرَ أوْ سْبعَةَ عَشَرَ شَهْرًا ، وَكَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُحِب أنْ يُوجَهَ إلَى الْكَعْبةِ ، فَأنزَلَ اللهُ (قَدْ نَرى تقَلبَ وَجْهكَ فِى السمَاءِ) فَتوَجهَ نَحْوَ الْكَعْبَةِ ، وَقَالَ السفَهَاءُ مِنَ الناسِ وَهُمُ الْيَهُودُ مَا وَلاهُمْ عَنْ قِبْلَتِهمُ التِى كَانُوا عَلَيْهَا (قُلْ لِلهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِى مَنْ يَشَاءُ إلَى صِرَاطٍ مُسْتَقِيمٍ) فَصَلى مَعَ النبِى صلى ا عليه وسلم رَجُلٌ ثُم خَرَجَ بَعْدَ مَا صَلى ، فَمَر عَلَى قَوْمٍ مِنَ الأنصَارِ فِى صَلاَةِ الْعَصْرِ نَحْوَ بيتِ الْمَقْدِسِ فَقَالَ هُوَ يَشْهَدُ أنهُ صَلى مَعَ رَسُولِ اللهِ صلى ا عليه وسلم وَأنهُ تَوَجهَ نَحْوَ الْكَعْبَةِ . فَتحَرفَ الْقَوْمُ حَتى تَوَجهُوا نَحْوَ الْكَعْبَةِ .

Narrated Bara' bin Azib

Allah's Apostle prayed facing Baitul-Maqdis for sixteen or seventeen months but he loved to face the Ka'ba (at Makkah) so Allah revealed: "Verily, We have seen the turning of your face to the heaven!" (2:144) So the Prophet faced the Ka'ba and the fools amongst the people namely "the Jews" said, "What has turned them from their Qibla (Bait-ul-Maqdis) which they formerly observed"" (Allah revealed): "Say: 'To Allah belongs the East and the West. He guides whom He wills to a straight path'." (2:142) A man prayed with the Prophet (facing the Ka'ba) and went out. He saw some of the Ansar praying the Asr prayer with their faces towards Bait-ul-Maqdis, he said, "I bear witness that I prayed with Allah's Apostle facing the Ka'ba." So all the people turned their faces towards the Ka'ba.

Comments

When Rasulullah (Sallallahu Alaihi Wasallam) migrated to Madinah along with Sahaaba, they offered their Salaah facing Baitul Maqdis (the grand mosque of

Jerusalem) for about sixteen or seventeen months. Rasulullah (Sallallahu Alaihi Wasallam) had a strong desire to offer Salaah facing Ka'ba. One day he went to the clan of Banu Sa'd to attend the funeral prayer of Bashar bin Baraa. As the time of Zuhr approached, Rasulullah (Sallallahu Alaihi Wasallam) started to offer Zuhr Salaah there and when he had completed only two Rak'ats, the following verse of the Qur'an was revealed to him:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُمَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

We have been seeing you turning your face to the heavens. So, We will certainly assign to you a Qibla that you would like. Now, turn your face in the direction of the Sacred mosque (Al-Masjid-ul-Harām), and (O Muslims), wherever you are, turn your faces in its direction. Even those who have been given the Book know well that it is the truth from their Lord, and Allah is not unaware of what they do. (2:144)

In this verse, Rasulullah (Sallallahu Alaihi Wasallam) was directed to take Ka'ba as the Qibla, so he and his Sahaaba turned towards Ka'ba during that very Zuhr Salaah and offered the last two Rak'ats facing the Ka'ba. A Sahaabi after performing this Salaah with Rasulullah (Sallallahu Alaihi Wasallam), saw a group of people of Madinah (al-Ansaar) offering Asr Salaah towards Baitul Maqdis. He shouted towards them that the direction of the Qibla has been changed towards Ka'ba and these people also turned towards Ka'ba during the Salaah. The same has been reported about the people of Quba who were offering Fajr Salaah in Quba mosque

when the information regarding the change reached them, they also turned their direction towards Ka’ba during the Salaah.

Lessons from this Hadith

1. It is very important to locate the direction of the Qibla. If a person starts his Salaah after taking wrong Qibla and is informed by someone about it, he should turn towards the right direction immediately.
2. The Naskh or abrogation of any rule of the Shariah can take place if the same is done by the Shariah itself e.g., the believers were first asked to offer Salaah facing Baitul Maqdis and then this decree was abrogated and they were asked to face Ka’ba.

Hadith No. 391

حَدثَنَا مُسْلِمٌ قَالَ حَدثَنَا هِشَامٌ قَالَ حَدثَنَا يَحْيَى بْنُ أَبِى كَثِ ٍ عَنْ مُحَمدِ بْنِ عَبْدِ
الرحْمَنِ عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُصَلى عَلَى رَاحِلَتِهِ
حَيْثُ تَوَجهَتْ ، فَإِذَا أَرَادَ الْفَرِيضَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ

Narrated Jaabir

Allah's Apostle used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qibla.

Comments

In the earlier Ahadith stress was laid on the obligation to face Qibla while offering Salaah but according to this Hadith a person on his mount during a journey can take liberty to offer Salaah on his mount regardless

of the direction it turns towards. This is permissible in case of Nafl Salaah only and for Fardh one has to climb down his mount, locate the Qibla and then offer Salaah facing it. Only in exceptional cases is it permissible to offer Salaah while on a mount e.g., fear of any beast, heavy rains, some ailment, fear of dacoits etc. As per Allaama Ayni it is not required to repeat a Salaah offered during any such situation.

According to Ahmad bin Hambal, as quoted by Ibn Butaal and further by Allaama Ayni that it is preferable for a person riding a mount to make it face the Qibla at least at the start of the Salaah (i.e., Takbeer-i-Tahreema) if it is in his control and in case it is not in his control like bus, train etc then there is no need to do so.

Hadith No. 392

حَدثَنَا عُثْمَانُ قَالَ حَدثَنا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ قَالَ عَبْدُ اللهِ
صَلى النبِى صلى ا عليه وسلم قَالَ إِبْرَاهِيمُ لاَ أَدْرِى زَادَ أَوْ نَقَصَ فَلَما سَلمَ قِيلَ
لَهُ يَا رَسُولَ اللهِ ، أَحَدَثَ فِى الصلاَةِ شَىْءٌ قَالَ وَمَا ذَاكَ قَالُوا صَلْيتَ كَذَا وَكَذَا
فَثَنى رِجْلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ ثُم سَلمَ ، فَلَما أَقْبَلَ عَلَيْنا بِوَجْهِهِ قَالَ
إِنهُ لَوْ حَدَثَ فِى الصلاَةِ شَىْءٌ لَنبأْتكُمْ بِهِ، وَلَكِنْ إِنمَا أَنا بَشَرٌ مِثْلُكُمْ ، أَنسَى كَمَا
تَنسَوْنَ ، فَإِذَا نَسِيتُ فَذَكرُونِى، وَإِذَا شَك أَحَدُكُمْ فِى صَلاَتِهِ فَلْيَتحَرى الصوَابَ ،
فَلْيتم عَلَيْهِ ثُم يُسَلمْ ، ثُم يَسْجُدْ سَجْدَتَيْنِ

Narrated Abdullah

The Prophet prayed (and the sub-narrator Ibrahim said, "I do not know whether he prayed more or less than usual"), and when he had finished the prayers he was

asked, "O Allah's Apostle! Has there been any change in the prayers?" He said, "What is it?' The people said, "You have prayed so much and so much." So the Prophet bent his legs, faced the Qibla and performed two prostrations (of Sahw) and finished his prayers with Salaam (by turning his face to right and left saying: 'As-Salamu'Alaikum-Warahmat-ullah'). When he turned his face to us he said, "If there had been anything changed in the prayer, surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget, remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly and finish it and do two prostrations (of Sahw)."

Comments

Abdullah bin Mas'ood says that one day Rasulullah (Sallallahu Alaihi Wasallam) had unintentional omission (Sahw) in Salaah. According to the narrator, Ibrahim he did not know if something was deleted or added to the Salaah. When Rasulullah (Sallallahu Alaihi Wasallam) finished his Salaah, the Sahaaba asked him if there was some amendment in the Salaah. Rasulullah (Sallallahu Alaihi Wasallam) asked them as to what happened? They informed him that he offered unusual number of Rak'ats instead of the routine number. Rasulullah (Sallallahu Alaihi Wasallam) turned towards the Qibla, prostrated twice (i.e., Sajda Sahw) and then finished his Salaah with Salaam. Rasulullah (Sallallahu Alaihi Wasallam) told them that he was a human like them so he could also forget the way they forget; so whenever he forgets something he should be reminded about it.

Can a prophet forget?

The Prophets are supposed to pass on to the people: one, the message they receive from Allah. This kind of message is divinely protected and there is no question of forgetfulness from the Prophet's end. Allah Ta'ala says in the Qur'an:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ () إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ () فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ()ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ()

(O Prophet,) do not move your tongue (during revelation) for (reciting) it (the Qur'ān) to receive it in hurry. It is surely undertaken by Us to store it (in your heart), and to let it be recited (by you after revelation is completed). Therefore, when it is recited by Us (through the angel), follow its recitation (by concentration of your heart). Then, it is undertaken by Us to explain it. (75:16-19)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

And Allah says:

We, Ourselves, have sent down the Dhikr (the Qur'ān), and We are there to protect it. (15:9)

Second, the deeds demanded by the Shariah i.e., Ahkaam-us-Shariah'. Allaama Nawavi says:

فيه دليل على جواز النسيان عليه صلى ا عليه و سلم إحكام الشرع و مذهب ا مهور العلماء (شرح نووي . نصر الباري)

"According to the majority of Ulema there is possibility of forgetfulness from the Prophet's (Sallallahu Alaihi Wasallam) end in the deeds of Shariah".

There is consensus amongst the learned scholars that prophets can forget some deed, but their issue is different from common people in this regard i.e., if a

prophet forgets something he is immediately reminded about it by the divine inspiration. This forgetfulness, which is imposed on the prophets, is again for the benefit of the Ummah. It was required to show the Ummah the Masaa'il related to 'Sajda Sahw' and it was not possible to demonstrate this practically had not this unintentional omission (Sahw) by Rasulullah (Sallallahu Alaihi Wasallam) taken place.

Is Sajda Sahw to be offered before or after the Salaam?

As per Imam Abu Haneefa Sajda Sahw is always to be offered after Salaam but as per Imam Shaafa'ee it is to be done before Salaam. As per Imam Maalik if there has been some deletion in Salaah then Sajda Sahw is to be offered before Salaam and if there has been some addition then it is to be offered after Salaam. Imam Ahmad says that the particular situation where Rasulullah (Sallallahu Alaihi Wasallam) has offered it before Salaam, there it is to be offered like that and the particular situation where he has offered it after Salaam, there it has to be offered like that. The learned scholars have considered it only a matter of preference.

If one has doubt in Salaah?

What should a person do if he has doubt regarding the number of Rak'ats he offered during his Salaah?

As per Hanafite school of thought if the doubt occurs first time, he should repeat his Salaah; if he has frequent doubts, he should ignore them and act as per his dominant opinion and offer Sajda Sahw in the end.

As per Imam Shaafa'ee and Imam Ahmad one

should always believe the lower side of his opinion i.e., if he has doubt whether he completed three or four Rak'ats, he should take only three into consideration and add fourth one to it. *(Nasrul Baari)*

باب مَا جَاءَ فِى الْقِبْلَةِ ، وَمَنْ لاَ يَرَى الإِعَادَةَ عَلٰى مَنْ سَهَا فَصَلى إِلٰى غَيْرِ الْقِبْلَةِ

وَقَدْ سَلمَ النبِى صلى ا عليه وسلم فِى رَكْعَتى الظهْرِ ، وَأَقْبَلَ عَلَى الناسِ بِوَجْهِهِ ، ثُم أَتم مَا بَقِىَ .

Chapter 32 : What has come about the Qibla. Someone who did not think that the Salaah should be repeated if a person inadvertently prays towards the direction other than the Qibla.

The Prophet (Sallallahu Alaihi Wasallam) offered *Salam* after two *Rak'ats* of *Zuhr*, turned towards the people and then completed the rest (after being reminded about it).

Purpose of Tarjamatul Baab

The title or Tarjamatul Baab of this chapter has two components viz.,

i. Issues related to Qibla.

ii. The people who don't think that Salaah should be repeated if offered inadvertently towards other than Qibla.

According to Ibn Hajr Asqalaani the first part i.e., ما جاء في القبلة indicates that the author wants to say something more about the Qibla. According to Shaikhul Hadith it means that the author wants to convey some miscellaneous things regarding the Qibla.

Regarding the second part i.e., "those who do not think that the Salaah should be repeated", is concerned,

the jurists differ in their views. The following statements have been quoted from the scholars:

1. If someone offers Salaah towards a direction that he speculates is of the Qibla and later it comes out correct, there is no confusion or controversy in this case.
2. If the speculated direction of the Qibla comes out to be wrong, then:

   i. As per Imam Maalik and Imam Zuhri if such a person comes to know about the real direction of the Qibla during the stipulated time of that particular Salaah, he should repeat his Salaah, and if he comes to know about it after the expiry of the stipulated time then there is no need to repeat it.

   ii. As per Imam Abu Haneefa, Imam Shaafa'ee's one-time statement and Imam Ahmad it is not necessary to repeat one's Salaah. Imam Bukhari is also of the same opinion.

   iii. Allaama Ayni quotes Imam Shaafa'ee's view that if a person who has offered his Salaah towards a wrong direction doesn't come to know about his mistake, he need not repeat his Salaah, but if he is sure then he has to repeat it.

Shah Waliullah Muhaddith Delhvi says:

ظاهر هذه التر ة الإشارة إ ما ذهب إليه أبو حنيفة رضي ا عنه من أن ا صلي لو أخطا ري القبلة ليلة الظلماء و صلي إ غ القبلة فصلاته جائزة و ليس عليه أن يعيد (شرح تراجم)

"Apparently this title points towards the view taken by Imam Abu Haneefa that if a person offering his Salaah fixes the Qibla direction as per his speculation during a dark night and offers Salaah towards a direction other than the true Qibla, his Salaah is valid and he need not

to repeat it". (Sharah Taraajum)

Imam Bukhari's point

From the Hadith quoted in the Tarjamatul Baab, Imam Bukhari conveys that Rasulullah (Sallallahu Alaihi Wasallam) turned away from the Qibla after completing two Rak'ats of Zuhr. When informed about the omission, he completed remaining two Rak'ats and did not repeat already offered two Rak'ats.

Hadith No. 393

حَدثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ حَدثَنَا هُشَيْمٌ عَنْ حُمَيْدٍ عَنْ أَنسٍ قَالَ قَالَ عُمَرُ وَافَقْتُ رَبى فِى ثَلاَثٍ ، فَقُلْتُ يَا رَسُولَ اللهِ لَوِ اتخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلى فَنَزَلَتْ (وَاتخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلى) وَآيَةُ الْحِجَابِ قُلْتُ يَا رَسُولَ اللهِ ، لَوْ أَمَرْتَ نِسَاءَكَ أَنْ يَحْتَجِبْنَ ، فَإِنهُ يُكَلمُهُن الْبَر وَالْفَاجِرُ . فَنَزَلَتْ آيَةُ الْحِجَابِ، وَاجْتَمَعَ نِسَاءُ النبِى صلى ا عليه وسلم فِى الْغَيْرَةِ عَلَيْهِ فَقُلْتُ لَهُن عَسَى رَبهُ إِنْ طَلقَكُن أَنْ يُبَدلَهُ أَزْوَاجًا خَيْرًا مِنْكُن . فَنَزَلَتْ هَذِهِ الآيَةُ

Narrated Umar (bin Al-Khattab)

My Lord agreed with me in three things:
1. I said, "O Allah's Apostle, I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two Rak'ats of Tawaaf of Ka'ba)". (2.125)
2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because

good and bad one's talk to them.' So the verse of the veiling of the women was revealed.
3. Once the wives of the Prophet made a united front against the Prophet and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (66.5).

Comments

Sayyiduna Umar says that on three occasions Allah Ta'ala agreed with what he (Umar) wished. Once he requested Rasulullah (Sallallahu Alaihi Wasallam) his wish to take the station of Sayyiduna Ibrahim (AS) (Maqaam-i-Ibrahim) as a prayer place and Allah revealed the following verse:

وَاتخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلى

Make from the Station of Ibrahim a place of prayer. (2:125)

The second time he requested Rasulullah (Sallallahu Alaihi Wasallam) to direct his wives (the mothers of the believers) to observe veil as everyone chaste or unchaste used to see them. Here Allah revealed the following verse:

يَا أَيهَا النبِي قُلْ لِأَزْوَاجِكَ إِنْ كُنتُن تُرِدْنَ الْحَيَاةَ الدنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتعْكُن وَأُسَرحْكُن سَرَاحًا جَمِيلًا

O prophet, say to your wives, "If you intend (to have the pleasure of) worldly life and its charm, then come on, and I shall give you some stuff, and release you in a handsome fashion. (33:28)

Once it so happened that the wives of Rasulullah assembled together to put some of their demands before

Rasulullah (Sallallahu Alaihi Wasallam). At that time Sayyiduna Umar came and told them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' It was the third occasion when in agreement to what Sayyiduna Umar wished, Allah revealed the following verses to Rasulullah (Sallallahu Alaihi Wasallam):

عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ

تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا

It is hoped that, if he divorces you, Allah will give him in your place wives better than you, submissive to Allah, believing, devout, penitent, steadfast in worship, fasting, previously married and virgins. (66:5)

Only three incidents are mentioned here where Allah has endorsed Sayyiduna Umar's wishes. Allaama Qastalaani has quoted twenty two such instances. Allaama Sayooti in his Taarikhul Khulafaa has also quoted more than twenty such occasions. He has written a book on this by the name: قطف الثمر في موافقات عمر *(Eidhahul Bukhari).*

Hadith No. 394

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكُ بْنُ أَنسٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ بَيْنَا الناسُ بِقُبَاءٍ فِى صَلاَةِ الصبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِن رَسُولَ اللهِ صلى ا عليه وسلم قَدْ أُنزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا ، وَكَانَتْ وُجُوهُهُمْ إِلَى الشأْمِ ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ

Narrated Abdullah bin Umar

While the people were offering the Fajr prayer at Quba

(near Medina), someone came to them and said: "It has been revealed to Allah's Apostle tonight, and he has been ordered to pray facing the Ka'ba." So turn your faces to the Ka'ba. Those people were facing Sham (Jerusalem) so they turned their faces towards Ka'ba (at Makkah).

Comments

Abdullah bin Umar says that one day people were offering Fajr Salaah at Quba—a place near Madinah, when someone came and informed them that Rasulullah (Sallallahu Alaihi Wasallam) has been commanded by Allah through divine revelation to take Ka’ba as the Qibla. These people were offering their Salaah facing Baitul Maqdis (Syria) and they turned towards Ka’ba during that Salaah only.

Hadith No. 395

حَدثَنا مُسَددٌ قَالَ حَدثَنا يَحْيَى عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللهِ قَالَ صَلى النبِى صلى ا عليه وسلم الظهْرَ خَمْسًا فَقَالُوا أَزِيدَ فِى الصلاَةِ قَالَ وَمَا ذَاكَ قَالُوا صَليْتَ خَمْسًا . فَثَنى رِجْلَيْهِ وَسَجَدَ سَجْدَتَيْنِ

Narrated Abdullah

”Once the Prophet offered five Rak’ats in Zuhr prayer. He was asked, "Is there an increase in the prayer?" The Prophet said, "And what is it?" They said, "You have prayed five Rak’ats.' So he bent his legs and performed two prostrations (of Sahu).

Comments

This has been already discussed in the previous

chapter.

باب حَك الْبُزَاقِ بِالْيَدِ مِنَ الْمَسْجِدِ

Chapter 33 : Scraping off sputum from the mosque by hand

Purpose of Tarjamatul Baab

In previous chapter Imam Bukhari was discussing the issues related to the Qibla and now he starts the chapters related to Masjid. There exists a close relationship between the Qibla and Masjid because of the fact that Qibla carries significant importance with respect to Masjid.

Hadith No. 396

حَدثَنا قُتَيْبَةُ قَالَ حَدثَنا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنسٍ أَن النبِى صلى ا عليه وسلم رَأى نُخَامَةً فِى الْقِبْلَةِ ، فَشَق ذَلِكَ عَلَيْهِ حَتى رُئِىَ فِى وَجْهِهِ ، فَقَامَ فَحَكهُ بِيَدِهِ فَقَالَ إِن أَحَدَكُمْ إِذَا قَامَ فِى صَلاَتِهِ ، فَإِنهُ يُنَاجِى رَبهُ أَوْ إِن رَبهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَلاَ يَبْزُقَن أَحَدُكُمْ قِبَلَ قِبْلَتِهِ ، وَلَكِنْ عَنْ يَسَارِهِ ، أَوْ تَحْتَ قَدَمَيْهِ ثُم أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ ، ثُم رَد بَعْضَهُ عَلَى بَعْضٍ ، فَقَالَ أَوْ يَفْعَلْ هَكَذَا

Narrated Anas bin Maalik

The Prophet saw some sputum in the direction of the Qibla (on the wall of the Masjid) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla. So, none of you should spit in the di-

rection of the Qibla but one can spit to the left or under his foot." The Prophet then took the corner of his sheet and spat in it and folded it and said, "Or you can do like this. "

Hadith No. 397

حَدثَنا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أن رَسُولَ اللهِ صلى ا عليه وسلم رَأَى بُصَاقًا فِى جِدَارِ الْقِبْلَةِ فَحَكَّهُ ، ثُم أَقْبَلَ عَلَى الناسِ فَقَالَ إِذَا كَانَ أَحَدُكُمْ يُصَلى، فَلاَ يَبْصُقْ قِبَلَ وَجْهِهِ ، فَإِن اللهَ قِبَلَ وَجْهِهِ إِذَا صَلى

Narrated Abdullah bin Umar

Allah's Apostle saw sputum on the wall of the mosque in the direction of the Qibla and scraped it off. He faced the people and said, "Whenever any one of you is praying, he should not spit in front of him because in the prayer Allah is in front of him."

Hadith No. 398

حَدثَنا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُم الْمُؤْمِنِ َ أن رَسُولَ اللهِ صلى ا عليه وسلم رَأَى فِى جِدَارِ الْقِبْلَةِ مُخَاطًا أَوْ بُصَاقًا أَوْ نُخَامَةً فَحَكَّهُ

Narrated Aisha

(the mother of faithful believers) Allah's Apostle saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the Qibla and scraped it off.

Comments

Sayyiduna Anas bin Maalik says that once Rasulullah (Sallallahu Alaihi Wasallam) saw expectorated thick sputum on the wall of the mosque. He disliked it so much that he got up and scrapped it off with his own hand and said, "whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla. So, none of you should spit in the direction of the Qibla but one can spit to the left or under his foot". Rasulullah (Sallallahu Alaihi Wasallam) further took the corner of his cloak and spat in it and folded it and said, "or you can do like this".

Lessons from the Hadith

1. **Clean the mosque yourself:** If a person finds any dirt or an unclean thing in a mosque he should clean it himself and not wait for somebody else to do the job as is evident from this act of Rasulullah (Sallallahu Alaihi Wasallam).
2. **Keep some cloth, handkerchief etc along with**: It is better to keep some cloth, handkerchief, tissue paper etc handy during Salaah so that if a need arises one can spit in that.
3. **A Musalli is in direct conversation with Allah:** The Salaah is a highly exalted form of worship, rather, the best of all worships. The spiritual ascent which one attains in Salaah is impossible to attain by any other form of worship. Rasulullah (Sallallahu Alaihi Wasallam) said that a Musalli (person offering Salaah) is in direct and close conversation with his Lord. It is a great honour and treasure given to a believer.
4. **Masjid—a highly respectable place:** This Hadith

shows that a mosque is a place which should be highly respected and kept neat and clean.

باب حَك الْمُخَاطِ بِالْحَصَى مِنَ الْمَسْجِدِ

وَقَالَ ابْنُ عَباسٍ إِنْ وَطِئْتَ عَلَى قَذَرٍ رَطْبٍ فَاغْسِلْهُ ، وَإِنْ كَانَ يَابِسًا فَلاَ .

Chapter 34 : Scraping off (nasal) mucus from the mosque using stones

Ibn Abbas said, "If you step on some wet impurity, wash it off. If it is dry, do not bother."

Purpose of Tarjamatul Baab

Here Imam Bukhari says that it is not necessary to scrap off nasal secretion by hands as the same can be done using a stone etc. As per Shah Waliullah Muhaddith Delhvi, here, Imam Bukhari refutes the view of those who consider nasal secretion as ritually unclean (Najs), or else, it is the practice of Imam Bukhari to establish separate chapter in case of the narrations he quotes from different chains.

Hadith No. 399

حَدثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرحْمَنِ أَن أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ حَدثَاهُ أَن رَسُولَ اللهِ صلى ا عليه وسلم رَأَى نُخَامَةً فِى جِدَارِ الْمَسْجِدِ ، فَتَنَاوَلَ حَصَاةً فَحَكهَا فَقَالَ إِذَا تَنخمَ أَحَدُكُمْ فَلاَ يَتَنخمَن قِبَلَ وَجْهِهِ وَلاَ عَنْ يَمِينِهِ ، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى

Narrated Abd Huraira and Abu Sa'eed

Allah's Apostle saw some expectoration on the wall of

the Masjid; he took gravel and scraped it off and said, "If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot."

Comments

In this Hadith it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) used a stone to scratch off the filth whereas in the earlier chapter it was mentioned that he used his hand for the purpose. So, both ways are permissible. The reason to use stone could be that one dislikes the nasal secretion more than the oral secretion.

باب لاَ يَبْصُقْ عَنْ يَمِينِهِ فِى الصلاَةِ

Chapter 35 : Not spitting to the right during the Salaah.

Purpose of Tarjamatul Baab

It is said that the prohibition to spit towards the right side during Salaah is as a token of respect for the angel on the right shoulder of every human being. Since the angel on the right side is leader of the left one, hence worthy of more respect. Imam Bukhari opines this prohibition is only during Salaah whereas according to large number of scholars it also holds true elsewhere.

Hadith No. 400

حَدثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرحْمَنِ أن أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ حَدثَاهُ أن رَسُولَ اللهِ صلى ا عليه

وسلم رَأَى نُخَامَةً فِى جِدَارِ الْمَسْجِدِ، فَتَنَاوَلَ حَصَاةً فَحَكَهَا فَقَالَ إِذَا تَنَخمَ أَحَدُكُمْ فَلاَ يَتَنَخمَن قِبَلَ وَجْهِهِ وَلاَ عَنْ يَمِينِهِ ، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى

Narrated Abd Huraira and Abu Sa'id

Allah's Apostle saw some expectoration on the wall of the Masjid; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot."

Hadith No. 401

Repeated (same as above).

Hadith No. 402

حَدثَنَا حَفْصُ بْنُ عُمَرَ قَالَ حَدثَنَا شُعْبَةُ قَالَ أَخْبَرَنِى قَتَادَةُ قَالَ سَمِعْتُ أَنسًا قَالَ قَالَ النبِى صلى ا عليه وسلم لاَ يَتْفِلَن أَحَدُكُمْ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ رِجْلِهِ

Narrated Anas

The Prophet said, "None of you should spit in front or on his right but he could spit either on his left or under his foot."

Comments

Sayyiduna Abdullah bin Mas'ud, Maudh bin Jabal and Allaama Nawwawi hold the opinion that it is not permissible to spit towards one's right side during Salaah or otherwise. However, according to Imam Buk-

hari, Imam Maalik and Qaadhi Ayyadh there is no problem in spitting towards one's right side when not in Salaah.

باب لِيَبْزُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى

Chapter 36 : Spitting to the left or under the left foot .

Purpose of Tarjamatul Baab

There is a consensus amongst the learned scholars on the issue of prohibition of spitting in the mosque and during Salaah; however, in case of emergency one can spit towards his left or under his left foot.

Hadith No. 403

حَدثَنا آدَمُ قَالَ حَدثَنا شُعْبَةُ قَالَ حَدثَنا قَتَادَةُ قَالَ سَمِعْتُ أُنسَ بْنَ مَالِكٍ قَالَ قَالَ النبِى صلى ا عليه وسلم إن الْمُؤْمِنَ إِذَا كَانَ فِى الصلاَةِ فَإِنمَا يُنَاجِى رَبهُ ، فَلاَ يَبْزُقَن بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ

Narrated Anas bin Maalik

The Prophet said, "A faithful believer while in prayer is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot."

Hadith No. 404

حَدثَنا عَلِى قَالَ حَدثَنا سُفْيَانُ حَدثَنا الزهْرِى عَنْ حُمَيْدِ بْنِ عَبْدِ الرحْمَنِ عَنْ أَبِى سَعِيدٍ . أن النبِى صلى ا عليه وسلم أَبْصَرَ نُخَامَةً فِى قِبْلَةِ الْمَسْجِدِ فَحَكهَا بِحَصَاةٍ ، ثُم نَهَى أَنْ يَبْزُقَ الرجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ

تَحْتَ قَدَمِهِ الْيُسْرَى . وَعَنِ الزهْرِى سَمِعَ حُمَيْدًا عَنْ أَبِى سَعِيدٍ نَحْوَهُ

Narrated Abu Sa'eed

The Prophet saw sputum on (the wall of) the mosque in the direction of the Qibla and scraped it off with gravel. Then he forbade Spitting in front or on the right, but allowed it on one's left or under one's left foot.

Comments

In some Ahaadith the word 'Bisaaq' is mentioned and in some 'Nukhaama' while in some others 'Mukhaat'. Al-Bisaaq means sputum, Nukhaamah means nasal secretion and Mukhaat means the sputum which arises from the lungs. All these are disliked with reference to the Masjid.

باب كَفارَةِ الْبُزَاقِ فِى الْمَسْجِدِ

Chapter 37 : The expiation for spitting in the mosque .

Purpose of Tarjamatul Baab

As already stated one should not spit inside the mosque or during Salaah as it is a sin. However, it is permissible only under certain unavoidable circumstances.

Hadith No. 405

حَدثَنَا آدَمُ قَالَ حَدثَنَا شُعْبَةُ قَالَ حَدثَنَا قَتَادَةُ قَالَ سَمِعْتُ أَنسَ بْنَ مَالِكٍ قَالَ قَالَ

النبِى صلى ا عليه وسلم الْبُزَاقُ فِى الْمَسْجِدِ خَطِيئَةٌ ، وَكَفارَتُهَا دَفْنُهَا.

Narrated Anas bin Maalik

The Prophet said, "Spitting in the mosque is a sin and its expiation is to bury it."

Comments

Here Rasulullah (Sallallahu Alaihi Wasallam) clearly mentions that it is a sin to spit in a Masjid. This Hadith along with the earlier one implies that it is permissible to spit towards one's left side only under certain unavoidable circumstances and further one has to clean it off immediately after finishing the Salaah. In case the ground is raw, one should bury it and in case it is concrete one is supposed to clean it off.

باب دَفْنِ النخَامَةِ فِى الْمَسْجِدِ

Chapter 38 : Burying phlegm in the Masjid.

Purpose of Tarjamatul Baab

The purpose of this chapter is to stress on the point that the mosque should be kept clean.

Hadith No. 406

حَدثَنا إِسْحَاقُ بْنُ نَصْرٍ قَالَ حَدثَنا عَبْدُ الرزاقِ عَنْ مَعْمَرٍ عَنْ همامٍ سَمِعَ أَبا هُرَيْرَةَ عَنِ النبِى صلى ا عليه وسلم قَالَ إِذَا قَامَ أَحَدُكُمْ إِلَى الصلاَةِ فَلاَ يَبْصُقْ أَمَامَهُ ، فَإِنمَا يُنَاجِى اللهَ مَا دَامَ فِى مُصَلاهُ ، وَلاَ عَنْ يَمِينِهِ ، فَإِن عَنْ يَمِينِهِ مَلَكًا ، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ ، فَيَدْفِنُهَا

Narrated Abu Huraira

The Prophet said, "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is

speaking in private to Allah and he should not spit on his right as there is an angel, but he can spit either on his left or under his left foot and bury it."

Comments

Allaama Ayni has quoted a narration from Tabari, which says:

فإنه يقوم بـ يدي ا و ملكه عن ينه و قرينه عن يساره (عمدة القاري)

“Thus indeed he (a Musalli) stands before Allah and the angel is on his right and the Shaitaan on his left”. (Umdatul Qaari)

Allaama Ayni then writes:

فلعل ا صلي إذا تفل عن يساره على قرينه و هو الشيطان و لا يصيب ا لك منه شيئ

“So it is highly probable that when he spits to the left it will fall on Shaitaan and no part of it will reach the angel”.

باب إِذَا بَدَرَهُ الْبُزَاقُ فَلْيَأْخُذْ بِطَرَفِ ثَوْبِهِ

Chapter 39 : When someone is compelled by his sputum (i.e., it becomes difficult for him to hold it in his mouth), he should hold it by the end of his garment.

Purpose of Tarjamatul Baab

Here a third option is being discussed i.e., to hold the sputum with handkerchief, tissue paper or one of the corners of the garments worn.

Hadith No. 407

حَدثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ حَدثَنَا زُهَيْرٌ قَالَ حَدثَنَا حُمَيْدٌ عَنْ أَنسٍ أن النبى

صلى ا عليه وسلم رَأى نُخَامَةً فِى الْقِبْلَةِ فَحَكهَا بِيَدِهِ ، وَرُئِىَ مِنْهُ كَرَاهِيَةٌ أَوْ رُئِىَ كَرَاهِيَتُهُ لِذَلِكَ وَشِدَّتُهُ عَلَيْهِ وَقَالَ إِن أَحَدَكُمْ إِذَا قَامَ فِى صَلاَتِهِ فَإِنمَا يُنَاجِى رَبهُ - أَوْ رَبهُ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ فَلاَ يَبْزُقَن فِى قِبْلَتِهِ ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ .ثُم أَخَذَ طَرَفَ رِدَائِهِ فَبَزَقَ فِيهِ ، وَرَد بَعْضَهُ عَلَى بَعْضٍ ، قَالَ أَوْ يَفْعَلُ هَكَذَا

Narrated Anas

The Prophet saw expectoration (on the wall of the Masjid) in the direction of the Qibla and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said, "If anyone of you stands for the prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qibla, therefore he should not spit towards his Qibla, but he could spit either on his left or under his foot." Then he took the corner of his sheet and spat in it, folded it and said, "Or do like this."

Comments

Already discussed.

باب عِظَةِ الإِمَامِ الناسَ فِى إِتْمَامِ الصلاَةِ ، وَذِكْرِ الْقِبْلَةِ

Chapter 40 : The Imam's exhortation to the people about offering Salaah properly, and mentioning about the Qibla.

Purpose of Tarjamatul Baab

Imam Bukhari wants to stress that it is the duty of an Imam to keep an eye on the people offering Salaah behind him. If they do something wrong, he should immediately try to rectify them. He should ensure that they

are facing the Qibla and standing in straight rows.

Hadith No. 408

حَدثَنا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أخْبَرَنا مَالِكٌ عَنْ أبِى الزنَادِ عَنِ الأعْرَجِ عَنْ أبِى هُرَيْرَةَ أن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ هَلْ تَرَوْنَ قِبْلَتِى هَا هُنَا فَوَاللهِ مَا يَخْفَى عَلَى خُشُوعُكُمْ وَلاَ رُكُوعُكُمْ ، إنى لأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِى

Narrated Abu Huraira

Allah's Apostle said, "Do you consider or see that my face is towards the Qibla? By Allah, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back."

Hadith No. 409

حَدثَنا يَحْيى بْنُ صَالِحٍ قَالَ حَدثَنا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ هِلاَلِ بْنِ عَلِى عَنْ أنسِ بْنِ مَالِكٍ قَالَ صَلى بِنَا النبِى صلى ا عليه وسلم صَلاَةً ثُم رَقِىَ الْمِنْبَرَ ، فَقَالَ فِى الصلاَةِ وَفِى الركُوعِ إنى لأَرَاكُمْ مِنْ وَرَائِى كَمَا أرَاكُمْ

Narrated Anas bin Maalik

The Prophet led us in a prayer and then got up on the pulpit and said, "In your prayer and bowing, I certainly see you from my back as I see you (while looking at you.)"

Comments

Rasulullah (Sallallahu Alaihi Wasallam) told his companions that they should not consider him unable to see them while facing the Qibla during Salaah. He further told them that he was able to see them even from

his back just as he was from the front.

Allaama Ayni says:

العلماء اختلفوا هاهنا موضع الأول مع هذا الرؤية

"*Thus the learned scholars have differed here in the meaning of* رؤية *'seeing'*".

1. According to some scholars Rasulullah (Sallallahu Alaihi Wasallam) was informed about the people behind him during Salaah through Wahy (divine inspiration). Allaama Ayni says:

   هذا ليس بشيء

   "*This statement has no weight*",

   since there is no fun of saying "I can see you from behind".
2. As per some others, Rasulullah (Sallallahu Alaihi Wasallam) used to see from the corners of his eyes. Allaama Ayni again says هذا ليس بشـيء
3. Some others say that the wall in front of Rasulullah (Sallallahu Alaihi Wasallam) behaved like a mirror through which he was able to see behind himself.
4. The majority of scholars, as per Allaama Ayni say:

و قال الجمهور و هو الثواب انه من خصائصه عليه صلاة و السلام

"*According to the majority of scholars, which also seems to be most appropriate, this ability was one amongst the special miracles of Rasulullah (Sallallahu Alaihi Wasallam).*

بَاب هَلْ يُقَالُ مَسْجِدُ بَنِى فُلاَنٍ

Chapter 41 : Is it permissible to say, "the mosque of such-and-such a clan"?

Purpose of Tarjamatul Baab

Imam Bukhari wants to say that it is permissible to attribute a mosque to any clan. In the Hadith of this chapter below the word 'Masjid bani Zuraiq' is used meaning 'the mosque of Bani Quraiq clan'. The majority of scholars agree with Imam Bukhari regarding this issue.

Hadith No. 410

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَن
رَسُولَ اللهِ صلى ا عليه وسلم سَابَقَ بَيْنَ الْخَيْلِ الَتِى أُضْمِرَتْ مِنَ الْحَفْيَاءِ ،
وَأَمَدُهَا ثَنِيةُ الْوَدَاعِ ، وَسَابَقَ بَيْنَ الْخَيْلِ الَتِى لَمْ تُضْمَرْ مِنَ الثنِيةِ إِلَى مَسْجِدِ بَنِى
زُرَيْقٍ ، وَأَن عَبْدَ اللهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابَقَ بِهَا

Narrated Abdullah bin Umar

Allah's Apostle ordered for a horse race; the trained horses were to run from a place called Al-Hafya' to Thaniyat Al-Wada' and the horses which were not trained were to run from Al-Thaniya to the mosque (Masjid of) Bani Zuraiq. The sub narrator added: Ibn Umar was one of those who took part in the race.

Comments

Abdullah bin Umar says that one day Rasulullah (Sallallahu Alaihi Wasallam) ordered for a horse race from a place in Madinah called al-Hafya to Thaniyat al-Wada, a distance of about 6 kilometres. These horses were specially prepared for Jihaad by a method which Arabs call 'Tadhmeer'. In this method, first the horses are fed with nutritious feed till they gain weight. They

are then kept in a small cabin and a thick cloth is placed over them so that they sweat and their feed is gradually reduced. This methodology helps them to become very active and run fast.

Thaniyat al-Wada is a place where the people of Madinah received Rasulullah (Sallallahu Alaihi Wasallam) when he first entered it after migrating from Makkah al-Mukarramah. It is at this place where the young girls of Madinah sang the famous song:

طلع البدر علينا من ثنية الوداع

"The full moon dawned upon us from the Thaniyat al-Wada"

The Madinites used to accompany their guests and relatives until this place to see them off.

The second group of horses which had not undergone 'Tadhmeer' were to run from Thaniyat al-Wada to the mosque Bani Zuraiq—a distance of one kilometer. Bani Zuraiq was a tribe from the Ansaar of Madinah and this mosque i.e., mosque Bani Zuraiq was named after the name of the tribe.

It is pertinent to mention here that the Masjids belong to Allah and are not anybody's property. If for the convenience of location or for administrative purposes a mosque is given a certain name, it is permissible.

بَاب الْقِسْمَةِ وَتَعْلِيقِ الْقِنْوِ فِى الْمَسْجِدِ

قَالَ أَبُو عَبْدِ اللهِ الْقِنْوُ الْعِذْقُ ، وَالِاثْنَانِ قِنْوَانِ ، وَالْجَمَاعَةُ أَيْضًا قِنْوَانٌ مِثْلَ صِنْوٍ وَصِنْوَانٍ . وَقَالَ إِبْرَاهِيمُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ رضى الله عنه قَالَ أُتِىَ النبى صلى الله عليه وسلم بِمَالٍ مِنَ الْبَحْرَيْنِ فَقَالَ انْثُرُوهُ فِى الْمَسْجِدِ وَكَانَ أَكْثَرَ

مَالٍ أُتِىَ بِهِ رَسُولُ اللهِ صلى ا عليه وسلم ، فَخَرَجَ رَسُولُ اللهِ صلى ا عليه وسلم إِلَى الصلاَةِ ، وَلَمْ يَلْتَفِتْ إِلَيْهِ ، فَلَما قَضَى الصلاَةَ جَاءَ فَجَلَسَ إِلَيْهِ ، فَمَا كَانَ يَرَى أَحَدًا إِلا أَعْطَاهُ ، إِذْ جَاءَهُ الْعَباسُ فَقَالَ يَا رَسُولَ اللهِ ، أَعْطِنِى فَإِنى فَادَيْتُ نَفْسِى وَفَادَيْتُ عَقِيلاً ، فَقَالَ لَهُ رَسُولُ اللهِ صلى ا عليه وسلم خُذْ فَحَثَا فِى ثَوْبِهِ ، ثُم ذَهَبَ يُقِلهُ فَلَمْ يَسْتَطِعْ فَقَالَ يَا رَسُولَ اللهِ ، أْؤْمُرْ بَعْضَهُمْ يَرْفَعْهُ إِلَى . قَالَ لاَ قَالَ فَارْفَعْهُ أَنتَ عَلَى . قَالَ لاَ فَنَثَرَ مِنْهُ ، ثُم ذَهَبَ يُقِلهُ ، فَقَالَ يَا رَسُولَ اللهِ ، أْؤْمُرْ بَعْضَهُمْ يَرْفَعْهُ عَلَى . قَالَ لاَ قَالَ فَارْفَعْهُ أَنتَ عَلَى . قَالَ لاَ فَنَثَرَ مِنْهُ ، ثُم احْتَمَلَهُ فَأَلْقَاهُ عَلَى كَاهِلِهِ ثُم انْطَلَقَ ، فَمَا زَالَ رَسُولُ اللهِ صلى ا عليه وسلم يُتْبِعُهُ بَصَرَهُ حَتى خَفِىَ عَلَيْنَا ، عَجَبًا مِنْ حِرْصِهِ ، فَمَا قَامَ رَسُولُ اللهِ صلى ا عليه وسلم وَثَم مِنْهَا دِرْهَمٌ .

Chapter 42 : The distribution (of goods or wealth), and hanging up bunches of dates, in the Masjid.

Abu Abdullah (Imam Bukhari) said, "'Qinwun' means 'Izq' i.e., bunch of grapes. Its Tathniyah (dual) is 'Qinwaan' and its plural is also 'Qinwaan' just like 'Sinwun' and 'Sinwaan'

And Ibrahim bin Tahman Abdul Aziz bin Suhaib narrated Anas bin Maalik saying, "Some goods came to Allah's Apostle from Bahrain. The Prophet ordered the people to spread them in the mosque --it was the biggest quantity of goods Allah's Apostle had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods and gave from those to everybody he saw. Al-Abbas came to him and said, "O Allah's Apostle! give me (something) too, because I gave ransom for myself and 'Aqil" Allah's Apostle told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Al-

lah's Apostle! order someone to help me in lifting it." The Prophet refused. He then said to the Prophet: Will you please help me to lift it?" Allah's Apostle refused. Then Al-Abbas threw some of it and tried to lift it (but failed). He again said, "O Allah's Apostle Order someone to help me to lift it." He refused. Al-Abbas then said to the Prophet: "Will you please help me to lift it?" He again refused. Then Al-Abbas threw some of it, and lifted it on his shoulders and went away. Allah's Apostle kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Apostle did not get up till the last coin was distributed.

Purpose of Tarjamatul Baab

A mosque is basically a place of worship like Salaah, Zikr, Tilaawat etc. A Hadith says:

إ ا بنيت ا ساجد لذكر ا و الصلاة

"Indeed the Maasjid are built for Zikrullah and Salaah".

Here in this chapter, Imam Bukhari wants to convey that it is permissible, at the time of need, to utilise a mosque for such purposes which are of collective importance of Ummah e.g., distributing booty, giving charity to poor and needy etc. According to the learned scholars it is not advisable to use a mosque for such a purpose permanently. They say at the time when Rasulullah (Sallallahu Alaihi Wasallam) received these riches from Bahrain there was no separate Baitul Maal for Muslims where they could keep it and also the room of Rasulullah (Sallallahu Alaihi Wasallam) was too small to accommodate it that is why it was kept in the Masjid.

Imam Bukhari has mentioned two things in the title of this chapter viz., 1. distribution of riches in the mosque and 2. hanging the bunches of dates on the walls of the Masjid; but the Hadith that he quotes from Sayyiduna Anas mentions only the first i.e., distribution of riches in the Masjid. This issue has been debated by the scholars of Hadith. Some scholars like Ibn Butaal say Imam Bukhari has forgotten it. (Fathul Baari). Ibn Hajr says that Imam Bukhari has not forgotten it but he wants to point towards another Hadith quoted by Nasa'ee from Auf bin Maalik Ashfa'ee which says: "Rasulullah entered a mosque with a stick in his hand and struck a bunch of rotten dates which a person had hung on the walls of the mosque with it and said, if this man would have liked he would have hung a better bunch of dates". *(Fathul Baari, Nasrul Baari).*

Some scholars say this narration was not fulfilling the strict criteria of Imam Bukhari and that is why he did not quote it in his book but only made a reference to it in Tarjamatul Baab.

Comments

A few poor companions of Rasulullah (Sallallahu Alaihi Wasallam) used to stay in Masjid-i-Nabawi at a place earmarked for them called 'Sufa'. The people would hung bunches of dates on the walls of the mosque for these poor and hungry people. One day it so happened that lots of riches reached Madinah from Bahrain valued around one hundred thousand Dirhams according to some narrations. It was for the first time that so much wealth was presented to Rasulullah (Sallallahu Alaihi Wasallam). He directed the riches to be placed in the

mosque and also distributed some among those who came there.

The poverty of Rasulullh (Sallallahu Alaihi Wasallam) was voluntary

Rasulullah (Sallallahu Alaihi Wasallam) lived a simple and austere life. He lived in a small room and gave no preference luxuries. Sayyida Aisha says that for many days together, nothing used to be cooked in their house. All this simplicity, hardship, poverty etc was voluntarily chosen by Rasulullah (Sallallahu Alaihi Wasallam) for himself and his family. It is evident from the above Hadith how much wealth was received from Bahrain but Rasulullah (Sallallahu Alaihi Wasallam) did not enter his home until the last coin was distributed among the poor and needy.

Greed is inherent in a person

Sayyiduna Abbas, the uncle of Rasulullah (Sallallahu Alaihi Wasallam), had to pay ransom (Fidya) to free himself and his nephew Aqil which made his financial condition very weak. He requested Rasulullah (Sallallahu Alaihi Wasallam) something from that wealth. Rasulullah (Sallallahu Alaihi Wasallam) told him to take as much as he could lift. He stuffed his garment with it and tried to carry it away but failed to do so and requested Rasulullah (Sallallahu Alaihi Wasallam) to order someone to help him. Rasulullah (Sallallahu Alaihi Wasallam) turned down his request.

There is Hadith which says:

لو كان لابن آدم واديان من الذهب لابتغى ثلثه

“If a person has two valleys of gold, he would aspire for the third”.

Curb but not eradicate the evil characteristics

Islam wants a person to curb and control evil instincts like greed, pride, anger, hyper-sexuality etc. It is humanly not possible to eradicate these characteristics. Islam demands from a person virtuous characteristics like contentment (instead of greed), humility (instead of pride), patience (instead of anger), modesty (instead of hyper-sexuality) etc. The characteristics like greed, pride, anger etc. are to be utilized in a proper way and place. For example one needs to be too greedy to execute virtuous deeds; has to be proud of being a Muslim; has to use his anger if he sees the violation of Shariah; should have sexual relationship in a legitimate way i.e., with his wife. So, these characteristics are not to be eradicated but controlled and used in a proper and legal way.

باب مَنْ دُعَي لِطَعَامٍ فِى الْمَسْجِدِ وَمَنْ أَجَابَ فِيهِ

Chapter 43 : One who receives an invitation in the mosque to eat and he accepts it there.

Purpose of Tarjamatul Baab

According to Muhaddith Shah Waliullah the purpose of this chapter is,

غرضه عقد هذا الباب جواز الكلام ا باح ا سجد

“By establishing this chapter his purpose is to convey that it is permissible to have Mubaah (permissible and preferable according to Shariah) talk in the Masjid”.

Hadith No. 411

حَدثَنا عَبْدُ اللهِ بْنُ يُوسُفَ أَخْبَرَنا مَالِكٌ عَنْ إسْحَاقَ بن عَبْدِ اللهِ سَمِعَ أنسًا قَالَ وَجَدْتُ النبِى صلى ا عليه وسلم فِى الْمَسْجِدِ مَعَهُ نَاسٌ فَقُمْتُ ، فَقَالَ لِى آرْسَلَكَ أُبو طَلْحَةَ قُلْتُ نَعَمْ . فَقَالَ لِطَعَامٍ قُلْتُ نَعَمْ . فَقَالَ لِمَنْ حَوْلَهُ قُومُوا فَانطَلَقَ وَانطَلَقْتُ بَيْنَ أيْدِيهِمْ .

Narrated Anas

I found the Prophet in the mosque along with some people. He said to me, "Did Abu Talha send you?" I said, "Yes". He said, "For a meal?" I said, "Yes." Then he said to his companions, "Get up." They set out and I was ahead of them.

Comments

A Hadith says:

إ ا بنيت ا ساجد لذكر ا و الصلاة

""*Indeed the Maasjid are setup for Zikrullah and Salaah".*

According to this Hadith it is permissible to have Mubqah (permitted) talk in the mosque as is evident from the fact that Rasulullah (Sallallahu Alaihi Wasallam) was invited for meals which he accepted in the mosque itself.

باب الْقَضَاءِ وَاللعَانِ فِى الْمَسْجِدِ بَيْنَ الرجَالِ وَالنسَاءِ

Chapter 44 :Giving judgements, and *li'an* between men and women, in the Masjid.

Purpose of Tarjamatul Baab

As per Imam Abu Haneefa, Imam Maalik, Imam

Ahmad and the majority of Ulema, it is permissible, even preferable, for a judge to sit and settle the disputes and other cases of the people in a grand mosque. According to Imam Shaafa'ee it is not preferable to make it a routine matter. Here Imam Bukhari supports the view of majority. *(Nasrul Baari)*

Hadith No. 412

حَدثَنَا يَحْيى قَالَ أَخْبَرَنا عَبْدُ الرزاقِ قَالَ أَخْبَرَنا ابْنُ جُرَيْجٍ قَالَ أَخْبَرنِى ابْنُ شِهَابٍ عَنْ سَهْلِ بْنِ سَعْدٍ أن رَجُلاً قَالَ يا رَسُولَ اللهِ ، أَرَأيت رَجُلاً وَجَدَ مَعَ امْرَأتِهِ رَجُلاً أيقْتُلُه فَتلاعَنَا فِى الْمَسْجِدِ وَأنا شَاهِدٌ

Narrated Sahl bin Sa'd

A man said, "O Allah's Apostle! If a man finds another man with his wife, (committing adultery) should the husband kill him?" Later on I saw them (the man and his wife) doing Lian in the Masjid.

Comments

A man asked Rasulullah (Sallallahu Alaihi Wasallam), if a man finds another man committing adultery with his wife sexually, should he kill him, be patient or get witness against him in the court of law. This is a difficult situation because if he kills him he may also be killed in Qisas (retribution), if he does nothing and shows patience it is against self-esteem and if he tries to find witness against him and his wife that is also shameful. So, what should he do in such a situation. To solve this issue the Shariah has given the commandment of 'Li'aan' (oath of condemnation).

What is 'Li'aan' (oath of condemnation)?

The Qur'an says:

وَالذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللهِ إِنهُ لَمِنَ الصادِقِينَ

Those who accuse their wives (of adultery) while they have no witnesses except their own selves, then the evidence of one of them would be to swear four oaths by Allah that he is truthful. (24:6)

If a man who puts an allegation of adultery on his wife fails to speak above mentioned words he will be awarded with the punishment of Had-i-Qadhaf حد قذف. If he speaks these words then his wife will be asked to swear four times that her husband is speaking a lie and on the fifth occasion she will have to say—let the wrath of Allah be on her if he is truthful. If she fails to say so, she will be forced to either accept the allegation or deny it. In case she accepts, the punishment of adultery will be awarded to her and if she denies then the 'Li'aan' will be complete. After 'Li'aan' both these will become Haraam to each other. If the man divorces her it will be effective otherwise the judge will forcefully pass a decree of separation between them.

باب إِذَا دَخَلَ بَيْتًا يُصَلى حَيْثُ شَاءَ ، أَوْ حَيْثُ أُمِرَ ، وَلاَ يَتَجَسسُ

Chapter 45 : When someone enters a house, should he offer Salaah wherever he likes or where he is told to do so. And he should not nose around.

Purpose of Tarjamatul Baab

Imam Bukhari wants to say when a person offers Salaah in someone's house he should not make unneces-

sary enquiries like, whether the place is ritually clean or not etc. If there is no visible filth, that place will be considered ritually clean.

Hadith No. 413

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ قَالَ حَدثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ عَنْ مَحْمُودِ بْنِ الربِيعِ عَنْ عِتْبَانَ بْنِ مَالِكٍ أن النبِى صلى ا عليه وسلم أَتَاهُ فِى مَنْزِلِهِ فَقَالَ أَيْنَ تُحِب أَنْ أُصَلىَ لَكَ مِنْ بَيْتِكَ قَالَ فَأَشَرْتُ لَهُ إِلَى مَكَانٍ ، فَكَبرَ النبِى صلى ا عليه وسلم وَصَفَفْنَا خَلْفَهُ ، فَصَلى رَكْعَتَيْنِ

Narrated Itbaan bin Maalik

The Prophet came to my house and said, "Where do you like me to pray?" I pointed to a place. The Prophet then said, "Allahu Akbar", and we aligned behind him and he offered a two Rak'ats.

Comments

Rasulullah (Sallallahu Alaihi Wasallam) once visited the house of Itbaan bin Maalik and asked him where he would like him to offer Salaah so that he (Itbaan) would make that a blessed prayer place for himself. It so happened that Rasulullah (Sallallahu Alaihi Wasallam) on his way to Itbaan's house was joined by Abu Bakr Siddiq and some other Sahaaba. When Rasulullah (Sallallahu Alaihi Wasallam) started to offer Salaah, they also aligned behind him. It was a Nafl Salaah. Some people, while putting forward this Hadith as proof, argue that it is permissible to offer Nafl Salaah in congregation. According to Allaama Ayni this Nafl Salaah was offered in congregation by chance and it was

not prearranged and people were not gathered for the purpose. This is why the jurists hold the opinion that it is permissible to offer Nafl Salaah with congregation if it is not prearranged and people are not gathered for the purpose.

باب الْمَسَاجِدِ فِى الْبُيُوتِ

وَصَلى الْبَرَاءُ بْنُ عَازِبٍ فِى مَسْجِدِهِ فِى دَارِهِ جَمَاعَةً

Chapter 46 : Mosques inside houses.

Al-Bara' ibn Azib offered congregation Salaah in his mosque inside his house.

Purpose of Tarjamatul Baab

According to the learned scholars, Imam Bukari wants to say it is preferable to particularise a place in one's house for Salaah and other supplications as it helps to perform such Ibaadah with concentration. If someone makes a prayer-room in his house and offers a congregational Salaah there, he will get the reward of congregation (Jamaat) but in this case he will not get the reward of 'offering Salaah in Masjid' because the prayer -room cannot be taken as a substitute for mosque in technical terms of the Shariah.

Masjid-i-Shara'ee

A Masjid-i-Shara'ee is no one's property and as such cannot be inherited. It is not permissible for a ritually impure person to enter a Shara'ie Masjid. On the other hand the prayer-room at home has its owner and as such can be inherited and entered into without Ghusul.

Sayyiduna Baraa bin Aazib offered a congrega-

tional Salaah at home, the learned scholars say it is possible that he might have missed the congregational Salaah in the mosque due to some reason and that is why he offered it at home.

Hadith No. 414

حَدثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ حَدثَنِى اللَّيْثُ قَالَ حَدثَنِى عُقَيْلٌ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى مَحْمُودُ بْنُ الربِيعِ الأَنصَارِى أَن عِتْبَانَ بْنَ مَالِكٍ وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللهِ صلى ا عليه وسلم مِمنْ شَهِدَ بَدْرًا مِنَ الأَنصَارِ أَنهُ أَتى رَسُولَ اللهِ صلى ا عليه وسلم فَقَالَ يَا رَسُولَ اللهِ ، قَدْ أَنكَرْتُ بَصَرِى ، وَأَنا أُصَلى لِقَوْمِى ، فَإِذَا كَانَتِ الأَمطَارُ سَالَ الْوَادِى الذِى بَيْنِى وَبَيْنَهُمْ ، لَمْ أَسْتَطِعْ أَنْ آتِىَ مَسْجِدَهُمْ فَأُصَلىَ بِهِمْ ، وَوَدِدْتُ يَا رَسُولَ اللهِ أَنكَ تَأْتِينِى فَتُصَلىَ فِى بَيْتِى ، فَأَتخِذَهُ مُصَلى . قَالَ فَقَالَ لَهُ رَسُولُ اللهِ صلى ا عليه وسلم سَأَفْعَلُ إِنْ شَاءَ اللهُ قَالَ عِتْبَانُ فَغَدَا رَسُولُ اللهِ صلى ا عليه وسلم وَأَبُو بَكْرٍ حِ ارْتَفَعَ النهَارُ ، فَاسْتَأْذَنَ رَسُولُ اللهِ صلى ا عليه وسلم فَأَذِنْتُ لَهُ ، فَلَمْ يَجْلِسْ حَتى دَخَلَ الْبَيْتَ ثُم قَالَ أَيْنَ تُحِب أَنْ أُصَلىَ مِنْ بَيْتِكَ قَالَ فَأَشَرْتُ لَهُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ ، فَقَامَ رَسُولُ اللهِ صلى ا عليه وسلم فَكَبرَ ، فَقُمْنَا فَصَفنَا ، فَصَلى رَكْعَتَيْنِ ثُم سَلمَ ، قَالَ وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ . قَالَ فَثَابَ فِى الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدارِ ذَوُو عَدَدٍ فَاجْتَمَعُوا ، فَقَالَ قَائِلٌ مِنْهُمْ أَيْنَ مَالِكُ بْنُ الدخَيْشِنِ أَوِ ابْنُ الدخْشُنِ فَقَالَ بَعْضُهُمْ ذَلِكَ مُنَافِقٌ لاَ يُحِب اللهَ وَرَسُولَهُ . فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم لاَ تَقُلْ ذَلِكَ ، أَلاَ تَرَاهُ قَدْ قَالَ لاَ إِلَهَ إِلا اللهُ . يُرِيدُ بِذَلِكَ وَجْهَ اللهِ قَالَ اللهُ وَرَسُولُهُ أَعْلَمُ . قَالَ فَإِنا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِ . قَالَ رَسُولُ اللهِ صلى ا عليه وسلم فَإِن اللهَ قَدْ حَرمَ عَلَى النارِ مَنْ قَالَ لاَ إِلَهَ إِلا اللهُ . يَبْتَغِى بِذَلِكَ وَجْهَ اللهِ قَالَ ابْنُ شِهَابٍ ثُم سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمدٍ الأَنصَارِى وَهْوَ أَحَدُ بَنِى

سَالِمٍ وَهُوَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ ، فَصَدَّقَهُ بِذَلِكَ

Narrated Itbaan bin Maalik

who was one of the companions of Allah's Apostle and one of the Ansar's who took part in the battle of Badr: I came to Allah's Apostle and said, "O Allah's Apostle I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! I wish you would come to my house and pray in it so that I could take that place as a Musalla. Allah's Apostle said. "Allah willing, I will do so." Next day after the sun rose high, Allah's Apostle and Abu Bakr came and Allah's Apostle asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to pray?" I pointed to a place in my house. So Allah's Apostle stood there and said, Allahu Akbar', and we all got up and aligned behind him and offered a two-Rak'at prayer and ended it with Taslim. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Maalik bin Al-Dukhaishin or Ibn Al-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allah and His Apostle." Hearing that, Allah's Apostle said, "Do not say so. Haven't you seen that he said, None has the right to be worshipped but Allah' for Allah's sake only?" He said, "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Apostle said, "Allah has forbidden

the (Hell) fire for those who say, None has the right to be worshipped but Allah' for Allah's sake only."

Comments

In previous Hadith this narration of Sayyiduna Hibaan was mentioned briefly and here it is mentioned in detail. Sayyiduna Hibaan bin Maalik used to lead the congregational Salaah in his local Masjid. During his later life he physically became weak and so did his eye-sight. At times during rainy season water would flow in the valley between his house and the mosque and it used to become difficult for him to attend the Masjid. So he requested Rasulullah (Sallallahu Alaihi Wasallam) to come to his house and offer a two Rak'at Salaah there in order to make that place a Musalla where he could offer Salaah. Some narrations suggest that he did not put forward his request personally to Rasululah (Sallallahu Alaihi Wasallam) but sent a messenger. Rasulullah (Sallallahu Alaihi Wasallam) accepted his invitation and went to his house along with Abu Bakr Siddiq When the local people heard that Rasulullah (Sallallahu Alaihi Wasallam) had come, they also assembled there. Rasulullah (Sallallahu Alaihi Wasallam) offered a two Rak'at Nafl Salaah there and the people also aligned behind him. As already stated, an occasional Nafl Salaah can be offered in congregation if no prior invitation has been made for it. After offering Salaah, Rasulullah (Sallallahu Alaihi Wasallam) was offered a special Arabic Dish called Khuzairah', which he ate.

One who testifies Kalimah is a believer

All the people of the locality assembled at the

house of Hibaan bin Maalik except Maalik bin al-Dhakhsham. Someone, enquiring about him, was informed that he (Mallik bin al Dhakhsham) was a Munaafiq (hypocrite). Rasulullah forbade him from saying so and said that he (Maalik bin-al-Dhakhsham) recites Kalimah and should not be considered a hypocrite. According to some narrations Rasulullah (Sallallahu Alaihi Wasallam) also said, "Did not he participate in the battle of Badr". There is a consensus in the Ummah that the Sahaaba who participated in the battle of Badr are the most distinguished people with whom Allah is pleased.

Lesson from this Hadith

1. Weak, old and sick people can offer Salaah at home in congregation.
2. One can invite some pious person (Waliullah) and request him to offer Salaah at some place in his home and then the habitants, considering that a blessed spot, can offer Salaah there.
3. If one is invited to offer Salaah in someone's house, it is better to offer Salaah first and then eat something as Rasulullah (Sallallahu Alaihi Wasallam) first offered Salaah at Hibaan's house and later ate what was offered to him.
4. If one is invited for meals then it is better to have meals first and then offer Salaah as is mentioned in the Hadith of Umm Sulaim
5. It is permissible to occasionally offer Nafl Salaah in congregation.
6. It is permissible (i.e., it is not backbiting) to inform the head or leader about somebody's religious defi-

ciencies with the intention of reform.

7. One should not frame a bad opinion about someone as per his apparent behaviour. Faith is a matter of heart which is known to Allah only.
8. One should honour his guest with some special dish but there should be no extravagance. Hibaan offered just one dish to Rasulullah (Sallallahu Alaihi Wasallam).

باب التَيمن فِى دُخُولِ الْمَسْجِدِ وَغيْرِهِ

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِرِجْلِهِ الْيُمْنى ، فَإِذَا خَرَجَ بَدَأَ بِرِجْلِهِ الْيُسْرَى .

Chapter 47 : Putting the right foot first when entering the mosque and other places

Ibn Umar put his right foot first (when he entered), and when he left he put out his left foot first.

Purpose of Tarjmatul Baab

The Islamic Shariah desires one to start all good deeds or acts from the right hand side. As a matter of honour and respect towards the mosque one should enter it while putting his right foot first. Imam Bukhari has supported his statement with the practice of Ibn Umar

Hadith No. 415

حَدثَنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدثَنا شُعْبَةُ عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ كَانَ النبِى صلى ا عليه وسلم يُحِب التَيمنَ مَا اسْتَطَاعَ فِى شَأْنِهِ كُلِهِ فِى طُهُورِهِ وَتَرَجلِهِ وَتَنعلِهِ

Narrated Aisha

The Prophet used to start every thing from the right (for

good things) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.

Comments

Sayyida Aisha says that that Rasulullah (Sallallahu Alaihi Wasallam) liked it to start all good deeds and actions from the right hand side, it includes actions like putting on one's shoes, combing the hair, performing ablution or Gusul etc.

The learned scholars say to start from the right hand side was the habit of Rasulullah (Sallallahu Alaihi Wasallam) and not a matter of Ibaadah, that is why the jurists have labelled it as 'Mustahab' and not the Sunnah.

Following Rasulullah (Sallallahu Alaihi Wasallam) even in trivial matters

It is better to follow Rasulullah (Sallallahu Alaihi Wasallam) even in matters trivial in nature than any other self considered good approach as he performed every action as per revelation.

Sheikh Abdul Gani Mujadidi says:

قال علماءنا أن إتيان سنة إذا كان أمرا يسرا كإدخال الرجل لأيسر ا للاء ابتداء أو من البدعة ا سنة و إن كان أمرا فخيما كبناء ا دارس (إ اح ا اجة ص – 2 واله إيضاح البخاري)

"Our scholars said that acting as per Sunnah, may it be of very trivial nature like introducing left foot first into the toilet, is better than 'Bid'at-i-Hasana', that may be carying great significance like establishment of Madaaris".

Following the Sunnah causes enlightenment of heart

One should remember what Allah says in the Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ

There is indeed a good model for you in the Messenger of Allah (33:21)

One who follows this model, will get the enlightenment of heart, as Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبونَ اللهَ فَاتبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنوبَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ

Say (O Prophet): "If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful." (3:31)

باب هَلْ تُنْبَشُ قُبورُ مُشْرِكِى الْجَاهِلِيةِ ، وَيُتخَذُ مَكَانَهَا مَسَاجِدَ لِقَوْلِ النبِى صلى ا عليه وسلم لَعَنَ اللهُ الْيَهُودَ ، اتخَذُوا قُبورَ أَنبِيَائِهِمْ مَسَاجِدَ وَمَا يُكْرَهُ مِنَ الصلاَةِ فِى الْقُبورِ .

وَرَأَى عُمَرُ أَنسَ بْنَ مَالِكٍ يُصَلى عِنْدَ قَبْرٍ فَقَالَ الْقَبْرَ الْقَبْرَ . وَلَمْ يَأْمُرْهُ بِالإِعَادَةِ

Chapter 48 : Is it permitted to dig up the graves of idolaters from the time of Jahiliyya and to use the place as a Masjid, taking note of the saying of the Prophet, "Allah cursed the Jews who took the graves of their Prophets as Masaajid." What is disliked concerning praying where there are graves.

Umar saw Anas ibn Maalik offering Salaah where there was a grave and said, "The grave! The grave!" But he did not order him to repeat it.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to discuss a well debated issue of constructing a mosque over the graveyard of the idolaters in case of exigency. Here the question arises whether the mosque be constructed on the graves of the idolaters leaving them as such or have them dug out. Imam Bukhari is of the opinion that it is permissible to dig out the graves and then construct the Masjid. He quotes a Hadith in which Rasulullah (Sallallahu Alaihi Wasallam) said "Allah cursed Jews for taking the graves of their prophets as Masaajid". Here the learned scholars have widely debated why Imam Bukhari quoted this Hadith here and what is its relation with the title of the chapter. There are two possibilities for which Jews have been cursed, one is that they used to show high respect and also worshiped the graves of their prophets. The second, that they used to dig out their graves and then construct a mosque over them amounting to their (prophets) disrespect. The second possibility seems unlikely and it is probably because of the first that they were cursed. Another thing mentioned in the Tarjamatul Baab is that Sayyiduna Umar saw Anas Bin Maalik offering Salaah near a grave and he forbade him from doing so but did not ask him to repeat his Salaah. By quoting this, Imam Bukhari wants to convey the Shariah's undesirability to offer Salaah near a grave but if someone does so, his Salaah is valid.

Hadith No. 416

حَدثَنا مُحَمدُ بْنُ الْمُثَنى قَالَ حَدثَنا يَحْيى عَنْ هِشَامٍ قَالَ أَخْبَرَنِى أَبِى عَنْ عَائِشَةَ أن
أُم حَبِيبَةَ وَأُم سَلَمَةَ ذَكَرَتا كَنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ ، فَذَكَرَتا لِلنبِى صلى

ا عليه وسلم فَقَالَ إِن أُولَئِكَ إِذَا كَانَ فِيهِمُ الرجُلُ الصالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا ، وَصَوَّرُوا فِيهِ تِلْكَ الصوَرَ ، فَأُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ

Narrated Aisha

Umm Habiba and Umm Salmah mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he said, "If any religious man dies amongst those people they would build a place of worship at his grave and make his pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection."

Comments

Umm Habeeba and Umm Salmah migrated to Habsha along with their husbands Abdullah bin Jahesh and Abu Salmah respectively. At Habsha, Abdullah bin Jahash died and Najashi—the ruler of Habsha, got Umm Habeeba married with Rasulullah (Sallallahu Alaihi Wasallam) after paying her Mahr (dower). Umm Salmah also married Rasulullah (Sallallahu Alaihi Wasallam) when her husband Abu Salmah died in Madinah after returning from Habsha. These two ladies had stayed in Habsha for some time and had seen the churches there. Once they described one of the churches of Habsha to Rasulullah (Sallallahu Alaihi Wasallam) in which they had seen some pictures and statues. Rasulullah (Sallallahu Alaihi Wasallam) informed them that in ancient times whenever any famous person would die, they would make his picture or statue and then keep it in a mosque to show reverence. Rasulullah (Sallallahu Alaihi Wasallam) added that as the time passed the beliefs of

the people got deviated and they started worshiping these pictures and statues.

Rasulullah (Sallallahu Alaihi Wasallam) further said that these people would be the worst creatures in the sight of Allah on the day of Qiyaamah as they innovated an evil and pervert practice in this world by converting the graves of their prophets into the places of worship.

Lessons from the Hadith

1. This is one of the last statements made by Rasulullah (Sallallahu Alaihi Wasallam) during his last days, so there is no chance of interpreting it any other way. It is strictly prohibited in Islam to decorate or convert the graves of the prophets or men of Allah (Waliullah) into worship places.
2. It is strictly prohibited to make caricatures or keep pictures and photographs of living creatures.

Hadith No. 417

حَدثَنَا مُسَدَدٌ قَالَ حَدثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِى التياحِ عَنْ أَنسٍ قَالَ قَدِمَ النبِى صلى ا عليه وسلم الْمَدِينَةَ فَنَزَلَ أَعْلَى الْمَدِينَةِ ، فِى حَى يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ . فَأَقَامَ النبِى صلى ا عليه وسلم فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ، ثُم أَرْسَلَ إِلَى بَنِى النجارِ فَجَاءُوا مُتَقَلدِى السُيوفِ ، كَأَنى أَنْظُرُ إِلَى النبِى صلى ا عليه وسلم عَلَى رَاحِلَتِهِ ، وَأَبُو بَكْرٍ رِدْفُهُ ، وَمَلأُ بَنِى النجارِ حَوْلَهُ ، حَتى أَلْقَى بِفِنَاءِ أَبِى أَيوبَ ، وَكَانَ يُحِب أَنْ يُصَلىَ حَيْثُ أَدْرَكَتْهُ الصلاَةُ ، وَيُصَلى فِى مَرَابِضِ الْغَنَمِ ، وَأَنهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ ، فَأَرْسَلَ إِلَى مَلإٍ مِنْ بَنِى النجارِ فَقَالَ يَا بَنِى النجارِ ثَامِنُونِى بِحَائِطِكُمْ هَذَا قَالُوا لاَ وَاللهِ ، لاَ نَطْلُبُ ثَمَنَهُ إِلا إِلَى اللهِ . فَقَالَ أَنسٌ فَكَانَ فِيهِ مَا

أَقُولُ لَكُمْ ، قُبورُ الْمُشْرِكِينَ ، وَفِيهِ خَرِبٌ ، وَفِيهِ نَخْلٌ ، فَأَمَرَ النبي صلى الله عليه وسلم بِقُبورِ الْمُشْرِكِينَ فَنُبِشَتْ ، ثُم بِالْخَرِبِ فَسُوِيَتْ ، وَبِالنخْلِ فَقُطِعَ ، فَصَفوا النخْلَ قِبْلَةَ الْمَسْجِدِ ، وَجَعَلُوا عِضَادَتَيْهِ الْحِجَارَةَ ، وَجَعَلُوا يَنْقُلُونَ الصخْرَ ، وَهُمْ يَرْتَجِزُونَ ، وَالنبِي صلى الله عليه وسلم مَعَهُمْ وَهُوَ يَقُولُ اللهُم لاَ خَيْرَ إِلا خَيْرُ الآخِرَهْ فَاغْفِرْ لِلأَنصَارِ وَالْمُهَاجِرَهْ

Narrated Anas

When the Prophet arrived Medina he dismounted at 'Awali-i-Medina amongst a tribe called Banu Amr bin Auf. He stayed there for fourteen nights. Then he sent for Bani An-Najjar and they came armed with their swords. As if I am looking (just now) as the Prophet was sitting over his Rahila (Mount) with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Aiyub's house. The Prophet loved to pray wherever the time for the prayer was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banu-An-Najjar and said, "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allah! We do not demand its price except from Allah." Anas added: There were graves of pagans in it and some of it was unleveled and there were some date-palm trees in it. The Prophet ordered that the graves of the pagans be dug out and the unleveled land be levelled and the date-palm trees be cut down . (So all that was done). They aligned these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic

verses. The Prophet was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansars and the emigrants. "

Comments

Arrival at Quba during the Hijrah (migration) from Makkah

During the migration from Makkah al-Mukarramah, Rasulullah (Sallallahu Alaihi Wasallam) on his arrival to Madinah, first stayed at a place few kilometres from Madinah called Quba where the people from Banu Amru-bin-Auf tribe were living. According to some narrations Rasulullah (Sallallahu Alaihi Wasallam) stayed there for 24 days while as per some other narrations he stayed there for 14 days. At that place, the first ever Masjid—the Masjid-i-Quba was constructed. Rasulullah (Sallallahu Alaihi Wasallam) in his later life, used to visit this mosque from Madinah on Saturdays after Fajr Salaah and would offer two Rak'ats of Nafl Salaah there. It is narrated that Rasulullah (Sallallahu Alaihi Wasallam) arrived at Quba on Monday the 8th of Rabee-ul-Awal.

Arrival at Madinah

The clan of Banu-Najjar living in Madinah were related to Rasulullah (Sallallahu Alaihi Wasallam) through his mothers side. He (Sallallahu Alaihi Wasallam) sent a word to them. The leaders of Banu Najjar came hanging their swords downwards, considered as a sign of reverence. They took Rasulullah (Sallallahu Alaihi Wasallam) to Madinah mounted on a she-camel

with Abu Baker Siddiq as his pillion rider while they (i.e., the leaders of Banu Najar) accompanied them on foot. Every tribe invited Rasulullah (Sallallahu Alaihi Wasallam) to stay with them but he (Sallallahu Alaihi Wasallam) directed them to leave his she-camel who was acting under divine inspiration and would sit where Allah wants her to sit. It stopped at the house of Abu Ayub Ansari and he got the honour to host Rasulullah (Sallallahu Alaihi Wasallam). It is also narrated that the she-camel got up from that place and went to the place where Masjid-i-Nabawi was later constructed, then returned back and again sat in front of the house of Abu Ayub Ansari.

Historical Background of Abu Ayub Ansari's house

The author of 'Eidhahul Bukhari' has written that one thousand years before Rasulullah (Sallallahu Alaihi Wasallam), a king from Yeman called Tubba' Awwal along with four hundred scholars came to Makkah al-Mukarrama where he raised the Gilaaf (covering) over the Ka'ba and then moved to Madinah. These four hundred scholars sought his permission to stay in Madinah. Asking them the reason, they informed him they had read in their books that the last prophet by the name of Muhammad would be from Madinah. The king Tubba' Awwal not only allowed them to stay but also stayed himself for some time. He constructed a house for each scholar, gave them lot of money and also constructed a house for the last Prophet (Sallallahu Alaihi Wasallam) and instructed them to make the him stay in that house when he will come. He also left a letter for Rasulullah (Sallallahu Alaihi Wasallam) acknowledging his faith in

him and handed it over to one of the grand scholars with the instruction to hand it over to Rasulullah (Sallallahu Alaihi Wasallam) whenever he would come. He also instructed the grand scholar, if the Prophet (Sallallahu Alaihi Wasallam) would not come during his (Tubba' Awwal's) life, then he should handover the letter to his children with the same instructions. Abu Ayub Ansari belonged to the progeny of the same grand scholar and he had inherited that letter from his father which he presented to Rasulullah (Sallallahu Alaihi Wasallam). This house of Abu Ayub Ansari was the same house which was constructed by king Tubba' Awwal for Rasulullah (Sallallahu Alaihi Wasallam). These four hundred scholars were the grand forefathers of the clans of Oas and Khadhraj living in Madinah.

Construction of Masjid-i-Nabawi

For six month, after coming to Madinah, Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah anywhere, sometimes even inside camel pens. After six months, he decided to construct a mosque and for this purpose same place was selected where his she-camel had moved to from the house of Abu Ayub Ansari. This piece of land belonged to two orphans namely Sahl and Suhail from Banu Najjar clan, who were under the supervision of either Asad bin Dhurarah or Maudh bin Ufra. Rasulullah (Sallallahu Alaihi Wasallam) asked the leader of Banu Najjar to suggest a price of the land. They first refused to take money against it and instead expressed their wish to donate it but Rasulullah (Sallallahu Alaihi Wasallam) did not agree. He asked Abu Bakr to pay them the cost of the land. It is said that

Abu Bakr paid them ten Dhirhams. There were graves of infidels and some date-palm trees in it. The graves were dug out, the uneven portion of the land was levelled and the data-palm trees were cut down and aligned as a wall towards the Qibla of the Masjid.

باب الصلاة فى مَرَابِضِ الْغَنَمِ

Chapter 49 : (To offer) Salaah in sheep-folds.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the permissibility of offering Salaah in a sheep fold.

Hadith No. 418

حَدثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدثَنَا شُعْبَةُ عَنْ أَبِى التياحِ عَنْ أَنسٍ قَالَ كَانَ النبِى صلى ا عليه وسلم يُصَلى فِى مَرَابِضِ الْغَنَمِ ، ثُم سَمِعْتُهُ بَعْدُ يَقُولُ كَانَ يُصَلى فِى مَرَابِضِ الْغَنَمِ قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ

Comments

One of the peculiarities of Rasulullah (Sallallahu Alaihi Wasallam), as per Allah's decree, is the consideration of the whole earth as mosque i.e., the permissibility of offering Salaah anywhere on land provided it is ritually clean. According to Sayyiduna Anas bin Maalik Rasulullah (Sallallahu Alaihi Wasallam) used to offer Salaah anywhere, even in places like sheep fold, before the construction of Masjid-i-Nabawi. Since sheep are harmless animals, one can offer Salaah in a sheep fold in a carefree state, whereas camels, by nature are mischievous, and therefore, if someone has to offer Salaah in a

camel yard, he may feel unsafe and lose his concentration. Ibn Maajah has quoted a Hadith saying:

عن عبد ا بن مغفل ا ﻟﻤﺰ قال قال رسول ا صلى ا عليه وسلم صلوا مرابض الغنم و لا تصلوا إعطان إلا بل فإنا خلقت من الشياط (رواه إبن ماجه مأخوذ إيضاح البخاري)

"Abdullah bin Magfal al-Muzni narrates that Rasulullah (Sallallahu Alaihi Wasallam) said "offer Salaah in sheep folds, and do not offer Salaah in camel yards, for camel has been created from Shaitan" (Ibn Maajah)

The last part of the statement 'the camel has been created from Shaitan', refers to its mischievous nature.

باب الصلاةِ فِى مَوَاضِعِ الإِبِلِ

Chapter 50 : (To offer) Salaah in camel-yards.

Purpose of Tarjamatul Baab

According to Imam Ahmed bin Hambal the Salaah offered in a camel yard is invalid in view of the statement 'the camels have been created from Shaitaan' in the above quoted Hadith. Imam Bukhari seems to concur with the majority of jurists like Imam Abu Haneefa, Imam Shaafa'ee, Imam Maalik and others who consider it valid to offer the Salaah at such places.

Hadith No. 419

حَدثَنا صَدَقَةُ بْنُ الْفَضْلِ قَالَ أَخْبَرَنا سُلَيْمَانُ بْنُ حيانَ قَالَ حَدثَنا عُبَيْدُ اللهِ عَنْ نَافِعٍ قَالَ رَأَيْتُ ابْنَ عُمَرَ يُصَلى إِلَى بَعِيرِهِ وَقَالَ رَأَيْتُ النبِى صلى ا عليه وسلم يَفْعَلُهُ

Narrated Nafi

"I saw Ibn Umar praying while taking his camel as a

Sutra in front of him and he said, "I saw the Prophet doing the same."

Comments

Referring to the Hadith of Ibn Maajah quoted above in previous chapter, Imam Ahmed and some others have deduced that it is not permissible to offer Salaah at such places. Imam Bukhari, by quoting this Hadith here says that Ibn Umar took the camel's leg as 'Sutra' and offered Salaah. Further, it is also permissible to offer Salaah while being mounted on a camel. So, the statement that the camel has been created from Shaitan, refers to his mischievous nature.

باب مَنْ صَلى وَقُدامَهُ تنورٌ أَوْ نَارٌ أوْ شَئْءٌ مِما يُعْبَدُ ، فَأَرَادَ بِهِ اللهَ

وَقَالَ الزهْرِى أَخْبَرَنِى أَنسٌ قَالَ قَالَ النبِى صلى ا عليه وسلم عُرِضَتْ عَلَى النارُ وَأَنا أُصَلى

Chapter 51 : One who offers Salaah towards an oven, fire, or anything else which people worship, while intending to worship Allah

Az-Zuhri said that Anas informed him that the Prophet, (Sallallahu Alaihi Wasallam) said, "The Fire was displayed before me while I was praying."

Purpose of Tarjamatul Baab

There is a general notion that it might not be permissible to offer Salaah in front of fire as people of some particular faiths worship it. Imam Bukhari says no to it and further adds if someone offers Salaah in front of fire or some other thing which is taken as deity by people of certain faiths but his intention is to worship Allah

alone and not the fire etc, his Salaah will be valid. For example, on a cold day, if someone offers Salaah in front of fire to get warmth but does not believe in fire worshipping, as per Imam Bukhari it is permissible.

Hadith No. 420

حَدثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللهِ بْنِ عَباسٍ قَالَ انْخَسَفَتِ الشمْسُ ، فَصَلى رَسُولُ اللهِ صلى ا عليه وسلم ثُم قَالَ أُرِيتُ النارَ ، فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَط أَفْظَعَ .

Narrated Abdullah bin Abbas

The sun eclipsed and Allah's Apostle offered the eclipse prayer and said, "I have been shown the Hell (now) and I never saw a worse and horrible sight than the sight I have seen today."

Comments

Once Rasulullah (Sallallahu Alaihi Wasallam), while offering Salaah, moved a few steps forward and after a while retreated. On asking about this act after he finished his Salaah, he said that the Jannat was brought before him and he moved towards it to cut a bunch of grapes, but due to some reason he dropped the idea, and afterwards Jahannum was brought before him, the horrifying nature of which he had never seen before. According to the scholars the wall of the mosque in front worked as a mirror and Rasulullah (Sallallahu Alaihi Wasallam) saw the reflection of Jannat and Jahannum in it. Since the hellfire was brought before Rasulullah (Sallallahu Alaihi Wasallam) during Salaah and it had not invalidated his Salaah, Imam Bukhari by this inci-

dent substantiates his argument that if Salaah is offered in front of fire, it is valid. (Allah knows the best).

باب كَرَاهِيَةِ الصلاةِ فِى الْمَقَابِرِ

Chapter 52: The undesirability of praying in graveyards

Purpose of Tarjamatul Baab

This topic has been discussed earlier as well and here Imam Bukhari is coming out with a categorical statement that it is disliked by the Shariah to offer Salaah in graveyards.

Hadith No. 421

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيى عَنْ عُبَيْدِ اللهِ قَالَ أَخْبَرَنِى نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النبِى صلى ا عليه وسلم قَالَ اجْعَلُوا فِى بُيُوتِكُمْ مِنْ صَلاَتِكُمْ ، وَلاَ تَتخِذُوهَا قُبُورًا

Narrated Ibn Umar

that the Prophet (Sallallahu Alaihi Wasallam) said, "Perform some of your prayers in your houses and do not turn them into graves."

Here Rasulullah (Sallallahu Alaihi Wasallam) exhorts the believers to offer Sunnah and Nafl Salaah at home. The Fardh or compulsory Salaah is to be offered necessarily in the mosque in congregation and one should try to offer rest of the Salaah (Sunnah or Nafl) at home as it brings lot of blessings. He further directed the believers not to convert their homes into graves as the dead do not offer Salaah. This may also mean that it is

not permissible to offer Salaah in a graveyard. Offering Salaah in a graveyard resembles idol worshipping, hence needs to be avoided.

باب الصلاةِ فِى مَوَاضِعِ الْخَسْفِ وَالْعَذَابِ

وَيُذْكَرُ أن عَلِيا رضى ا عنه كَرِهَ الصلاةَ بِخَسْفِ بَابِلَ .

Chapter 53 : Praying in places where the earth has caved in or on which punishment has fallen

It is said that Ali disliked praying at Babylon where the earth had caved in.

Purpose of Tarjamatul Baab

In previous chapter the dislike to offer Salaah in a graveyard was mentioned and here in this chapter Imam Bukhari says that it is strongly disliked to offer Salaah at places where Allah's punishment had fallen on the people because of their misdeeds.

Hadith No. 422

حَدثَنا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ حَدثَنِى مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رضى ا عنهما أن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ لاَ تَدْخُلُوا عَلَى هَؤُلاَءِ الْمُعَذبِينَ إلا أنْ تَكُونُوا بَاكِينَ ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلاَ تَدْخُلُوا عَلَيْهِمْ ، لاَ يُصِيبُكُمْ مَا أَصَابَهُمْ

Narrated Abdullah bin Umar

Allah's Apostle said, "Do not enter (the places) of these people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and pun-

ishment which fell upon them may fall upon you."

Comments

It is narrated that when Sayyiduna Ali returned from the battle of Sufayn, a famous old city—Baabil (Babylon), nowadays in Iraq, came across his way. The people of that area were punished by Allah for their misdeeds and they were buried alive as the earth caved in. Sayyiduna Ali didn't offer Salaah there but crossed the place quickly and after covering some distance offered his Salaah.

In a similar way, Rasulullah (Sallallahu Alaihi Wasallam) while on an expedition to Tabuk came across the places where the people of Thamud ثمود lived five thousand years ago. These people were punished by Allah because of their misdeeds and opposition to the Prophets. Rasulullah (Sallallahu Alaihi Wasallam) directed his companions to cross these places quickly while engrossing full fear of Allah into their hearts as these were the places where one could observe His wrath.

Lessons from the Hadith

1. If Allah's punishment falls on some place, its effects continue to prevail.
2. Inversely, it can be inferred from this Hadith that if Allah showers His blessings on some place, their effects also continue to prevail.
3. It is better to live in places blessed by Allah, and remain away from those where Allah's punishment has befallen.

باب الصلاة فى البيعة

وَقَالَ عُمَرُ رضى ا عنه إنا لاَ نَدْخُلُ كَنَائِسَكُمْ مِنْ أَجْلِ التمَاثِيلِ التى فِيهَا الصوَرَ . وَكَانَ ابْنُ عَباسٍ يُصَلى فِى الْبِيعَةِ إلا بِيعَةً فِيهَا تَمَاثِيلُ

Chapter 54 : (To offer) Salaah in a church.

Umar said, "We do not enter your churches because of the statues and pictures in them." Ibn Abbas used to pray in a church provided there were no statues in it.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that it is permissible to offer Salaah in a church provided there are no statues or pictures. Sayyiduna Umar on his visit to Syria was invited by the head priest—Constantine in their church, he rejected his invitation saying that the pictures which they have kept in their church are preventing him to enter. (Eidhahul Bukhari)

Similar case has been reported about Sayyiduna Ibn Abbas who used to offer Salaah in churches provided there were no pictures or statues inside.

Hadith No. 423

حَدثَنَا مُحَمدٌ قَالَ أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامِ بنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أن أُم سَلَمَةَ ذَكَرَتْ لِرَسُولِ اللهِ صلى ا عليه وسلم كَنِيسَةً رَأَتْهَا بِأَرْضِ الْحَبَشَةِ يُقَالُ لَهَا مَارِيَةُ ، فَذَكَرَتْ لَهُ مَا رَأَتْ فِيهَا مِنَ الصوَرِ ، فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم أُولَئِكَ قَوْمٌ إذَا مَاتَ فِيهِمُ الْعَبْدُ الصالِحُ أَوِ الرجُلُ الصالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا ، وَصَوروا فِيهِ تِلْكَ الصوَرَ ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ

Narrated Aisha

Umm Salmah mentioned to the Messenger of Allah

(Sallallahu Alaihi Wasallam) a church which she had seen in Abyssinia called Mariya. She told him about the pictures she had seen in it and the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Those are a people who, when a righteous slave or righteous man among them dies, build a place of worship over his grave and paint those pictures in it. They are the worst of creatures in the sight of Allah."

Comments

This Hadith has already been discussed.

باب

Chapter 55 : (Without Tarjmatul Baab)

Purpose of Tarjamatul Baab

In earlier chapter Imam Bukhari said that it is undesirable to offer Salaah in churches having statues or pictures inside. Here in this chapter he wants to convey it is also undesirable or Makruh to offer Salaah in a mosque if anything objectionable like graves etc is present there.

Hadith No. 424

حَدثَنَا أُبو الْيمَانِ قَالَ أَخْبرَنَا شُعْيبٌ عَنِ الزهْرِى أَخْبرَنِى عُبْيدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ أَن عَائِشَةَ وَعَبْدَ اللهِ بْنَ عَباسٍ قَالاَ لَما نَزَلَ بِرَسُولِ اللهِ صلى ا عليه وسلم طَفِقَ يطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ ، فَإِذَا اغْتم بِهَا كَشَفَهَا عَنْ وَجْهِهِ ، فَقَالَ وَهْوَ كَذَلِكَ لَعْنَةُ اللهِ عَلَى الْيهُودِ وَالنصَارَى اتخَذُوا قُبورَ أُنْبِيائِهِمْ مَسَاجِدَ يحَذرُ مَا صَنَعُوا .

Narrated Aisha and Abdullah ibn Abbas

"When the Messenger of Allah (Sallallahu Alaihi Wasallam) was dying, he began pulling his khamisa (blanket) over his face but when he felt suffocated by it, he removed it from his face and at that point he said, 'May the curse of Allah be upon the Jews and the Christians who took the graves of their Prophets as places of worship.' He was warning against what they had done.

Hadith No. 425

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيبِ عَنْ أَبِى هُرَيْرَةَ أَن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ قَاتَلَ اللهُ الْيَهُودَ اتخَذُوا قُبورَ أَنْبِيَائِهِمْ مَسَاجِدَ

Narrated by Abu Huraira

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "May Allah make war on the Jews who took the graves of their Prophets as places of worship."

Comments

During his terminal illness, Rasulullah (Sallallahu Alaihi Wasallam) used to pull his blanket over his face but when he felt suffocated by it, he removed it from his face saying, "May Allah Ta'ala curse the Jews and the Christians for taking the graves of their prophets as places of worship". Sayyida Aisha says that he said so in order to warn his Ummah against indulging in such practices. In the 2nd Hadith narrated by Abu Huraira only the Jews have been cursed for they were the first who converted the graves of their prophets into the places of worship.

باب قَوْلِ النبِى صلى ا عليه وسلم جُعِلَتْ لِىَ الأَرْضُ مَسْجِدًا وَطَهُورًا

Chapter 56 : The saying of the Prophet (Sallallahu Alaihi Wasallam), "For me, the whole earth has been made as mosque and ritually clean."

Purpose of Tarjamatul Baab

Here Imam Bukhari has concluded the discussion by saying that the whole earth has been made as mosque for the Ummah. The reasons for not offering Salaah at certain places are temporary and when such reason ceases to exist the Salaah will then be permissible at such places, for example, if the traces of any old grave-yard do not persist, Salaah will be permissible at such place after proper evacuation.

Hadith No. 426

حَدثَنَا مُحَمدُ بْنُ سِنَانٍ قَالَ حَدثَنَا هُشَيْمٌ قَالَ حَدثَنَا سَيارٌ هُوَ أَبو الْحَكَمِ قَالَ حَدثَنَا يَزِيدُ الْفَقِيرُ قَالَ حَدثَنَا جَابِرُ بْنُ عَبْدِ اللهِ قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُن أَحَدٌ مِنَ الأَنْبِيَاءِ قَبْلِى ، نُصِرْتُ بِالرعْبِ مَسِيرَةَ شَهْرٍ ، وَجُعِلَتْ لِىَ الأَرْضُ مَسْجِدًا وَطَهُورًا ، وَأَيمَا رَجُلٍ مِنْ أُمتِى أَدْرَكَتْهُ الصلاَةُ فَلْيُصَل ، وَأُحِلتْ لِىَ الْغَنَائِمُ ، وَكَانَ النبِى يُبْعَثُ إِلَى قَوْمِهِ خَاصةً ، وَبُعِثْتُ إِلَى الناسِ كَافةً ، وَأُعْطِيتُ الشفَاعَةَ

Narrated by Jaabir ibn Abdullah

"The Prophet (Sallallahu Alaihi Wasallam) said, 'I have been given five things which none of the Prophets before me was given: I have been helped to victory by terror flooding (my enemies') hearts up to a month's journey away; for me, the whole earth has been made a mosque

and ritually clean (for purification by tayammum) - wherever a man of my community finds himself when the time of prayer comes, he can pray; taking booty has been made lawful for me when it was not lawful for anyone before me; I have been sent to all mankind; and I have been granted intercession.'"

Comments

This Hadith has been discussed earlier as well. The part of the Hadith which is related to this particular chapter is that the earth has been made as mosque for Rasulullah (Sallallahu Alaihi Wasallam) i.e., this Ummah can offer Salaah at any place unlike other religions who are supposed to offer their prayers at specific places of worship.

باب نَوْمِ الْمَرْأَةِ فِى الْمَسْجِدِ

Chapter 57 : The sleeping of a woman in the Masjid.

Purpose of Tarjamatul Baab

A mosque is basically established for worship but at times one can sleep in it. Here in this chapter, Imam Bukhari wants to say it is permissible even for a woman to sleep in a mosque at the time of need.

Hadith No. 427

حَدثَنا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ حَدثَنا أَبو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ أن وَلِيدَةً كَانَتْ سَوْدَاءَ لِحَى مِنَ الْعَربِ ، فَأَعْتَقُوهَا ، فَكَانَتْ مَعَهُمْ قَالَتْ فَخَرَجَتْ صَبِيةٌ لَهُمْ عَلَيْهَا وِشَاحٌ أَحْمَرُ مِنْ سُيورٍ قَالَتْ فَوَضَعَتْهُ أَوْ وَقَعَ مِنْهَا ، فَمَرتْ بِهِ حُدَياةٌ وَهْوَ مُلْقًى ، فَحَسِبَتْهُ لَحْمًا فَخَطَفَتْهُ قَالَتْ فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ قَالَتْ

فَاتَهَمُونِى بِهِ قَالَتْ فَطَفِقُوا يُفَتشُونَ حَتى فَتشُوا قُبُلَهَا قَالَتْ وَاللهِ إِنى لَقَائِمَةٌ مَعَهُمْ ، إِذْ مَرتِ الْحُدَياةُ فَأَلْقَتْهُ قَالَتْ فَوَقَعَ بَيْنَهُمْ قَالَتْ فَقُلْتُ هَذَا الذِى اتهَمْتُمُونِى بِهِ زَعَمْتُمْ وَأَنَا مِنْهُ بَرِيئَةٌ ، وَهُوَ ذَا هُوَ قَالَتْ فَجَاءَتْ إِلَى رَسُولِ اللهِ صلى ا عليه وسلم فَأَسْلَمَتْ . قَالَتْ عَائِشَةُ فَكَانَ لَهَا خِبَاءٌ فِى الْمَسْجِدِ أَوْ حِفْشٌ قَالَتْ فَكَانَتْ تَأْتِينِى فَتَحَدثُ عِنْدِى قَالَتْ فَلاَ تَجْلِسُ عِنْدِى مَجْلِسًا إِلا قَالَتْ وَيَوْمَ الْوِشَاحِ مِنْ أَعَاجِيبِ رَبنَا أَلاَ إِنهُ مِنْ بَلْدَةِ الْكُفْرِ أَنجَانِى قَالَتْ عَائِشَةُ فَقُلْتُ لَهَا مَا شَأْنُكِ لاَ تَقْعُدِينَ مَعِى مَقْعَدًا إِلا قُلْتِ هَذَا قَالَتْ فَحَدثَتْنِى بِهَذَا الْحَدِيثِ

Narrated Aisha

"There was a black slave girl who belonged to an Arab tribe. They set her free and she stayed with them. She said, 'One of their girls once went out wearing a red leather jeweled scarf. She put it down or it fell off and a kite flew by it as it was lying there and, thinking it was meat, made off with it. They looked for it but could not find it and so they suspected me of taking it.' They began to search her and even searched her private parts. The girl went on, 'By Allah, I was standing with them when the kite flew over and dropped it and it fell among them. I said, 'This is what you suspected me and accused me of and I am innocent of it. There it is.'"

Comments

A black slave girl belonging to a certain Arab tribe was once manumitted by Umm-ul-Mumineen Sayyida Aisha She was so attached to that tribe that she stayed with them even after getting freedom. Once, one of the girls of this tribe lost a red leather jeweled scarf which was picked up by a kite taking it as a piece of

meat. The people of the tribe suspected this freed girl of the theft and started searching her. These people even searched her private parts. The girl probably invoked with a broken heart and the kite flew over and dropped the jeweled scarf among them. The poor girl said this was the thing for which you were labeling me a thief. After that she went to Rasulullah (Sallallahu Alaihi Wasallam) and embraced Islam. She lived in a small hut just adjacent to the Masjid-i-Nabawi, part of which was falling inside the mosque area. She would often visit Sayyida Aisha and talk to her and reiterate the following words before talking about anything else:

> "*How strange was the day of jeweled scarf that Allah took me away from infidelity into the fold of Islam*".

Lessons from the Hadith

1. Islam abolished slavery from the world in the most beautiful manner. It exhorted its believers to free slaves voluntarily against the promise of good reward in the hereafter. Here you see how Sayyida Aisha got freed that slave girl just for the sake of Allah's pleasure. Unlike others it is the beauty of the religion of Islam that takes the human nature into consideration. Outside the domain of Islam we see the laws formulated are against the human nature and thus bound to fail which we witness day in and day out. For example, in communism, wealth is to be snatched away from the rich and handed over to the poor and needy. This is never acceptable to the human nature. Nobody would like his wealth be snatched away and given to somebody else. On the other hand, Islam motivates the man to help the poor and needy by way of Sadqah,

Zakaah etc, voluntarily and happily. The human nature is such that it feels happy and satisfied in helping the poor voluntarily and not forcefully.

2. Do not allege anyone of any wrong doing without possessing a strong proof.
3. Maintain cordial relations with neighbours even if they are poor like the way Sayyida Aisha used to behave with this poor girl and listen to her.

باب نَوْمِ الرجَالِ فِى الْمَسْجِدِ.

وَقَالَ أَبُو قِلاَبَةَ عَنْ أَنسٍ قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَى النبِى صلى ا عليه وسلم فَكَانُوا فِى الصفةِ . وَقَالَ عَبْدُ الرحْمَنِ بْنُ أَبِى بَكْرٍ كَانَ أَصْحَابُ الصفةِ الْفُقَرَاءَ .

Chapter 58 : The sleeping of a man in the Masjid.

Abu Qilaba said that Anas said, "A group of people from Ukl came to the Prophet (Sallallahu Alaihi Wasallam) and stayed in the *Suffa*." Abdu'r-Rahman ibn Abi Bakr said, "The people of the *Suffa* were the poor people."

Purpose of Tarjamatul Baab

The scholars differ in their opinion whether people should be allowed to sleep in the mosque or not. There is a Hadith narrated by Sayyiduna Jaabir saying:

قوموا لا ترقدوا ا سجد

"Stand up, do not sleep in the Masjid".

According to Sayyiduna Ibn Abbas one who is waiting for Salaah in the mosque can sleep there otherwise not. Imam Maalik says that the people who owe their own resting place should avoid sleeping in the Masjid. However, the majority of Ulema are of the opin-

ion that it is permissible for men to sleep in the Masjid. Imam Bukhari also supports this view. (Eidhahul Bukhari)

Hadith No. 428

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ حَدثَنِى نَافِعٌ قَالَ أَخْبَرَنِى عَبْدُ اللهِ أَنهُ كَانَ يَنَامُ وَهْوَ شَاب أَعْزَبُ لاَ أَهْلَ لَهُ فِى مَسْجِدِ النبِى صلى ا عليه وسلم .

Narrated Naf'ae

Abdullah (ibn Umar) used to sleep in the mosque of the Prophet (Sallallahu Alaihi Wasallam) when he was young and unmarried, without any family.

Hadith No. 429

حَدثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ حَدثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِى حَازِمٍ عَنْ أَبِى حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَاءَ رَسُولُ اللهِ صلى ا عليه وسلم بَيْتَ فَاطِمَةَ ، فَلَمْ يَجِدْ عَلِيا فِى الْبَيْتِ فَقَالَ أَيْنَ ابْنُ عَمكِ قَالَتْ كَانَ بَيْنِى وَبَيْنَهُ شَىْءٌ ، فَغَاضَبَنِى فَخَرَجَ فَلَمْ يَقِلْ عِنْدِى . فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم لإِنْسَانٍ انْظُرْ أَيْنَ هُوَ فَجَاءَ فَقَالَ يَا رَسُولَ اللهِ ، هُوَ فِى الْمَسْجِدِ رَاقِدٌ ، فَجَاءَ رَسُولُ اللهِ صلى ا عليه وسلم وَهْوَ مُضْطَجِعٌ ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقهِ ، وَأَصَابَهُ تُرَابٌ ، فَجَعَلَ رَسُولُ اللهِ صلى ا عليه وسلم يَمْسَحُهُ عَنْهُ وَيَقُولُ قُمْ أَبَا تُرَابٍ ، قُمْ أَبَا تُرَابٍ

Narrated Sahl ibn Sa'id

"The Messenger of Allah (Sallallahu Alaihi Wasallam) went to Fatima's house and did not find Ali at home. He said, 'Where is your cousin?' She said, 'We had a difference of opinion and he got angry with me and went out. He did not take his mid-day nap here with me.' The Mes-

senger of Allah (Sallallahu Alaihi Wasallam) said to someone, 'See where he is.' He came back and said, 'Messenger of Allah, he is sleeping in the Masjid.' The Messenger of Allah (Sallallahu Alaihi Wasallam) went and found Ali lying there. His cloak had fallen from on top of him and had become covered with dust. The Messenger of Allah (Sallallahu Alaihi Wasallam) began to dust it off, saying, 'Get up, Abu Turab (Dusty one)! Get up, Abu Turab!'"

Hadith No. 430

حَدثَنَا يُوسُفُ بْنُ عِيسَى قَالَ حَدثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ عَنْ أَبِى حَازِمٍ عَنْ أَبِى هُرَيْرَةَ قَالَ رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصفةِ ، مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ ، إما إِزَارٌ وَإما كِسَاءٌ ، قَدْ رَبَطُوا فِى أَعْنَاقِهِمْ ، فَمِنْهَا مَا يَبْلُغُ نِصْفَ الساقَيْنِ ، وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ ، فَيَجْمَعُهُ بِيَدِهِ ، كَرَاهِيَةَ أَنْ تُرَى عَوْرَتُهُ

Narrated Abu Huraira

"I saw seventy of the people of the Suffa and not a man among them had a cloak. They either had a waist wrapper or a sheet (kisa') which they tied round their necks, some reaching to the middle of their legs and some reaching to the ankles. They would gather them in their hands, not wanting their private parts to be seen."

Comments

Imam Bukhari has first mentioned two narrations as 'Taleeqaat' in the Tarjamatul Baab. The first saying that some people from Ukl tribe came to Madinah and accepted Islam and they were made to stay in Masjid-i-Nabawi. This shows that the travellers can be allowed to

stay in a Masjid. Later on when they complained Rasulullah (Sallallahu Alaihi Wasallam) about their inability to adapt the climatic conditions of Madinah, they were asked to stay at a camel yard. At the camel yard they killed the shepherd and ran away with the camels. They were chased, arrested and subjected to severe punishment.

The second narration mentions that the people staying at Suffa were very poor to the extent that they had no house to live in and therefore stayed in the Masjid.

The first Hadith of this chapter mentions that Abdullah bin Umar used to sleep in the mosque of the Prophet (Sallallahu Alaihi Wasallam) when he was young and unmarried, without any family. This means that one can sleep in a mosque even if there is apprehension or possibility of night ejaculation.

Once it so happened that Ali ibn Ali Taalib left his home after some disagreement with his wife Sayyida Fatimah The second Hadith mentions that Rasulullah (Sallallahu Alaihi Wasallam) went to Fatima's house and did not find Ali there. He asked Hadhtat Fatimah 'Where is your cousin?' She said that they had a difference of opinion and he got angry with her and went out. He did not take his midday nap here with her. Rasulullah (Sallallahu Alaihi Wasallam) told someone to look for Sayyiduna Ali He came back and reported that he (i.e., Sayyiduna Ali (RA)) was sleeping in the Masjid. Rasulullah (Sallallahu Alaihi Wasallam) went and found him lying in there. His cloak had fallen on top of him and his body was covered with dust. Rasulullah (Sallallahu Alaihi Wasallam) began to dust it off and said, 'Get up,

Abu Turab (dusty one)! Get up, Abu Turab. By quoting this Hadith Imam Bukhari wants to convey the permissibility to sleep in the mosque for those people who have their own houses.

In the third Hadith Abu Huraira describes the pathetic condition of seventy such individuals who were staying at Suffa in the Masjid-i-Nabawi. These people, because of their poverty, did not have enough clothes to cover their bodies. They used to hold their loin-clothes with their hands lest it might fall down.

The learned scholars consider it improper to make sleeping in a mosque a routine matter. Doing so has been permitted only at the times of need.

باب الصلاةِ إذَا قَدِمَ مِنْ سَفَرٍ

وَقَالَ كَعْبُ بْنُ مَالِكٍ كَانَ النبِى صلى ا عليه وسلم إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَصَلى فِيهِ .

Chapter : (To offer) Salaah on returning from a journey

Ka'b ibn Maalik said, "Whenever the Prophet (Sallallahu Alaihi Wasallam) returned from a journey, he would first go to the mosque and offer Salaah there."

Purpose of Tarjamatul Baab

It is better for a believer to offer Salaah in his local home town mosque on returning from a journey as a token of thanksgiving for safe return.

Hadith No. 431

حَدثَنَا خَلادُ بْنُ يَحْيَى قَالَ حَدثَنَا مِسْعَرٌ قَالَ حَدثَنَا مُحَارِبُ بْنُ دِثَارٍ عَنْ جَابِرِ بْنِ

عَبْدِ اللهِ قَالَ أَتَيْتُ النبِى صلى ا عليه وسلم وَهُوَ فِى الْمَسْجِدِ قَالَ مِسْعَرٌ أُرَاهُ قَالَ ضُحًى فَقَالَ صَل رَكْعَتَيْنِ وَكَانَ لِى عَلَيْهِ دَيْنٌ فَقَضَانِى وَزَادَنِى

Narrated Jaabir ibn Abdullah

"I arrived finding the Prophet (Sallallahu Alaihi Wasallam) in the mosque. (Mis'ar said that he thought that he said in the forenoon) He said, 'Pray two rak'at.' He owed me something and he repaid me giving me some extra."

Comments

Imam Bukhari has quoted a narration related by Sayyiduna Ka’b bin Maalk as ‘Ta’leeq’ in the Tarjamatul Baab. It is a part of the lengthy narration in which Sayyiduna Ka’b bin Maalik narrates the incident of deprivation and frustration he felt for not participating in the battle of Tabuk. This incident is also quoted in the Holy Qur’an as well. In the same narration Sayyiduna Ka’b bin Maalik also narrates the routine of Rasulullah (Sallallahu Alaihi Wasallam) of offering offering Salaah in the mosque on his return from a journey.

In the Hadith under discussion, Sayyiduna Jaabir bin Abdullah says that when he arrived from a journey and went to see Rasulullah (Sallallahu Alaihi Wasallam), who was in the Masjid, he told him to offer Salaah first as he had returned from a journey. It is also a part of a lengthy Hadith which says that after returning from an expedition Rasulullah (Sallallahu Alaihi Wasallam) saw Sayyiduna Jaabir’s camel, on which he was mounted, had sat down because of weakness and tiredness due to which Sayyiduna Jaabir had remained be-

hind the rest of his companions. Rasulullah (Sallallahu Alaihi Wasallam) stroked Sayyiduna Jaabir’s camel with his stick which induced freshness in it and it got up and started to run faster than others. Rasulullah (Sallallahu Alaihi Wasallam) asked Sayyiduna Jaabir if he could sell that camel to him which he refused. Finally he agreed when Rasulullah (Sallallahu Alaihi Wasallam) insisted. On reaching Madinah, Rasulullah (Sallallahu Alaihi Wasallam), as per his routine, straight away went to the mosque to offer Salaah. Sayyiduna Jaabir, on reaching Madinah, also went inside the mosque in order to get payment of the camel from Rasulullah (Sallallahu Alaihi Wasallam). Rasulullah (Sallallahu Alaihi Wasallam) told him to offer Salaah first as he had also returned from journey. This proves that to offer Salaah in the mosque on returning from a journey was not specific to Rasulullah (Sallallahu Alaihi Wasallam) only but is Mustahab for the Ummah as well. Afterwards Rasulullah (Sallallahu Alaihi Wasallam) paid the money to Sayyiduna Jaabir and also returned the camel to him. *(Eidhahul Bukhari).*

بِاب إِذَا دَخَلَ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ

Chapter 60 : On entering a mosque you should pray two Rak’ats.

Purpose of Tarjamatul Baab

This chapter is about the Salaah called “Taheeyatul Masjid”. It is a welcome Salaah of two Rak’ats which is immediately offered on entering a Masjid.

Hadith No. 432

حَدثَنَا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزرَقِى عَنْ أَبِى قَتَادَةَ السلَمِى أَن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ

Narrated Abu Qatada as-Salami

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Whenever one of you enters a Masjid, he should pray two rak'ats before sitting down."

Comments

There is difference of opinion amongst the jurists about the status of this Salaah on entering a Masjid. The majority of them say that it is 'Mustahab' - preferable. Ibn Butaal has quoted it as 'Waajib' - obligatory near Ahl-uz-Zaahir.

Is it permissible to offer 'Taheeyatul Masjid' at 'Makruh' times?

There is a narration quoted on the authority of Uqba bin Aamir which says:

ثلث أوقات نانا رسول ا صلى ا عليه وسلم أن نصلي فيها و أن نق فيها موتانا عهد طلوع الشمس ح ترتفع و عند زوا ا ح تزول و ح تضيف للغروب

"Rasulullah (Sallallahu Alaihi Wasallam) forbade us from offering Salaah or burying our dead at three times viz., at sunrise till it rises a little, at noon till it moves a little, at just before sunset".

In view of this Hadith, the Hanafite scholars say

that even 'Taheeyatul Masjid" should not be offered at such times whereas Shafaite scholars consider it to be allowed as per the Hadith of this chapter narrated by Abu Qatadah

باب الْحَدَثِ فِى الْمَسْجِدِ

Chapter 61 : Hadath (breaking Wudu) in the Masjid.

Purpose of Tarjamatul Baab

Hadath, as already discussed in the 'book of Ablution', is of two kinds viz., Hadath-i-Akbar (bigger hadath) and Hadath-i-Asgar (smaller hadath). It is obligatory to perform Gusul (ritual bath) on getting Hadath-i-Akbar whereas on Hadath-i-Asgar only ablution will suffice. According to the learned scholars the Hadath that is mentioned in this chapter, is Hadath-i-Asgar e.g., if someone passes flatus or wind through his anus etc. As per Imam Bukhari the Islamic Shariah consider the passing of flatus in the mosque an abominable act. Its foul smell not only discomforts the fellow Muslim brethren but also the angels present all the time in the mosque.

Hadith No. 433

حَدثَنَا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ أَبِى الزنَادِ عَنِ الأَعْرَجِ عَنْ أَبِى هُرَيْرَةَ أَن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ الْمَلاَئِكَةُ تُصَلى عَلَى أَحَدِكُمْ مَا دَامَ فِى مُصَلاَهُ الذِى صَلى فِيهِ ، مَا لَمْ يُحْدِثْ ، تَقُولُ اللهُم اغْفِرْ لَهُ اللهُم ارْحَمْهُ

Narrated Abu Huraira

The Messenger of Allah (Sallallahu Alaihi Wasallam)

said, "The angels pray for every one of you as long as he remains in the place in which he prayed and does not break wudu'. They say, 'O Allah, forgive him! O Allah, show mercy to him!'"

Comments

Abu Huraira says that the angels continue to invoke Allah for a person who offers Salaah in the mosque and then sits there, till he remains with Wudu. Once he breaks his Wudu, say by passing flatus etc, the angels stop invoking Allah for him. From this Hadith, Imam Bukhari wants to convey the undesirability of staying in the mosque without Wudu. Though the learned scholars are in agreement that it is not Haraam (unlawful) to stay in the mosque without Wudu, the Hanafite scholars consider it a 'Makruh' act.

Lessons from this Hadith

1. It is preferable to stay in the mosque with Wudu.
2. The angels like good smell like perfume etc and not the bad one like flatus, kerosene etc and hence it is not advisable to keep such things in the mosque. Rasulullah (Sallallahu Alaihi Wasallam) has forbidden one to enter the mosque immediately after eating raw onions or garlic as their bad smell persists to remain in the mouth for sometime which again may discomfort fellow Muslim brethren and is also disliked by the angels.

باب بُنْيَانِ الْمَسْجِدِ

وَقَالَ أَبو سَعِيدٍ كَانَ سَقْفُ الْمَسْجِدِ مِنْ جَرِيدِ النخْلِ . وَأَمَرَ عُمَرُ بِبِنَاءِ الْمَسْجِدِ

وَقَالَ أَكِنِ النَّاسَ مِنَ الْمَطَرِ ، وَإِيَّاكَ أَنْ تُحَمِّرَ أَوْ تُصَفِّرَ ، فَتَفْتِنَ النَّاسَ . وَقَالَ أَنَسٌ يَتَبَاهَوْنَ بِهَا ، ثُمَّ لاَ يَعْمُرُونَهَا إِلاَّ قَلِيلاً . وَقَالَ ابْنُ عَبَّاسٍ لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتِ الْيَهُودُ وَالنَّصَارَى .

Chapter 62 : The construction of the mosque.

Abu Sa'id said, "The roof of the mosque was made of palm fronds." Umar ordered the mosque to be extended and said, "Shelter the people from the rain. Beware of using red and yellow for they are a trial for people." Anas said, "(in future) They will boast about them and then only a few will use them." Ibn Abbas said, " (in future) You will decorate them as the Jews and Christians did."

Purpose of the Tarjamatul Baab

Here Imam Bukhari points towards the issues which should be kept in mind during the construction or renovation of a mosque. Simplicity is the hallmark of Islamic Shariah in every matter including the construction of a mosque. The Islamic Shariah does not like ostentation, unnecessary multicolour structure, artwork etc as regards to the mosques which can become the sources of distraction for the devotees. The mosque of the Prophet (Sallallahu Alaihi Wasallam) was very simple. It was constructed of date tree logs and its roof was that of date tree leaves.

The second thing to be kept in mind is to bring comfort to the people as Sayyiduna Umar instructed to improve the roof of the mosque in order to shelter the people from rain. So, the mosque should be constructed such that people get protection from cold, heat and rain etc. Sayyiduna Umar also advised against using red or

yellow colour, simply because these colours are at odds with simplicity and not liked by the Islamic Shariah.

The third thing which Imam Bukhari refers to is the intention behind the construction of the mosques. He stress on the point that the sole intention should be to obtain the pleasure of Allah and not anything else e.g., hypocrisy or show-off business as is evident from the statement of Sayyiduna Anas that in later times people will boast about constructing huge beautiful mosques but very few people will be offering Salaah in them.

Hadith No. 434

حَدثَنَا عَلِى بْنُ عَبْدِ اللهِ قَالَ حَدثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ حَدثَنِى أَبِى عَنْ صَالِحِ بْنِ كَيْسَانَ قَالَ حَدثَنَا نَافِعٌ أَن عَبْدَ اللهِ أَخْبَرَهُ أَن الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم مَبْنِيا بِاللبِنِ ، وَسَقْفُهُ الْجَرِيدُ ، وَعُمُدُهُ خَشَبُ النخْلِ ، فَلَمْ يَزِدْ فِيهِ أَبو بَكْرٍ شَيْئًا ، وَزَادَ فِيهِ عُمَرُ وَبَنَاهُ عَلَى بُنْيَانِهِ فِى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم بِاللبِنِ وَالْجَرِيدِ ، وَأَعَادَ عُمُدَهُ خَشَبًا ، ثُم غَيرَهُ عُثْمَانُ ، فَزَادَ فِيهِ زِيَادَةً كَثِيرَةً ، وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصةِ ، وَجَعَلَ عُمُدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ ، وَسَقَفَهُ بِالساجِ

Narrated by Abdullah bin Umar (RA)

In the time of the Messenger of Allah (Sallallahu Alaihi Wasallam) the mosque was built of unfired bricks. Its roof was made of palm fronds and its pillars were the trunks of palm trees. Abu Bakr did not add anything to it. Umar added to it, building in the same way that had been employed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam) - using unburnt bricks and palm-branches - but replacing its pillars with wooden

one's. Then Uthmaan changed it and enlarged it a great deal, building its walls of engraved stone and plaster and giving it pillars of engraved stone and a roof of teak.

Comments

Masjid-i-Nabawi

After coming to Madinah, Rasulullah (Sallallahu Alaihi Wasallam) purchased a piece of land which belonged to two orphans— Sahl and Suhail of Banu-Najar clan. The price was paid by Sayyiduna Abu Bakr The Masjid-i-Nabawi was constructed on this piece of land after the old graves of infidels were dug out from it. The mosque constructed at that time was very simple, the trunks of date palm trees were used to support its unfired brick walls and the branches along with the leaves were used to construct its roof. It was so ordinary that the rain water would trickle down through its roof into the mosque. The first expansion of Masjid-i-Nabawi was done after the victory of Khyber with dimensions of 100x100mts. It remained in this state during the life time of the Rasulullah (Sallallahu Alaihi Wasallam) and Sayyiduna Abu Bakr It was Sayyiduna Umar who for the first time instructed the people to strengthen its roof in order to stop the trickling rain water. At the same time he forbade to colour it with red or yellow to save people from distraction during Salaah. It was also expanded but similar unfired bricks were used to construct its walls.

Sayyiduna Uthmaan made lot of changes and also enlarged Masjid-i-Nabawi. He purchased the houses of Ummhatul Mumineen (mothers of the believers) and included their area in it. He built its walls of engraved

stone and plaster and gave it pillars of engraved stone and a roof of teak instead of date tree branches.

Allaama Ayni has quoted a Hadith on the authority of Hadhrt Anas that Rasulullah said:

قال أن رسول ا صلى ا عليه وسلم قال يأ عل الناس رمان يتباهون با سجد لا يعمرونا إلا قليلا

Sayyiduna Anas narrates that Rasulullah said, "A time will come when people will boast upon one another regarding (the construction of) mosques but only few people will be inhabiting them (i.e., offering Salaah in them)

Lessons from the Hadith

1. The mosque should essentially be simple but comfortable.
2. Fast colours or artwork which may distract a person's attention should be avoided.
3. The mosque can be made beautiful but one has to be very careful about the purity of his intention. It should not be done out of hypocrisy, show-off, ostentation etc.

باب التَعَاوُنِ فِى بِنَاءِ الْمَسْجِدِ .

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللهِ شَاهِدِينَ عَلَى أَنفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِى النارِ هُمْ خَالِدُونَ إِنمَا يَعْمُرُ مَسَاجِدَ اللهِ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصلاَةَ وَآتَى الزكَاةَ وَلَمْ يَخْشَ إِلا اللهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

Chapter 63 : Cooperating in the construction of the mosque.

"It is not for the idolaters to frequent Allah's mosques, bearing witness against themselves of their unbelief. They are the one's whose actions come to nothing. They will be in the Fire timelessly, forever. The mosques of Allah are only frequented by those who believe in Allah and the Last Day and establish the prayer and pay Zakaat, and fear no one but Allah. They are the people most likely to be guided." (9:17-18)

Purpose of Tarjamatul Baab

Who should cooperate in constructing a mosque?

Here Imam Bukhari has touched a very important issue—who should construct or cooperate in constructing a mosque. By quoting the above quoted verses, Imam Bukhari seems to be of the opinion that only Muslims should construct a mosque or cooperate in its construction. The Muslims should contribute from their Halaal money towards the construction of the mosque. Further, it is better to engage Muslim labourers and other skilled persons in the construction; if they are not available then only non-Muslims can be asked to do such a job.

The jurists are of the opinion that the money taken from non-Muslims should not be used in the construction of the mosque, as quoted by Abu-al-Barkat Nasafi in Al-Mustasfa *(Eidhahul Bukhari)*

Jasaas writes in Ahkaamul Qur'an:

عمارة ا سجد تكون عنيـ أحدا ا زيارته و السكون فيه و الآخر ببنائه و ديد
ما استرم منه فاقتضت الآية منع الكفار من دخول ا ساجد و من بنائها و تو
مصا ها و القيام با لانتظام اللفظة الأمرين (أحكام القرآن)

"The "Imaarat عمارة *of the mosque" has got two*

meanings, one is to visit and stay in it and the other is its construction and repair, the (above quoted) verse forbids the entry of infidels into the mosque, their assistance in its construction or repair and their administrative control over it. (Ahkahm-ul-Qur'an Li-Jassas)

Where to use the money given by non-Muslims?

The learned scholars say that if non-Muslims insist on assisting in the construction of the mosque and their assistance will not leave any bad effect on the Muslims or the religion of Islam then such money can be taken but it is preferable to spend it on the construction of toilets, bathrooms paths etc. which lie outside the mosque.

If a non-Muslim constructs a mosque?

The learned scholars say that the non-Muslim who wants to construct a mosque should be advised to donate the money he intends to spend on it to Muslims and let them construct it themselves. This way, as per Shariah. there is no problem in constructing a mosque with such money.

Here a question arises if a non-Mulsim constructs a mosque and then hands it over to the Muslims, will it be considered a mosque as per Shariah or not? According to Mawlan Abdul-Hai Lukhnawi such a mosque will not be considered a mosque as per Shariah and offering of Salaah in it will not fetch the Thawaab of that of a Shara'ie mosque. Mawlana Abdul Rashid Gangohi disagrees with this view. He says that such a mosque will also be considered a mosque as per Shariah, citing Masjid Haraam and Ka'ba as proof. According to Mawlana

Gangohi both these mosques were constructed by the infidels of Makkah before the prophethood of Rasulullah (Sallallahu Alaihi Wasallam) and he offered Salaah in them and didn't dismantle them even after the victory of Makkah.

Hadith No. 435

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ قَالَ حَدثَنَا خَالِدٌ الْحَذاءُ عَنْ عِكْرِمَةَ
قَالَ لِى ابْنُ عَباسٍ وَلاِبْنِهِ عَلِى انْطَلِقَا إِلَى أَبِى سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ . فَانْطَلَقْنَا
فَإِذَا هُوَ فِى حَائِطٍ يُصْلِحُهُ ، فَأَخَذَ رِدَاءَهُ فَاحْتَبى ، ثُم أَنْشَأَ يُحَدثُنَا حَتى أَتى ذِكْرُ
بِنَاءِ الْمَسْجِدِ فَقَالَ كُنا نَحْمِلُ لَبِنَةً لَبِنَةً ، وَعَمارٌ لَبِنَتَيْنِ لَبِنَتَيْنِ ، فَرَآهُ النبِى صلى ا
عليه وسلم فَيَنْفُضُ التَرَابَ عَنْهُ وَيَقُولُ وَيْحَ عَمارٍ تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ ، يَدْعُوهُمْ إِلَى
الْجَنةِ ، وَيَدْعُونَهُ إِلَى النارِ قَالَ يَقُولُ عَمارٌ أَعُوذُ بِاللهِ مِنَ الْفِتَنِ .

Narrated Ikrima

"Ibn Abbas said to me and his son Ali, 'Go to Abu Sa'id and listen to some of his Hadith.' We went and he was doing some work in a garden. He took his cloak and sat down, wrapping his legs with it, and then began to tell us Ahaadith until he reached the account of the construction of the mosque. He said, 'We were carrying one brick at a time but Ammar carried two. The Prophet (Sallallahu Alaihi Wasallam) saw him and brushed the dust from him, saying, "May Allah have mercy on Ammar! An unjust party will kill him while he will be calling them to the Garden and they will be calling him to the Fire." Ammar said, "I seek refuge with Allah from tribulation."

Comments

Humility and sincerity—prerequisite for learning

Ikrima (RA)—a student of Ibn Abbas says that Ibn Abbas advised him and his (i.e., Ibn Abbas's) son Ali bin Abdullah bin Abbas, to go to Abu Sa'eed Khudri and listen Hadith from him. Ibn Abbas was himself a great scholar of the Qur'an and Hadith. Despite the fact that Rasulullah (Sallallahu Alaihi Wasallam) had specially invoked Allah for him, he advised his son and also his student to go to another scholar and learn from him. This shows the degree of sincerity, humility and eagerness Sayyiduna Ibn Abbas possessed. There is a great lesson in it for both the learned scholars as well as the students seeking knowledge. It is said that this son of Sayyiduna Ibn Abbas was very pious man who used to offer one thousand Rak'ats of Nafl Salaah daily.

Self service helps

Ikrima says that when they reached to Sayyiduna Abu Sa'eed Khudri he was working in a garden looking after the trees. Islamic teachings are really great. Islam teaches us to work personally at home and other work places. It cuts the very roots of pride, arrogance, vanity etc.

Etiquettes of narrating Hadith

Ikrima and Ali requested Sayyiduna Abu Sa'eed to tell them some Ahaadith of Rasulullah (Sallallahu Alaihi Wasallam). Sayyiduna Abu Sa'eed who, at that time, was working in a garden in his casual dress, immediately wrapped himself in his blanket and sat nicely to narrate the Ahaadith. He sat in a dignified manner as he

knew it very well that the Hadith of Rasulullah (Sallallahu Alaihi Wasallam) was the most dignified entity and such should be the etiquettes while narrating it.

It is narrated that Allah told Dawood (AS):

يا داؤد إذا جاءك طالبا كن له خادم

"O Dawood, when a true seeker of knowledge comes to you, be his servant".

Sayyiduna Abu Sa'eed stopped his work immediately as he knew that Ikrima and Ali bin Abdullah bin Abbas were true seekers of knowledge.

Youngsters should offer their services

While narrating Hadith to them, Sayyiduna Abu Sa'eed told them that during the construction of Masjid-Nabawai, the Sahaaba carried bricks for it one at a time and only Ammar bin Yathir used to carry two at the same time. Ammar had seen Rasulullah (Sallallahu Alaihi Wasallam) carrying bricks and had requested him to let him do his job also; that is why he carried two of them at the same time. This teaches us that the youngsters should offer their services to the elders and that elders should also accept their request when feasible.

Attitude of elders towards youngsters

Ammar was exerting too much by doing double work and Rasulullah (Sallallahu Alaihi Wasallam) saw him in such a condition when his body was covered with dirt and dust. He felt pity on him and removed the dust and dirt from his cloths with his blessed hands as a mark of encouragement and affection. This shows how the elders should behave with the youngsters.

Ammar will be martyred by a rebel group

Ammar is one of those companions of Rasulullah (Sallallahu Alaihi Wasallam) who made tremendous sacrifices for the sake of Islam. He was severely tortured by the infidels. Rasulullah (Sallallahu Alaihi Wasallam) made a prediction that Ammar will be martyred by a rebel group. He was thus martyred in the year 37 Hijri in the battle of Sufayn between Sayyiduna Ali and Sayyiduna Ma'aawiya. Ammar was martyred by the people fighting for Sayyiduna Ma'aawiya as he was fighting for Sayyiduna Ali. The above mentioned prediction of Rasulullah (Sallallahu Alaihi Wasallam) confirmed that Sayyiduna Ali was on the just cause in this battle.

Battle of Sufayn

The third Khalifa—Sayyiduna Uthmaan was martyred by a rebel group, and Sayyiduna Ali took over as the fourth Khalifa. There was a group from among the companions of Rasulullah (Sallallahu Alaihi Wasallam) insisting Sayyiduna Ali to take revenge on the killers of Sayyiduna Uthmaan Sayyiduna Ameer Ma'aawiya - that time the governor of Syria also joined this group. They refused to accept the Khilafat of Sayyiduna Ali until the killers were arrested and punished. There is consensus amongst the great scholars of the Ummah that Sayyiduna Ali was on the just cause as he was asking for some more time to strengthen his position and then deal with the killers. The learned scholars of the Ummah are also in agreement that Sayyiduna Ma'aawiya and his supporters were also sincere in their stand believing it a religious duty to first punish those involved in the heinous crime of killing the head of the whole Muslim Um-

mah. Since these people were also Mujtahids, so there mistake was what is called Ijtihaadic mistake. It is a well accepted principle in the Islamic Shariah that if a 'Mujtahid' reaches to a correct conclusion, he getd double thawaab and if errs he still gets a thawaab for his effort and not punishable for reaching such a conclusion. For last fourteen hundred years the learned scholars are in agreement that Ammer Ma'aawiya and his supporters were on "Ijtihaadic mistake', so were excusable.

He is calling them to the Garden and they are calling him to the Fire

The last part of this Hadith has given tough time to the learned scholars of Hadith. Rasulullah (Sallallahu Alaihi Wasallam) said:

تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ ، يَدْعُوهُمْ إِلَى الْجَنةِ ، وَيَدْعُونَهُ إِلَى النارِ

"An unjust party will kill him while he will be calling them to the Garden and they will be calling him to the Fire."

The first part of this statement i.e. "He will be killed by a rebel group" has already been discussed. Though Sayyiduna Ali was on the just cause, the Ummah is in agreement on the point that Ameer Ma'aawiya and his supports were sincere in their demand albeit in error, hence not blameworthy. The learned scholars of Hadith have found it real tough to explain the last part of this statement i.e., "he is calling them to the Garden and they are calling him to the Fire".

First view

Ibn Hajr says that this statement is not the part of

this Hadith and it has been added later as in some compilations of Bukhari like that of Humaidi, the Hadith has been quoted without this last statement.

Second view

Allaama Anwar Shah Kashmiri does not agree with Ibn Hajr and says that this statement is also a part of the Hadith but at the same time it is a 'Jumla-Mustaanifa' *(new statement)*, and it has nothing to do with the preceding words. The pronoun 'they' used here does not point towards Ameer Ma'aawiya and his group but towards the infidels who had tortured Sayyudina Ammar, as Rasulullah (Sallallahu Alaihi Wasallam) says that may Allah bless Sayyiduna Ammar, he will be calling them to the Garden and they will be calling him to the Fire.

Third view

The pronoun 'they' points towards the rebels who killed Sayyiduna Uthmaan as there is an interpretation of Ameer Ma'aawiya's statement according to which they did not kill Ammar but he was killed by those who pushed him into the war; as per this view Ammar was killed by the same rebels who had killed Sayyiduna Uthmaan in order to put the blame on Ameer Ma'aawiya (R)A and prove Sayyiduna Ali on the right path (Allah knows the best) *(Inaamul Baari)*

بَاب الِاسْتِعَانَةِ بِالنجارِ وَالصناعِ فِى أَعْوَادِ الْمِنْبرِ وَالْمَسْجِدِ

Chapter 64 : Taking help of carpenters and other craftsmen in constructing the pulpit and the mosque.

Purpose of Tarjamatul Baab

Like any other construction, the craftsmen like carpenters, masons, blacksmiths and labourers are needed to construct a mosque. These workers can be engaged to construct the mosque on voluntary basis or on wages. It is preferable to engage Muslim workers and if they are not available, non-Muslims can also be hired for this purpose.

Hadith No. 436

حَدثَنا قُتْيَبةُ قَالَ حَدثَنا عَبْدُ الْعَزِيزِ عَنْ أَبِى حَازِمٍ عَنْ سَهْلٍ قَالَ بَعَثَ رَسُولُ اللهِ صلى ا عليه وسلم إِلَى امْرَأَةٍ أَنْ مُرِى غُلاَمَكِ النجارَ يَعْمَلْ لِى أَعْوَادًا أَجْلِسُ عَلَيْهِن

Narrated Sahl

"The Messenger of Allah (Sallallahu Alaihi Wasallam) sent a message to a woman saying, 'Ask your slave, the carpenter, to fashion a wooden structure for me to sit on.'"

Hadith No. 437

حَدثَنا خَلاَدٌ قَالَ حَدثَنا عَبْدُ الْوَاحِدِ بْنُ أَيمَنَ عَنْ أَبِيهِ عَنْ جَابِرٍ أن امْرَأَةً قَالَتْ يَا رَسُولَ اللهِ ، أَلاَ أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ ، فَإِن لِى غُلاَمًا نجارًا قَالَ إِنْ شِئْتِ فَعَمِلَتِ الْمِنْبَرَ

Narrated Jaabir

That a woman said, "Messenger of Allah, shall I have something made for you to sit on? I have a slave who is a carpenter." He answered, "If you like." So she had the

minbar made

Comments

Rasulullah (Sallallahu Alaihi Wasallam) used to deliver the Khutba speech in Masjid-i-Nabawi beside a pillar. There was an old lady living in Madinah who had a servant—carpenter by profession. She once offered Rasulullah (Sallallahu Alaihi Wasallam) that, if allowed, she would ask her slave carpenter to make a pulpit (a three step stair with a small dice on which the Khutba speech is delivered in the mosque) for him. Here in this Baab there are two Ahaadith, one says that the lady herself offered to get the pulpit made by her slave carpenter, and the other says that Rasulullah (Sallallahu Alaihi Wasallam) asked her to do so. The learned scholars of Hadith say that it is most likely that initially the old lady had made her request and then probably there was some delay, so Rasulullah (Sallallahu Alaihi Wasallam) sent a person to her in order to remind her about the Mimber.

Lessons from this Hadith

1. One can or should offer his services to the pious people and help them in carrying out good deeds, as did the lady.
2. The elders can accept such kind of services, there is no problem in doing so.
3. The people who say that it is permissible to sit while delivering the Khutba speech put forward this Hadith as proof as it shows that Rasulullah (Sallallahu Alaihi Wasallam) asked that lady to get a pulpit made for him so that he could sit on it. This goes in favour of Hanafite school of thought.

باب مَنْ بَنَى مَسْجِدًا

Chapter 65 : One who constructs a mosque.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the significance and excellence of one who constructs a mosque just to seek the pleasure of Allah.

Hadith No. 438

حَدثَنَا يَحْيَى بْنُ سُلَيْمَانَ حَدثَنِى ابْنُ وَهْبٍ أَخْبَرَنِى عَمْرٌو أَن بُكَيْرًا حَدثَهُ أَن عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدثَهُ أَنهُ سَمِعَ عُبَيْدَ اللهِ الْخَوْلاَنِى أَنهُ سَمِعَ عُثْمَانَ بْنَ عَفانَ يَقُولُ عِنْدَ قَوْلِ الناسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرسُولِ صلى الله عليه وسلم إِنكُمْ أَكْثَرْتُمْ ، وَإِنى سَمِعْتُ النبِى صلى الله عليه وسلم يَقُولُ مَنْ بَنَى مَسْجِدًا قَالَ بُكَيْرٌ حَسِبْتُ أَنهُ قَالَ يَبْتَغِى بِهِ وَجْهَ اللهِ ، بَنَى اللهُ لَهُ مِثْلَهُ فِى الْجَنةِ

Narrated Ubaydullah al-Khawlani

"I heard Uthmaan ibn Affan say in response to what people were saying about him when he was rebuilding the mosque of Prophet (Sallallahu Alaihi Wasallam) 'You have said more than enough (in your criticism). I heard the Prophet (Sallallahu Alaihi Wasallam) say, "Whoever builds a mosque (Bukayr said, "I thought that he said, "Seeking by it the face of Allah,"), Allah will build the same for him in the Garden."

Comments

As already mentioned, the mosque of the Prophet (Sallallahu Alaihi Wasallam) was small and simple during his time, and Sayyiduna Abu Bakr Siddiq and Sayy-

iduna Umar did some changes to it like strengthening the roof and walls and expanding its dimensions. During the caliphate of Sayyiduna Uthmaan the Muslim population increased manifold making the accommodation inadequate. Sayyiduna Uthmaan renovated it, increased its area, constructed its walls of engraved stones and plaster, gave it a roof of teak, making it much beautiful than before. Some people raised eyebrows over this act of Sayyiduna Uthmaan and made the following allegations:

1. This was not done by Rasulullah (Sallallahu Alaihi Wasallam), Sayyiduna Abu Bakr and Sayyiduna Umar so why was it needed?
2. It is unnecessary burden on Baitul-Maal (public exchequer).
3. It is being done to earn name and fame.

Sayyiduna Uthmaan after hearing about these allegations, one day came to the mosque and proved them wrong by quoting the above mentioned Hadith. He said that he heard Rasulullah (Sallallahu Alaihi Wasallam) saying that one who constructs a mosque for Allah's sake, Allah will make a house for him in the Jannat, so, constructing a mosque is in no way blameworthy. Regarding the second query, he said that the glad tiding of getting a house in Jannat is for such a person who constructs a mosque with his own money, thereby apprising them that he was spending his own money on these changes and not using the resources of Baitul-Maal. Third allegation was itself proved wrong by the statement of this Hadith viz., "Seeking by it the face of Allah", so there is no chance of having an intention of earning name and fame.

There are number of Ahaadith which speak about

the reward of a better house which Allah will bestow upon a person who constructs a mosque in this world with the sole intention of seeking by it the face of Allah.

باب يَأخُذُ بِنُصُولِ النَّبْلِ إِذَا مَرَّ فِى الْمَسْجِدِ

Chapter 66 : Holding arrows by their heads when passing through a mosque.

Purpose of Tarjamatul Baab

While passing through a mosque with sharp objects like arrows, swords etc., it is mandatory to keep and place them in such a way that no chance of harming a person is left; since people are in close contact with one another in the mosque, so one has to be extremely cautious.

Hadith No. 439

حَدثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ حَدثَنَا سُفْيَانُ قَالَ قُلْتُ لِعَمْرٍو أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ مَرَّ رَجُلٌ فِى الْمَسْجِدِ وَمَعَهُ سِهَامٌ ، فَقَالَ لَهُ رَسُولُ اللهِ صلى ا عليه وسلم أَمْسِكْ بِنِصَالِهَا

Narrated Amr

I heard Jaabir bin Abdullah saying, "A man passed through the mosque carrying arrows. Allah's Apostle said to him, 'Hold them by their heads.' "

Comments

Allaama Ayni has quoted a Hadith on the authority of Ibn Abbas which say that Rasulullah (Sallallahu Alaihi Wasallam) said:

نزفوا ا ساجد و لا تتخذوها طرقا و لا ر فيه حائض و لا تقعد فيه جنب إلا
عابري سبيل و لا يضرب فيه حد و لا ينشر فيه شعر (عمدة القاري)

"keep the mosques clean, and do not make them thoroughfare, and menstruating ladies should not pass through them, and the people on whom Ghusul has become mandatory should not stay in them except the travellers, and do not spread arrows in them, and do not unsheathe the swords in them and do not sing songs in them" (Umdatul Qaari)

Lesions from this Hadith

1. It shows how much one should respect and be concerned about others.
2. It shows how much Rasulullah (Sallallahu Alaihi Wasallam) used to care about the believers.
3. It also shows the permissibility of taking weapons inside a mosque.

بَاب الْمُرُورِ فِى الْمَسْجِدِ

Chapter 67 : To pass through a mosque.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that it is permissible, at the time of need, to pass through a mosque. According to the learned scholars it is not advisable to make a thoroughfare through a mosque unnecessarily; however at the time of need it is allowed.

Hadith No. 440

حَدثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدثَنَا عَبْدُ الْوَاحِدِ قَالَ حَدثَنَا أُبو بُرْدَةَ بْنُ عَبْدِ اللهِ

قَالَ سَمِعْتُ أَبَا بُرْدَةَ عَنْ أَبِيهِ عَنِ النبِى صلى ا عليه وسلم قَالَ مَنْ مَرفِى شَىْءٍ
مِنْ مَسَاجِدِنَا أَوْ أَسْوَاقِنَا بِنَبْلٍ ، فَلْيَأْخُذْ عَلَى نِصَالِهَا ، لاَ يَعْقِرْ بِكَفِهِ مُسْلِمًا

Narrated Abu Burda bin Abdulla

(on the authority of his father) The Prophet said, "Whoever passes through our mosques or markets with arrows should hold them by their heads lest he should injure a Muslim."

Comments

As already stated that it is permissible to pass through the mosque at the time of need but, as stated in this Hadith, one has to take certain precautions while doing so, for example, his action should not be detrimental to anyone.

باب الشعْرِفِى الْمَسْجِدِ

Chapter 68 : Poetry in the mosque.

Purpose of Tarjamatul Baab

Poetry, in any language, is of different types. In general, it can be good or bad but the term 'good' or 'bad' is relative. What may seem good to one can be bad to others. Here we are concerned with the Islamic perspective of poetry. The Islamic Shariah neither forbids it in totality nor gives a free licence to anyone to say anything. If it is in accordance with the Islamic principles, it is permissible to narrate it even in the mosques as seems to be the purpose of this Baab, and if goes against them, it is forbidden.

Hadith No. 441

حَدثَنا أُبو الْيَمَانِ الْحَكَمُ ْبنُ َنافِعٍ قَالَ أَخْبَرَنا شُعَيْبٌ عَنِ الزهْرِى قَالَ أَخْبَرنِى أُبو سَلَمَةَ ْبنُ عَبْدِ الرحْمَنِ ْبنِ عَوْفٍ أَنهُ سَمِعَ حَسانَ ْبنَ ثَابِتٍ الأَنصَارِى يَسْتَشْهِدُ أَبا هُرَيْرَةَ أُنشُدُكَ اللهَ هَلْ سَمِعْتَ النبِى صلى ا عليه وسلم َيقُولُ َيا حَسانُ ، أَجِبْ عَنْ رَسُولِ اللهِ صلى ا عليه وسلم ، اللهُم أَيدْهُ بِرُوحِ الْقُدُسِ قَالَ أَبو هُرَيْرَةَ نَعَمْ .

Narrated Hassan bin Thabit Al-Ansari

I asked Abu Huraira "By Allah! Tell me the truth whether you heard the Prophet saying, 'O Hassan! Reply on behalf of Allah's Apostle. O Allah! Help him with the Holy Spirit." Abu Huraira said, "Yes .

Comments

Sayyiduna Hassan bin Thaabit one of the famous companions of Rasulullah (Sallallahu Alaihi Wasallam) was an excellent Arabian poet. The Arabs, by nature, were very fond of poetry, it was in there blood. They would always boast of their ancestors who were great poets. There were number of good poets among the Makkan infidels as well. They used to mock at Rasulullah (Sallallahu Alaihi Wasallam) through their poetry. In retaliation, Rasulullah (Sallallahu Alaihi Wasallam) used to ask Hassan bin Thaabit to answer them back through his masterly poetry. Hassan bin Thaabit would reply in favour and praise of Rasulullah (Sallallahu Alaihi Wasallam) with such verses which would leave them dumb and defeated.

Once, during the caliphate of Sayyiduna Umar, Hassan was reciting verses of his poetry in the mosque. In the meantime, Sayyiduna Umar passed by. He dis-

liked such act of Hassan and showed countenance of displeasure. On seeing this, Hassan told him (Umar) "I used to recite this poetry in here (Masjid-i-Nabawi) when a person (i.e., Rasulullah (Sallallahu Alaihi Wasallam)) better than you was between us".

Hassan also asked Abu Huraira to speak about the fact that he (Hassan) used to recite poetry before Rasulullah (Sallallahu Alaihi Wasallam) in Masjid-i-Nabawi and when Abu Huraira replied in affirmation, Sayyiduna Umar maintained silence.

Allaama Ayni has quoted a couple of Ahaadith in Umdatul Qaari. In one of these, which has been quoted from Tirmidhi on the authority of Sayyida Aisha, it is said:

كان رسول ا صلى ا عليه وسلم ينصب سان من ا اسجد فيقوم عليه و يهجوا الكفار

"Rasulullah (Sallallahu Alaihi Wasallam) used to fix a stage or dais for Hassn in the Mosque on which he would stand and would condemn the infidels (through his poetry)".

Another Hadith that he has quoted is from Sahih Ibn Khuzaimah, which says,

نى رسول ا صلى ا عليه وسلم عن تناشد الأشعار ا ساجد

"Rasulullah (Sallallahu Alaihi Wasallam) forbade from singing songs in the mosque."

There is no contradiction between the two. If the poetry is good and satisfying the Islamic constraints, it is permissible and if it is otherwise, then obviously it is not permitted.

Invocation of Rasulullah (Sallallahu Alaihi Wasal-

lam)

Rasulullah (Sallallahu Alaihi Wasallam) invoked Allah in favour of Hassan bin Thaabit in the following words:

اللهم أيده بروح القدس

'O Allah! help him with the Rooh-ul-Quds (Holy Spirit).

Rooh-ul-Quds is another name of the chief angel—Jibraeel (AS). The learned scholars say that Jibraeel is called 'Rooh-ul-Quds' because he was created from purity (Quds means pure and clean). Some say that Quds is an attribute of Allah and one of His Names, so Rooh-ul-Quds means (Rooh-ullah), and Jibraeel (AS) is called 'Rooh' because he enlivens the soul.

باب أصحاب الحراب في المسجد

Chapter 69 : Spearmen in the mosque.

Purpose of Tarjamatul Baab

Mosque is a place primarily meant for worship, but other beneficial services for the Ummah like collection of warfare donations etc., can be carried out in it. Similarly, since Jihaad also being an essential fundamental of Islam, all the necessary things related to it are permissible to be dealt with in the mosque. Imam Bukhari by establishing this chapter, wants to convey the same message.

Hadith No. 442

حَدثَنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ قَالَ حَدثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى عُرْوَةُ بْنُ الزبيرِ أن عَائِشَةَ قَالَتْ لَقَدْ رَأَيتُ رَسُولَ اللهِ صلى ا

عليه وسلم يَوْمًا عَلَى بَابِ حُجْرَتِى ، وَالْحَبَشَةُ يَلْعَبُونَ فِى الْمَسْجِدِ وَرَسُولُ اللهِ
صلى ا عليه وسلم يَسْتُرُنِى بِرِدَائِهِ ، أَنْظُرُ إِلَى لَعِبِهِمْ زَادَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَدثَنَا
ابْنُ وَهْبٍ أَخْبَرَنِى يُونُسُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ رَأَيتُ النبِى
صلى ا عليه وسلم وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ

Narrated Aisha

Once I saw Allah's Apostle at the door of my room while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah's Apostle was screening me with his Rida' so as to enable me to see their display. Urwa said that Aisha said, "I saw the Prophet when the Ethiopians were playing with their spears."

Comments

It was the day of Eid, as is mentioned in other narrations, some Abyssinian assembled in Masjid-i-Nabawi and started displaying their particular war tactics with spears. It is mentioned in a narration that Sayyida Aisha, being of a very young age, wanted to see these Abyssinians displaying their tactics. According to another Hadith, Rasulullah (Sallallahu Alaihi Wasallam) gimself called her to see them displaying. Rasulullah (Sallallahu Alaihi Wasallam) screened her behind him with his cloak as she watched the Abyssinians; she continued to watch them until she was satisfied and left of her own.

In between, Sayyiduna Umar came to the Masjid-i-Nabawi and seeing the Abyssinians doing such things, tried to stop them. Rasulullah (Sallallahu Alaihi Wasallam) told him to let them continue.

Lessons from this Hadith

1. Women can see men but men are not allowed to see women (Gair Mahram).
2. A husband should take into consideration the emotional aspect of his wife and be very kind and gentle to her. She should be allowed to enjoy the recreational activities falling within the limits of Islamic Shariah.
3. Warfare tactics, if necessary for the Jihaad, can be displayed in the mosque but it should not be a mere display of a ruler's force.

باب ذِكْرِ الْبَيْعِ وَالشِّرَاءِ عَلَى الْمِنْبَرِ فِي الْمَسْجِدِ

Chapter 70 : Mentioning buying and selling on the pulpit in the mosque.

Purpose of Tarjamatul Baab

As mentioned before, a mosque is a place primarily meant for worship and not for any worldly affair. Here the question arises whether it is permissible to mention things related to trade etc., in the mosque or not? The learned scholars like Ibn Hajr, Allaama Ayni Allaama Sindhi etc., hold the opinion that here Imam Bukhari wants to convey that though it is not permissible to do trade in a mosque but teaching the principles of Shariah related to it is also a kind of worship and hence permissible. It is one of the beauties of the religion of Islam that it guides towards connecting the worldly affairs with the 'Deen', and this is possible only when worldly affairs are dealt in accordance with the principles of the Shariah. For people of other beliefs, religion is the name of few rituals and customs performed at cer-

tain places on certain occasions.

Hadith No. 443

حَدثَنا عَلِى ْبنُ عَبْدِ اللهِ قَالَ حَدثَنا سُفْيَانُ عَنْ يَحْيَى عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ
أَتْتهَا بَرِيرَةُ تَسْأَلُهَا فِى كِتَابَتِهَا فَقَالَتْ إِنْ شِئْتِ أَعْطَيْتُ أَهْلَكِ وَيَكُونُ الْوَلاَءُ لِى .
وَقَالَ أَهْلُهَا إِنْ شِئْتِ أَعْطَيْتِهَا مَا بَقِىَ وَقَالَ سُفْيَانُ مَرةً إِنْ شِئْتِ أَعْتَقْتِهَا وَيَكُونُ
الْوَلاَءُ لَنَا فَلَما جَاءَ رَسُولُ اللهِ صلى ا عليه وسلم ذَكَرْتُهُ ذَلِكَ فَقَالَ ابْتَاعِيهَا
فَأَعْتِقِيهَا ، فَإِن الْوَلاَءَ لِمَنْ أَعْتَقَ ثُم قَامَ رَسُولُ اللهِ صلى ا عليه وسلم عَلَى الْمِنْبَرِ
وَقَالَ سُفْيَانُ مَرةً فَصَعِدَ رَسُولُ اللهِ صلى ا عليه وسلم عَلَى الْمِنْبَرِ فَقَالَ مَا بَالُ
أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِى كِتَابِ اللهِ ، مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِى كِتَابِ
اللهِ فَلَيْسَ لَهُ ، وَإِنِ اشْتَرَطَ مِائَةَ مَرةٍ قَالَ عَلِى قَالَ يَحْيَى وَعَبْدُ الْوَهابِ عَنْ يَحْيَى
عَنْ عَمْرَةَ . وَقَالَ جَعْفَرُ بْنُ عَوْنٍ عَنْ يَحْيَى قَالَ سَمِعْتُ عَمْرَةَ قَالَتْ سَمِعْتُ
عَائِشَةَ . رَوَاهُ مَالِكٌ عَنْ يَحْيَى عَنْ عَمْرَةَ أَن بَرِيرَةَ . وَلَمْ يَذْكُرْ صَعِدَ الْمِنْبَرَ

Narrated Aisha

Barira came to seek my help regarding her manumission. I told herself you like I would pay your price to your masters but your Al-Wala (inheritance) would be for me." Her masters said, "If you like, you can pay what remains (of the price of her manumission), (Sufyan the sub-narrator once said), or if you like you can manumit her, but her Al-Wala would be for us. "When Allah's Apostle came, I spoke to him about it. He said, "Buy her and manumit her. No doubt Al-Wala is for the manumitted." Then Allah's Apostle stood on the pulpit (or Allah's Apostle ascended the pulpit as Sufyan once said), and said, "What about some people who impose conditions which are not present in Allah's Book (Laws)? Whoever

imposes conditions which are not in Allah's Book (Laws), his conditions will be invalid even if he imposed them a hundred times."

Comments

Barira, the slave girl of a Jew had an agreement with him of paying three hundred and sixty Dirhams in nine years at the rate of forty Dirhams per year in order to win her freedom. She usually visited Sayyida Aisha and once she mentioned to her about this agreement. Sayyida Aisha told her that she was ready to pay her master the whole amount in one go to get her freed on the condition that the right of al-Wala (inheritance) would be for her (i.e., Sayyida Aisha). The Jew did not agree to this. He accepted to free the girl on full payment but wanted to retain the right of inheritance. When Rasulullah (Sallallahu Alaihi Wasallam) came to know about the matter and the condition laid down by the Jew, he went to the mosque, ascended the pulpit and told the people that the right of inheritance of a freed slave will pass on to the person who frees him/her and whoever imposes conditions which are not in Allah's Book (Laws), his conditions will be invalid even if he imposes them a hundred times."

بَاب التقَاضِى وَالْمُلاَزَمَةِ فِى الْمَسْجِدِ

Chapter 71 : Asking for repayment of a debt and catching hold of debtors in the mosque.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that it is permis-

sible for a creditor to catch hold of his debtor in the mosque and demand repayment.

Hadith No. 444

حَدثَنَا عَبْدُ اللهِ بْنُ مُحَمدٍ قَالَ حَدثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ أَخْبَرَنَا يُونُسُ عَنِ الزهْرِى
عَنْ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ كَعْبٍ أَنهُ تَقَاضَى ابْنَ أَبِى حَدْرَدٍ دَيْنًا كَانَ لَهُ
عَلَيْهِ فِى الْمَسْجِدِ ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتى سَمِعَهَا رَسُولُ اللهِ صلى ا عليه
وسلم وَهْوَ فِى بَيْتِهِ ، فَخَرَجَ إِلَيْهِمَا حَتى كَشَفَ سِجْفَ حُجْرَتِهِ فَنَادَى يَا كَعْبُ
. «قَالَ لَبيْكَ يَا رَسُولَ اللهِ . قَالَ ضَعْ مِنْ دَيْنِكَ هَذَا وَأَوْمَأَ إِلَيْهِ أَىِ الشطْرَ قَالَ
لَقَدْ فَعَلْتُ يَا رَسُولَ اللهِ . قَالَ قُمْ فَاقْضِهِ .

Narrated Ka'b

In the mosque I asked Ibn Abi Hadrad to pay the debts which he owed to me and our voices grew louder. Allah's Apostle heard that while he was in his house. So he came to us raising the curtain of his room and said, "O Ka'b!" I replied, "Labaik, O Allah's Apostle!" He said, "O Ka'b! reduce your debt to one half," gesturing with his hand. I said, "O Allah's Apostle! I have done so." Then Allah's Apostle said (to Ibn Abi Hadrad), "Get up and pay the debt to him."

Comments

Sayyiduna Ka'b bin Maalik a famous companion of Rasulullah (Sallallahu Alaihi Wasallam) from among al-Ansaar, once saw Sayyiduna Abdullah bin Hadrad, who owed some money to Sayyiduna Ka'b in the mosque of the Prophet (Sallallahu Alaihi Wasallam). Sayyiduna Ka'b caught hold of Sayyiduna Abdullah bin Hadrad and demanded to pay him his debt. While dis-

cussing the matter their voices grew louder. Rasulullah (Sallallahu Alaihi Wasallam) heard their voices in his house and he came to them raising the curtain of his room and instructed Sayyiduna Ka'b to reduce his debt to one half, to which Sayyiduna Ka'b immediately agreed. He further instructed Sayyiduna Abdullah bin Hadrah to pay the rest.

According to the learned scholars to catch hold of a debtor and to raise voice for such reasons in the mosque is permissible but abusing or using foul language is prohibited. So, the Ahaadith which prohibit the raising of voice in the mosque are about foul language and if it is done for genuine reasons with no usage of foul language, it is permissible. This Hadith proves that Rasulullah (Sallallahu Alaihi Wasallam) heard the voices of Sayyiduna Ka'b and Sayyiduna Hadrad while he was inside his house and did not prohibit them from doing so.

It is permissible to catch hold of a debtor inside the mosque particularly if he doesn't come across outside.

Lesson from this Hadith

1. A creditor can demand his debt in the mosque.
2. A creditor should show kindness towards his debtor, and if possible, should reduce some portion of the debt as is evident from the instruction of Rasulullah (Sallallahu Alaihi Wasallam) to Sayyiduna Ka'b.
3. A gesture is also reliable means of instruction as in the Hadith it is said that Rasulullah (Sallallahu Alaihi Wasallam) instructed Sayyiduna Ka'b with some gesture to reduce half of the debt which he obeyed.

4. Judges can advise the litigators to compromise before admitting the petition for hearing or judgement.

بَاب كَنْسِ الْمَسْجِدِ وَالْتِقَاطِ الْخِرَقِ وَالْقَذَى وَالْعِيدَانِ

Chapter 72 : Sweeping the mosque and picking up rags, dirt and sticks from it.

Purpose of Tarjamatul Baab

This chapter shows the significance and excellence of sweeping and cleaning the mosque.

It is narrated that it was well-known amongst the companions of Rasulullah (Sallallahu Alaihi Wasallam) that a pebble implores if removed from the mosque.

There is a narration in Muslim which says:

كان يقال الرجل إذا أخرج ا صى من ا سجد يناشده (مسلم)

"It was famous that if a person removes a pebble from the mosque it implores against it".

So, Imam Bukhari wants to clarify this point by stressing the need for sweeping and cleaning the mosque. He has used two words viz,

1. Kans كنس—sweeping .
2. Iltiqaat التقاط— to pick up

So, the mosque is to be cleaned by adapting both ways i.e. by sweeping and by picking up the unwanted things like rags, pebbles, sticks and other dirty things.

Hadith No. 445

حَدثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدثَنَا حَمادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَبِى رَافِعٍ عَنْ أَبِى هُرَيْرَةَ أن رَجُلاً أَسْوَدَ أَوِ امْرَأَةً سَوْدَاءَ كَانَ يَقُم الْمَسْجِدَ ، فَمَاتَ ، فَسَأَلَ النبِى صلى ا عليه وسلم عَنْهُ فَقَالُوا مَاتَ . قَالَ أَفَلاَ كُنْتُمْ آذَنْتُمُونِى بِهِ دُلونِى عَلَى قَبْرِهِ

أَوْ قَالَ قَبْرِهَا فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ

Narrated Abu Huraira

"A black man or a black woman used to sweep the mosque and he or she died. The Prophet asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer."

Comments

Sayyiduna Abu Huraira narrates that a black man or a black woman used to sweep the mosque of the Prophet (Sallallahu Alaihi Wasallam). Here Abu Huraira is not sure whether the person was male or female, but as per some other narrations she was a lady who used to stay in the mosque and her only job was to keep it clean. She would sweep the mosque as well as remove any unwanted or dirty object from it. One day she fell ill and died during night. The companions of Rasulullah (Sallallahu Alaihi Wasallam) buried her during night and did not inform Rasulullah (Sallallahu Alaihi Wasallam) about it. Next day Rasulullah (Sallallahu Alaihi Wasallam) enquired about her and came to know that she had died and had been buried during night. Rasulullah (Sallallahu Alaihi Wasallam) got angry with his companions for not informing him about her death as he himself wanted to offer her funeral prayer. He then went to her grave and offered her funeral prayer. The learned scholars have given different explanations as to why the Sahaaba did not inform Rasulullah (Sallallahu Alaihi

Wasallam). Some say that since it was late in the night, the Sahaaba didn't want to trouble Rasulullah (Sallallahu Alaihi Wasallam) at such a late hour. Some others says that probably they didn't consider the matter of such a great importance to inform Rasulullah (Sallallahu Alaihi Wasallam). To sweep the mosque and keep it clean is a great job and the lady was doing it, that is why Rasulullah (Sallallahu Alaihi Wasallam) showed lot of anger to his companions for not informing him. Not only this, he then made it a point to go to her grave himself and offer her funeral prayers.

Can the funeral prayer be offered after burying the dead body?

This Hadith states that Rasulullah (Sallallahu Alaihi Wasallam) offered funeral prayer of a lady on her grave after the people had already offered it. There are other narrations also which show that Rasulullah (Sallallahu Alaihi Wasallam) offered funeral prayer on the graves, but the jurists differ in their opinion about this issue. According to Imam Shaafa'ee and Imam Ahmad bin Hambal it is permissible for one to offer funeral prayer after the burial if he has missed it, but they also differ about the time period until which it can be offered after burial. Some permit it up to two days and some even stretch it up to one month. As per Imam Abu Haneefa, Ibrahim Nakhaee and Imam Maalik it is not permissible to offer funeral prayer after the burial if already offered except in two situations.

1. It was not offered before the burial.
2. It was offered without the permission of 'Wali' (testamentary guardian). A 'Wali' can repeat

the funeral prayer.

According to these scholars their opinion is not against the Hadith as Rasulullah (Sallallahu Alaihi Wasallam) is the Wali (testamentary guardian) of all the believers as per the Qur'anic verse:

النبي أَوْلَى بِالْمُؤْمِنِ َ مِنْ أَنفُسِهِمْ

The Prophet has a greater claim on the faithful than they have on themselves. (33:6)

So, it was the particular status of Rasulullah (Sallallahu Alaihi Wasallam). When Imam Maalik was asked about this Hadith, he said, "I agree that Rasulullah (Sallallahu Alaihi Wasallam) had offered funeral prayers on the graves but the Sahaaba didn't practise it later on".

Muslim has quoted a Hadith which says.

إن هذه القبور لموءة ظلمة على أهلها و أن ا ينورها م بصلا عليهم

"*Indeed these graves are plunged into darkness and indeed Allah enlightens these with my offering Salaah for them*"

بابِ تَحْرِ ِ تِجَارَةِ الْخَمْرِ فِى الْمَسْجِدِ

Chapter 73 : The prohibition of the wine trade in the mosque.

As already mentioned, it is permissible to teach juristic injunctions in the mosque irrespective of the fact whether they are related to the issues of good or bad nature. Therefore, it is also permissible to mention or discuss the injunctions related to the things like wine, interest etc., in the mosque is permissible. Allaama Ayni gives another explanation regarding the title of this chapter, saying that, Imam Bukhari wants to stress on

the vice of wine because its prohibition was proclaimed from the pulpit by Rasulullah (Sallallahu Alaihi Wasallam) as was done in case of interest.

Hadith No. 446

حَدثَنَا عَبْدَانُ عَنْ أَبِى حَمْزَةَ عَنِ الأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ لَما أُنزِلَ الآيَاتُ مِنْ سُورَةِ الْبَقَرَةِ فِى الربَا ، خَرَجَ النبِى صلى ا عليه وسلم إِلَى الْمَسْجِدِ ، فَقَرَأَهُن عَلَى الناسِ ، ثُم حَرمَ تِجَارَةَ الْخَمْرِ .

Narrated Aisha

When the verses of Surat "Al-Baqara"' about the usury Ribaa were revealed, the Prophet went to the mosque and recited them in front of the people and then banned the trade of alcohol.

Comments

According to Sayyida Aisha when the (following) verses about the ban on interest were revealed to Rasulullah (Sallallahu Alaihi Wasallam), he went to the mosque and recited them on the pulpit.

الذِينَ يَأْكُلُونَ الربَا لَا يَقُومُونَ إِلا كَمَا يَقُومُ الذِي يَتَخَبطُهُ الشيْطَانُ مِنَ الْمَس ذَلِكَ بِأَنهُمْ قَالُوا إِنمَا الْبَيْعُ مِثْلُ الربَا وَأَحَل اللهُ الْبَيْعَ وَحَرمَ الربَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النارِ هُمْ فِيهَا خَالِدُونَ () يَمْحَقُ اللهُ الربَا وَيُرْبِي الصدَقَاتِ وَاللهُ لَا يُحِب كُل كَفارٍ أَثِيمٍ () إِن الذِينَ آمَنُوا وَعَمِلُوا الصالِحَاتِ وَأَقَامُوا الصلَاةَ وَآتَوُا الزكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ () يَا أَيهَا الذِينَ آمَنُوا اتقُوا اللهَ وَذَرُوا مَا بَقِيَ مِنَ الربَا إِنْ كُنْتُمْ مُؤْمِنِينَ () فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ () وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى

مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ () وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللهِ
ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ()

Those who take riboa (usury or interest) -will not stand but as stands the one whom the demon has driven crazy by his touch. That is because they have said: "Trading is but like Ribaa." And Allah has permitted trading, and prohibited Ribaa. So, whoever receives an advice from his Lord and stops, he is allowed what has passed, and his matter is upto Allah. And the one's who revert back, those are the people of Fire. There they remain for ever. Allah destroys Ribaa and nourishes charities. And Allah does not like any sinful disbeliever. Surely those who believe and do good deeds, establish Salaah and Zakaat have their reward with their Lord, and there is no fear for them, nor shall they grieve.

O those who believe, fear Allah and give up what still remains of the 'riba' if you are believers. But if you do not, then listen to the declaration of war from Allah and His Messenger. And if you repent, yours is your principal. Neither you wrong, nor be wronged.

And if there be one in misery, then deferment till ease. And that you leave it as alms is far better for you, if you really know. And be fearful of a day when you shall be returned to Allah, then everybody shall be paid, in full, what he has earned. And they shall not be wronged. (2:275-281)

After reciting these verses, Rasulullah (Sallallahu Alaihi Wasallam) informed the people that wine trade was of similar bad nature and thus banned.

Here we have taken an excerpt from Ma'aariful

Qur'an regarding this issue

The prohibition of Ribaa

In these verses the description of the forbiddance of Ribaa and the injunctions relating to its unlawfulness is mentioned. This issue is very important from different angles. On one hand, there are severe warnings of the Qur'an and Sunnah and on the other, it has been taken today as an integral part of the world economy. The desired liberation from it seems to be infested with difficulties. The problem is very detail-oriented and has to be taken up in all possible aspects.

First of all we have to deliberate into the correct interpretation of these verses of the Qur'an and into what has been said in authentic Ahaadith and then determine what Ribaa is in the terminology of the Qur'an and Sunnah, what transactions it covers, what is the underlying wisdom behind its prohibition and what sort of harm it brings to society.

The second aspect of Ribaa is intellectual and economic. Is it true that Ribaa guarantees the economic development of the world, so much so, that its suspension will categorically result in the destruction of trade and general economic activity? Or, this whole evil cycle is nothing but a brainchild of those heedless of Allah Almighty and the Hereafter. Otherwise, all economic problems can be solved without it as well. Going a step further, we can even say that the economic peace in the world depends on the elimination of Ribaa, let alone the resolution of its problems. Ribaa is the greatest cause of the economic maladies of the world.

This second aspect involves the discussion of an economic problem under which come long debates

which are not related to the interpretation of the Qur'an, therefore, we shall restrict ourselves to dealing with the first aspect only, which requires no less details either.

Here we have a total of six verses which state the prohibition of Ribaa and set forth related injunctions. Out of these, the first sentence of the first verse points out to the sad end of those involved in Ribaa transactions and to the disgraceful and dishevelled nature of their rising on the day of resurrection. It is said that those who consume Ribaa do not stand except like a man who has been driven crazy by the embrace of some satan or jinn. It appears in Hadith that the word, la yaqumuna or 'do not stand' means the rising of the dead from their graves on the day of resurrection in the sense that the dealer in Ribaa, when he rises from his grave, will rise like a mad man who has been driven crazy by some satan or jinn.

The first thing we find out from this sentence is that a human being can faint or go mad under the influence of jinns and satans and the observations of those who have had such an experience proves it. Haafiz Ibn Qaiyyim al-Jawziyyah has confirmed that physicians and philosophers have conceded that epilepsy, fainting or madness is caused by several different reasons, one of which, at times, could also be the influence of jinns and satans. Those who reject this have no other argument in their favour except that obviously it is too far out to believe.

The second point to be noted here is that the Qur'an does not say that the consumers of Ribaa will rise in a state of madness or insanity. Instead, it refers to a peculiar condition of lunacy or fit or stupefaction - as

if someone has been embraced by Satan and driven crazy. Perhaps, this carries the hint that a person struck with lunacy or fit is, at times, found inactive and silent while usually these people will not be found in that dormant state. Instead, they would be identified by their ranting, raving and crazy doings as a result of the satanic touch.

Perhaps, there might be yet another hint here. It is commonly noticed that human senses come to a flat nothing after fainting or insanity following a sickness; the very feeling of pain or punishment is just not there. But these people will not be found in that inert state. On the contrary, they will feel, with full sensitivity, the pain and the punishment like the one shadowed by—a demon.

Now, at this point, we have to look for a certain compatibility in crime and punishment. When punishment comes from Allah Almighty, for a person or group, against a certain crime, it is certainly appropriate for the crime. Therefore, raising the consumers of Ribaa, without sense, on the day of resurrection is perhaps indicative of a certain parallelism. Isn't it that the consumer of Ribaa is so drunk with his greed for money that he is neither kind to anyone poor, nor does he blush before anyone for what he does? Since he was really senseless during his lifetime in the world, he was raised on the day of resurrection in that same condition. Or, may be, he was so punished because, in the mortal world, he demonstrated his lack of reason as reason, that is, he declared Ribaa to be like trade; therefore, he was made to rise all deprived of his sanity.

Also, noteworthy here is the fact that the verse uses the expression ya'kuluna or 'eating' of Ribaa and,

by application, means the taking and using of Ribaa. This may be in eating or clothing or housing and its furnishings. But, it was identified with the act of 'eating' because that which is eaten cannot possibly be retrieved, contrary to other type of uses where things can be taken back. Therefore, total possession and monopoly are expressed through the word, 'eating'. This metaphor is found, not only in the Arabic language, but in Urdu, Persian and several other languages (English: 'eat', or the stronger word, 'devour').

After that, comes the second sentence, in which, giving the reason for this punishment of the consumers of Ribaa, it has been said that these people have committed two crimes. One: They consumed the prohibited (Haraam) by dealing in Ribaa. Two: They took it to be lawful (Halaal) and, in reply to those who declared it to be Haraam, they said that buying and selling is very much like Ribaa. Just as 'profit' is derived from Ribaa, so is profit derived from buying and selling. If Ribaa is Haraam, trade should be Haraam too, although it is not prohibited in the sight of anyone.

Here, given the dictates of the situation, they might have said that Ribaa is also like trade so, when trade is Halaal, Ribaa should be Halaal too. But they, by changing the style of their statement, took a sort of mocking plunge at those who said that Ribaa was Haraam, thereby telling them in effect - 'if you say Ribaa is Haraam,, then you must say that trade is also Haraam'.

In the third sentence, in reply to what these people said, Allah Almighty negated their position by saying that these people regard Ribaa as equal to trade, al-

though there is a world of difference between the two in accordance with the will and command of Allah Almighty. When He has made the one Halaal and the other, Haraam - how could they be equal?

Keeping this reply in mind, we should note that the objection raised by those people (the defenders of riba) was based on a purely rational argument. They were simply saying that since both activities aimed at earning profit, their governing injunction should also be one and the same. Praise be to Allah Almighty that He did not answer their rational doubt by a parallel rational explanation. Rather on the contrary, answering in His wisdom, He said that Allah Almighty is the absolute, sovereign master of all and He alone knows the harm and benefit, the good and bad of everything, most comprehensively. When He declares something to be Halaal, and something else to be Haraam, you should immediately realize that there must be some loss or harm or evil in that which has been declared Haraam, even if one does or does not see through it. This is because the actual reality of this whole system, and the benefit and harm that lies therein, can only be encompassed by the same 'Alim (the Knower) and Khabir (the Aware), from Whose reach of knowledge the minutest particle of the world cannot escape. The individuals or groups in this world can identify their expedient gains and their losses, but they just cannot claim to have encompassed the entire range of benefits and harms affecting the whole wide world. There are things that appear to be beneficial for a certain person or group but, when looked at in the perspective of the whole nation or country, the same things prove to be harmful.

Following that, it is said in the third sentence that a person, who had collected some money before Ribaa was declared Haraam, and who repented after Ribaa was declared Haraam, and promised to himself that he would not go near it in the future, he then, will find that the amount so collected belonged to him based on the outward dictate of the Shari'ah. Now remains the inward affair, that of his sincere, heartfelt abstinence, or that of his possible hypocritical repentance, that will be retired as a matter between him and His Lord. If the repentance comes from the heart, it will be beneficial in the sight of Allah, otherwise it will pass into nothingness. Common people have no right to doubt about it. However, one who hears good counsel, yet elects to revert to the same erroneous pattern of word and deed, for such people Jahannum is the place to go since this act of eating Ribaa is a sin. And since their saying, that Ribaa is Halaal like trade, is kufr, they will, for that reason, live in Jahannum for ever.

In the second verse (276), it was said that Allah Almighty eradicates Ribaa and lets sadaqat (charities) grow. Here sadaqat were introduced with Ribaa by virtue of a unique congruity. It will be noted that there is contradiction in the very nature of Ribaa and Sadaqah, then their outcomes are also contradictory, and generally, those who engage in these two have contradictory intentions and objectives.

The contradiction in nature can be explained by the fact that in Sadaqah one gives to others what belongs to him without any reward or return, while in Ribaa, that which belongs to others is taken without any compensation or return. The intention and the objective

of those who are engaged in these two activities is contradictory because one who gives Sadaqah elects to lessen or exhaust what belongs to him exclusively for seeking the pleasure of Allah Almighty and for earning merit in the Hereafter; while the Ribaa-taker is eager to collect impermissible increase on the capital he already has. That the outcome of both is contradictory is made clear by this verse which says that Allah Almighty erases the gains obtained through Ribaa or takes away its barakah (blissful abundance); and increases the wealth, or its barakah for the giver of Sadaqah. The result is that the objective of the greedy in pursuit of wealth is not achieved, while one who spends in the way of Allah, and who was quite happy with a little decrease in his belongings, finds it full of Divine barakah whereby his wealth increases, or its end-products do, and their benefits accumulate.

At this point, it may be interesting to find out what is the meaning of erasing Ribaa and increasing sadaqat in the verse. Some commentators have said that this erasing and increasing relates to the Hereafter where the Ribaa-consumer will find his wealth of no avail; it might as well become a curse for him; while those who are engaged in acts of Sadaqah and khayrat will find that their wealth has become a source of eternal blessings. This is absolutely obvious in which there is no doubt. However, according to the consensus of commentators, the position is that the erasing of Ribaa and the increasing of Sadaqah is most certainly related to the Hereafter, but some of its traces are observed in this world as well.

The money or property of which Ribaa becomes a

part is sometimes destroyed taking with it all that was before it. This is a common sight in markets of Ribaa and stocks where millionaires and capitalists of yesterday become insolvents and paupers of today. No doubt, there are chances of profit and loss in Ribaa-free business activities and there are many businessmen who face losses in business deals but a loss that turns a millionaire into a beggar is witnessed only in Ribaa markets and stock exchanges. There are so many statements of the experienced and the knowledgeable which say that the wealth collected through Ribaa may increase faster and higher, but it generally does not survive long enough to run through children and their successors. In between, comes some calamity and effaces everything out. Sayyiduna Ma'mar said that they have heard from their elders that forty years hardly pass on the Ribaa-consumer when muhaq (major loss) overtakes his wealth.

May be, the wealth or property does not go to ruins outwardly, but this much is quite certain that its benefits, utilities, and blessings will go away. Since this is no secret that gold and silver are not desirable or useful as such. They cannot remove hunger or thirst. They cannot help beat the heat or serve as quilt and wrap in winter. Neither can they be used as clothes or utensils. The only purpose for which a wise person goes through thousands of exercises to procure and secure these can hardly be anything else except that gold and silver are means to procure things that go to make man's life pleasant and that he may live a life of comfort and self-respect. Then comes man's natural wish that his children and relatives should also enjoy the same comfort and

self-respect as he did.

These are the sort of things that can be called the benefits and utilities of wealth and property. As a result, we can safely say that one who procures these benefits and utilities has his wealth increased in a sense, even though it may appear to have decreased, and one who procures these benefits and utilities on a lower scale has his wealth decreased in a sense even though it may appear to have increased.

After having understood this, let us compare the two activities: one of Ribaa dealings and the second of Sadaqah and khayrat. It will soon be noticed that the wealth of the Ribaa-consumer, no doubt, appears to be increasing, but that increase is akin to the swelling of the human body. The increase in swelling is after all an increase of the body itself. But no sane person would like to have this sort of increase because he knows that this increase is a certain knock of death. Similarly, no matter how increased is the wealth of the Ribaa-consumer, he remains, for ever, deprived of its fruits, that is, comfort and honour.

Perhaps, at this point, a doubt may bother someone in view of the comfort and status enjoyed by the Ribaa-consumers of today. Here they are with their mansions and villas, living in every luxury money can buy, attended by servants and maids, having the best to eat, drink and sleep - necessities and absurdities all rolled in one. A little thought here would lead every sane person to differentiate between the articles of comfort and comfort itself. There is a big difference between the two. The articles of comfort are made in factories and sold in markets. These can be procured against gold and silver,

but that which is known as comfort, peace and bliss, is neither made in any factory nor sold in any market. This is mercy (rahmah) which comes directly from Allah Almighty. There are occasions when this cannot be procured no matter how much one holds in his possession. Just think of the comfort of a sound sleep. In order to have it, we can certainly do our best - make a sleep-oriented house which is the best possible, perfect arrangement of air and light, cooling, heating, handsome looking furniture, the bed, the mattress, the pillows, all chosen ideally - but can we be sure that sleep will come just because all this helpful paraphernalia is there? If you have never personally experienced this, there are thousands who cannot sleep due to some disease, and who would say no. Reports from a country, so wealthy and 'civilized' as USA, reveal that seventy per cent people cannot sleep without sleeping pills. There are times when even these do not work. You can buy from stores things to make you sleep but you cannot buy sleep from any store at any price. Similar is the case of other articles of comfort and enjoyment. You can buy these articles against money but it is not necessary that you do experience comfort and enjoyment.

Again, after having understood this, if we look closely at what happens to the consumers of Ribaa, we shall find that they have everything in the world except what we know as real peace and comfort. So intoxicated they are in turning their ten million into fifteen and fifteen into twenty that they have no time to eat, or dress up, or be with their wives and children. There are factories to take care of. There are foreign ships to watch. Anxieties after anxieties chase them day and night. With

them they sleep and with them they rise. How terrible of these crazy people who have confused comfort with articles of comfort, and therefore, they are far far away from it.

This is a view of their so-called 'comfort'. Now let us think about their ideas of status, prestige and fair name. The fact is that such people become hardhearted and merciless. Taking advantage of the poverty of the poor and the low income of the low-income people becomes their very occupation. Like parasites, they suck their blood to feed their own bodies. Since that is that, it is just not possible that people will ever respect them. Revealing are the accounts of the money-lenders of India and the Jews of Syria. If you see them as they are, you will find that their coffers are filled with gold and silver and precious stones yet they are given no respect in any group of human beings in any corner of the world. Moreover, the inevitable outcome of this cruel practice of theirs is that the poor start grudging and hating them, so much so that in the world of today most wars are an expression of this grudge and hate. It is the confrontation between labour and capital that introduced the ideologies of socialism and communism in the world. The subversive activities of communism are a result of this grudge and hate. The whole world has become a burning cauldron of killings and confrontations because of these. This much accounts for their personal comfort and social prestige. Experience bears out that Ribaa-earnings never make even the life of their children pleasant. Either the earnings go to waste or, because of its curse, they too, remain disgraced and deprived of the real fruits of wealth. People may perhaps

be deceived by the example of the Ribaa-consumers of the West, wondering how rich they all are and how do their next and their next generations flourish. To this, I have already answered by presenting a brief outline of their so-called prosperity.

Here it can only be added that they really are like some man-eater who nurses his body by feeding on the blood of other human beings, and then a group of some such people go to live in a community of their own, and you take someone to that locality to show him how healthy and prosperous all of them happen to be. But an intelligent visitor who is interested in the welfare of humanity will never want to limit his visit to this locality alone; on the contrary, he would also want to see those localities where the blood of people has been sucked dry leaving them half dead. One who has seen the totality of such localities can never be happy with the locality of fat man-eaters. He can never say that this act of theirs is the way of human progress; on the contrary, he will have no option but to declare this as destruction of all that is human.

Set against this is the case of those who give Sadaqah and khayrat. You will never find them running after money so anxiously. They may have lesser articles of comfort but they shall be found having more satisfaction and peace of heart, which is the real comfort, as compared to those who have all those supporting articles. Consequently, they shall be looked at with respect and admiration by every human being of the world..

حق ا الربا و ير الصدقات

Allah destroys Ribaa and nourishes charities.

In short, the above statement of the verse is very clear in relation to the Hereafter. However, if we wish to understand, with a little effort, it is equally open in respect of this worldly life. This is what is meant by the Hadith in which the Holy Prophet (Sallallahu Alaihi Wasallam) said:

إن الربا و إن كثر فإن عاقبته تصـ إ قل

No matter how much Ribaa increases, it will decrease ultimately. (Musnad Ahmad and Ibji Maajah)

At the end of the verse (276), it is said: و الله لا يحب كل كفار أثيم; *which means that Allah Almighty does not like any disbeliever, any sinner. Here it has been indicated that those who just do not hold Ribaa as Haraam have fallen into kufr (disbelief); and those who do know it to be Haraam, yet get involved with it, are sinners, transgressors or fasiq.*

The third verse (277) mentions the great reward of peace and comfort that awaits the truly believing and practising Muslims, who are steadfast in Salaah and Zakaat. Since, in the verse previous to this, the punishment of Hell and the disgrace the consumers of Ribaa will be facing was mentioned, so in accordance with the general style of the noble Qur'an, the merit - in Akhirah - of the believing-practising Muslims, those steadfast in Salaah and Zakaat, was mentioned alongside.

The gist of the fourth verse (278): يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ: *"O those who believe, fear Allah and give up what still remains of the Ribaa if you are believers" is that, after the revelation that prohibited Ribaa, the giving and taking of the amount of Ribaa that remained due against anyone was*

also prohibited.

Explaining this, it can be said that Ribaa was rampant all over Arabia before it was prohibited by revelation. When verses earlier than the present one brought forth its prohibition, Muslims - following their Qur'an-oriented habit - abandoned all their Ribaa-related dealings. But some people had claims of unpaid Ribaa amounts on some others. In that connection, it so happened that Banu Thaqif and Banu Makhzum, two Arab tribes, had mutual Ribaa dealings and people from Banu Thaqif had claims of unpaid Ribaa amounts against Banu Makhzum. When Banu Makhzum became Muslims they, after having made their commitment to Islam, thought it to be impermissible to pay back the amount of Ribaa due. On the other side were Banu Thaqif; their people started pressing their claim. Since these people had become Muslims, but did have a mutual peace agreement, the people of Banu Makhzum told them that they had now entered the fold of Islam and had no intention of spending their Islamic earnings in paying off Ribaa.

This dispute rose in Makkah. That was a time after .the conquest of Makkah. Sayyiduna Mu'adh (according to another report, Sayyiduna Attab ibn Asid RA) was the Amir of Makkah, governor of the city, appointed by the Holy Prophet (Sallallahu Alaihi Wasallam). He reported this dispute in writing to him requesting his guidance. It was in this background that this verse of the Qur'an was revealed, the gist of which is that all previous dealings involving Ribaa should be terminated after entry into the fold of Islam, also no previous Ribaa amount should be realized. The principal was

all that could be taken.

When this Islamic law was enforced, the Muslims were already bound by it. The non-Muslim tribes who had accepted the Islamic law as party in peace treaties, they too, were bound by it. But, in spite of this, when the Holy Prophet (Sallallahu Alaihi Wasallam) announced this law in his famous Address of the Last Hajj حجة الوداع *he made it a point to say that this law does not carry behind it the financial interest of any individual, or nation, or Muslims themselves. This has been brought into force to reconstruct, reform and better the whole humanity. Therefore, first of all, we let go large amounts of Ribaa owed by non-Muslims to Muslims. Now they too should have no excuse in leaving off the amount of Ribaa they claimed. As he said in his Address:*

ألا إن كل ربا كان ا اهلية موضوع منكم كله لكم رءوس أموالكم لا
تظلمون و لا تظلمون و أول ربا موضوع ربا العباس بن عبد ا طلب كله (ابن
كثـ واله ابن أ حا)

which means that the Ribaa content of all Ribaa dealings made in the age of ignorance stood forsaken. Now everyone will get the principal and no one will get the extra amount of Ribaa. 'Neither shall you be able to do injustice to anyone by charging an increased amount, nor shall anyone be able to do injustice to you by decreasing the amount of your principal.' And the first Ribaa that was surrendered was the Ribaa of Sayyiduna Abbas ibn Abd al-Muttalib large amounts of which were due on non-Muslims in the form of Ribaa.

The subject verse refers to this happening and sets out the injunction to leave off all standing Ribaa

amounts.

As the verse opens addressed to Muslims, they were first given the command of اتقوا الله *that is, Tear Allah.' Given after that was the injunction covering the real issue. This is the same unique style of the Qur'an which distinguishes it from all the law books of the world. When a law, which is somewhat difficult to act upon, is given, it has the prefixes and suffixes of accountability of deeds before Allah Almighty, and the punishment and reward in the Hereafter, so that Muslim minds and hearts become prepared to act upon it; the injunction is announced after that. Here too, the forsaking of the amount of matured Ribaa could weigh heavy on human disposition, therefore, said first was* ,اتقوا الله *(fear Allah). After that, came the injunction:* ذروا ما بقي من الربا *that is, 'leave off Ribaa that remains.' Towards the end of the verse it was said:* إن كمتم مؤمنين *that is, 'if you are believers.' Here it is indicated that Iman (faith, belief) requires that Divine injunctions should be followed faithfully. Acting otherwise negates Iman. Since this injunction was somewhat heavy on temperaments, (* اتقوا الله *fear Allah) was added before it, and* إن كمتم مؤمنين *(if you are believers) after it.*

After that, in the fifth verse (279), severe warning has been given to those who act contrary to this injunction. They are told if they do not abandon Ribaa, they must face a declaration of war from Allah Almighty and His Messenger. So severe is this warning that any other warning of such severity does not appear anywhere in the Qur'an in relation to any other sin, no matter how great, except kufr (disbelief), of course. The verse then closes with the words: وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا

تُظْلَمُونَ that is, 'if you repent and resolve to leave off the remaining amount of Ribaa in future, you will get your principal. Neither will you be able to do injustice to anyone by extracting more than your principal, nor will anyone be able to do injustice to you by decreasing or delaying the return of your principal.' Here the receipt of the principal has been conditioned by saying that you repent, and resolve that you will abandon Ribaa in future, and only then, you shall get your principal.

Evidently this indicates if repentance (Taubah) was not done by resolving to give up Ribaa, receiving the principal will no more be in order. Here are the related details. Take the case of a person who just does not believe that Ribaa could be Haraam and therefore, he does not repent and resolve that he will have nothing to do with Ribaa anymore -then this person goes out of the fold of Islam and becomes an apostate (مرتد - murtadd). The injunction governing an apostate is that his belongings go out of his possession. As a consequence, that which he has earned during the period he was a Muslim, goes to his Muslim inheritors, and that which he earns after involvement with kufr is deposited in the Baytul-Mal (بيت المال the Exchequer of an Islamic State). Therefore, should his unrepentance be because he considers Ribaa to be Halaal, he will not be entitled to receive even his principal. And if he does not go to the limit of considering Ribaa as Halaal but, nevertheless, in actual practice, does not stop getting involved with it and, on top of that, gangs up with his kind and stands in confrontation with the Islamic government, he then is a rebel. His belongings too, are confiscated and placed as trust in the Baytul-Mal, so that it could be given back to

him when he repents. Perhaps, it is to point out to such details that it was said in the form of a condition: وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ *which implies that, if you do not repent, even your principal will be held back.*

After that there is the sixth verse (280) which, in comparison to the anti-human claim of Ribaa, has stressed upon pure moral behavior of showing lenience to the poor and the have-nots. It is said that, if your borrower is too poor to pay back your loan, the provision of Shari'ah is that he be given time until he has the means, and should you forgive him your loan, it is much better for you.

The general habit of Ribaa-consumers is that they, once they know that their borrower is poor and cannot pay the loan back at the appointed time, add up the Ribaa amount in the principal unleashing a vicious series of Ribaa over Ribaa, even increasing the rate of Ribaa in that process.

Here Allah Almighty, the wisest of all law-givers, gave the law that a genuinely poor borrower who is unable to pay back his loan should not be harassed. Instead, he should be given respite until such time that he becomes capable of doing so. Along with it was given the inducement to forgive the loan which is more beneficial for the lender.

The word, Sadaqah has been used here by the Qur'an to mean the act of forgiving. The hint given is that this forgiveness will become an act of charity in your case and will bring forth great merit. As for the statement - 'if you forgive, that is better for you' - it can be said that this action was obviously a matter of total loss for them because they were not only being asked to

surrender Ribaa but also were going to lose their own principal! Still, the Qur'an called it 'better' (khayr). There are two reasons for this:

1. *This betterment will be witnessed soon after the transitory life of this world when, in lieu of this insignificant earning, one will get the eternal blessings of Paradise.*
2. *Perhaps there may be yet another hint towards the possibility that one will himself see how good comes out of his deeds. There will be barakah (increase, bliss) in what one has. The essence of barakah is that a little serves to take care of a lot more needs, even without a quantitative increase in what one has. As such, it is commonly witnessed that there is unlimited barakah in the wealth of those who spend in Sadaqah and khayrat. The little they have serves to take care of so many needs which will never be liquidated with large amounts of money spent by those whose money is Haraam (unlawful).*

Then there is the wealth not blessed with barakah. One never realizes the purpose for which it is spent. Or, it so happens that such rich people have to spend huge amounts of money on undesirable heads such as medicines, treatment and consultancy fees, which is something the poor do not face. First of all, Allah Almighty blesses them with health which frees them from spending on their treatment and, in case they do fall ill, ordinary treatment gives them their health back. Seen from this angle, forgiving the poor person the loan due to him, which is apparently a matter of loss, becomes under this Qur'anic teachings, a beneficial act.

This teaching of giving respite to a poor bor-

rower has also been commended in authentic Ahaadith some of which are reproduced below.

According to a Hadith in the Mu'jim of al-Tabarani, a person who wishes to be under the shadow of divine mercy when there will be no other shadow for anyone to hide under, he should treat the poor borrower with lenience and deferment, or forgive him the debt, if it comes to that.

Another Hadith similar to this appears in Sahih Muslim as well. It is said in a Hadith from the Musnad of Ahmad that the person who grants respite to a penniless borrower will get a daily Thawaab of Sadaqah in proportion to the amount due against that borrower. And this calculation covers the act of giving respite well before the deadline for repayment arrives; and when the deadline for repayment does arrive and the borrower does not have the means to pay, the respite given at that time will bring forth for the giver of respite a daily Thawaab of giving twice that amount in Sadaqah.

Another Hadith says that a person who wishes that his prayer be answered, or his misfortune be removed, he should give respite to the penniless in debt.

In the last verse (281), there appear again the subjects of the fear of the Last Day, its accounting, its rewards and punishment, at which end these verses containing the injunctions of Ribaa. It was said in this last verse:

وَاتقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللهِ ثُم تُوَفى كُل نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

That is, fear a day on which all of you will be assembled before Allah when everyone will be fully and equitably recompensed for his deeds and they will not be

wronged.

Sayyiduna Abdullah ibn Abbas says that this verse is the last in the order of its revelation. No other verse was revealed after that. Thirty-one days later, the Holy Prophet (Sallallahu Alaihi Wasallam) left this mortal world. There are other reports which say that this happened after only nine days.

Upto this point, the explanations have been restricted to the verses of Surah al-Baqarah which concern the injunctions of Ribaa. Dealing with the unlawfulness and prohibition of Ribaa, there are in the noble Qur'an seven verses of Surah al-Baqarah cited above, one verse in Surah Al-'Imran and two verses in Surah al -Nisa'. There is yet another verse in Surah al-Rum the explanations of which differ. Some have taken it too in the sense of usury or interest, while others hold that it has some other connotation. Thus there are ten verses of the Holy Qur'an which carry the injunctions of Ribaa or interest.

Before we get to know the whole truth about Ribaa, it seems appropriate that the translation and explanation of the rest of the verses which appear in the Surahs Al-'Imran, al-Nisa' and al-Rum, should be given here so that it becomes easy for us to understand the true nature of Ribaa in the combined perspective of all these verses.

Verse 130, of Surah Al-'Imran (3) reads as follows:

يَا أَيهَا الذِينَ آمَنُوا لَا تَأْكُلُوا الرِبَا أَضْعَافًا مُضَاعَفَةً وَاتقُوا اللهَ لَعَلكُمْ تُفْلِحُونَ

O those who believe, do not eat Ribaa (usury or interest) multiplied many times. And fear Allah, so that you may

be successful.

There is a special event behind the revelation of this verse. In pre-Islam Arabia, the general pattern of Ribaa transactions was that loans were given on Ribaa, for a set period of time; when that period expired and the borrower was unable to pay it back, he was given an extension of time on the condition that the amount of Ribaa was to be increased. Similarly, if payment was not made even on the expiry of the second deadline, the amount of Ribaa was further increased. This fact is mentioned in general books of Tafsir, specially in Lubab al-Nuqul, on the authority of Mujahid.

The verse was revealed to eradicate this inhuman custom of pre-Islam Arabia. Therefore, by saying (أَضْعَافًا مُضَاعَفَةً ad'afam Muda'afatan: multiplied many times) in the verse, their prevailing practice was condemned and they were warned on their selfishness and anti-community conduct, and naturally so, it was declared prohibited. This does not mean that Ribaa will not be prohibited if it happens not to be multiplied many times, because the absolute prohibition of Ribaa been very clearly stated in Surah al-Baqarah and Surah al-Nisa', irrespective of its being doubled or multiplied many times. This is like it has been said at several places in the Holy Qur'an: (لا تشتروا بآياتي ثمن قليلا Do not take a paltry price in exchange of My verses). The expression 'paltry price' was used here to indicate that even if the kingdom of the whole world was taken in exchange for the Divinely revealed verses, the price will still be 'paltry.' It does not mean that taking a paltry price against the verses of the Qur'an is Haraam, but taking a higher price would be permissible. Similarly, the expres-

sion (أَضْعَافًا مُضَاعَفَةً multiplied many times), has been introduced only to focus attention on their shameful method and it is not a necessary condition for the prohibition.

Moreover, if we think about the prevalent methods of Ribaa, we will reach the conclusion that once the habit of taking Ribaa is settled, the Ribaa does not remain simple Ribaa anymore; it necessarily becomes doubled and multiplied because the amount accrued from Ribaa becomes a part of the total amount owned by the creditor and, when he further circulates this additional amount of Ribaa on interest or usury, the Ribaa becomes multiplied. Should this chain action go on building up, nothing can stop it from becoming (أَضْعَافًا مُضَاعَفَةً multiplied many times). This way every Ribaa will end up increasing several times.

Having dealt with verse 130 of Surah Al-'Imran, let us now look at the two verses, 160 and 161 of Surah al-Nisa' which concern Ribaa. These are as follows:

فَبِظُلْمٍ مِنَ الذِينَ هَادُوا حَرمْنَا عَلَيْهِمْ طَيَبَاتٍ أُحِلتْ لَهُمْ وَبِصَدهِمْ عَنْ سَبِيلِ اللهِ كَثِيرًا () وَأَخْذِهِمُ الربَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ الناسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا()

So, for the transgression of those who became Jews, We prohibited for them the good things earlier made lawful for them and for their preventing (people) frequently from the way of Allah, and for their taking Ribaa (usury or interest) while they were forbidden from it, and for their eating up the properties of the people by false means. And We have prepared, for the disbelievers among them, a painful punishment.

These two verses tell us that Ribaa was equally

prohibited under the law of Sayyiduna Musa (AS). When the Jews opposed it, they were appropriately punished in their worldly life when they started devouring the unlawful just out of greed for the mortal gains of the world, consequently then, Allah Almighty declared some lawful things prohibited for them.

Verse 39 of Section 4 in Surah al-Rum is as follows:

وَمَا آتَيْتُمْ مِنْ رِبًا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ

And what you give in usury, that it may increase upon the people's wealth, increases not with God; but what you give in alms, desiring God's Face, - they shall receive recompense manifold. (30:39)

Some commentators have taken this verse, like others mentioned earlier, to be dealing with interest or usury in view of the use of the word Ribaa meaning 'increase' in the text. According to them, the verse means that money does seem to increase apparently by taking interest, but in fact, it does not. It is like the case of a person whose body gets swollen. Obviously this 'increases' his body but no sane person would be happy with this sort of 'increase'. On the contrary, he would regard it as death in the offing. As compared to this, the giving of Zakaat and Sadaqah does seem to decrease the wealth apparently, but that is no decrease in fact, rather on the contrary, it is the source of thousands of increases. It is like someone who takes purgative as system-cleanser or lets blood as a therapeutic measure; he looks weak from outside and seems to miss something in his body but those who know regard this 'decrease' to be

a fore-runner of his 'increase' in health and strength.

According to some scholars of tafsir, this verse does not refer to the prohibition of usury or interest at all, rather, the word 'riba' used in that verse refers to a gift presented to someone, not in good faith, but with the intention that it would bring back some better gift in return from the receiver. The gifts of this type are in vogue in some communities at the time of marital ceremonies Since this type of giving is to seek selfish ends and not to seek the pleasure of Allah Almighty, therefore, it was said in the verse that by doing so your wealth may seem to increase, but actually it does not increase with Allah, while that which is given as Zakaat and sadaqat to seek the pleasure of Allah Almighty goes on to double and redouble with Allah.

According to this explanation, the sense of the verse will match with what was said addressing the Holy Prophet (Sallallahu Alaihi Wasallam) in another verse (74:6): و لا تمنن تستكثر *that is, do not do favour to anyone with the intention that it may bring to you some added benefit in return.*

This second explanation appears to be obviously weightier in connection with this verse of Surah al-Rum. Firstly, because Surah al-Rum is Makki. Although, it is not necessary that every verse in a Makki Surah is revealed in Makkah, yet there exists strong probability that it is so unless proved otherwise. And in case the verse is Makki, it cannot be interpreted to carry the sense of the prohibition of Ribaa because the prohibition of Ribaa came by revelation in Madinah. In addition to this, the subject dealt with earlier than this verse also indicates a tilt towards this explanation. There it was

said: فآت ذا القربى حقه و المسكين و ابن السبيل ذلك خير للذين يريدون وجه الله *which means: 'Give to the relative his due, and to the poor and the wayfarer. This is better for those who seek the pleasure of Allah.'*

In this verse, it has been stated that spending on relatives, the poor and the wayfarers can become an act of thauiab only on the condition that the intention behind it should be that of seeking the pleasure of Allah Almighty. Then, following that, in the verse under discussion, it was further explained that financial help given to someone with the hope that it will bring back greater return from the receiver of the help is certainly no spending in the way of Allah where the purpose is hardly to seek His pleasure. As a result, this will bring no Thawaab.

Anyhow, there are, beside this particular verse, several other verses cited earlier which do deal with the prohibition of Ribaa. Out of these, there is the verse from Surah Al-'Imran which prohibits doubled and multiplied riba; the rest of the verses state the prohibition of Ribaa as such. These details, at the least, clear this much that Ribaa is Haraam (unlawful) anyway, be it doubled and multiplied, simple or compound. It may be kept in mind that the degree of it being Haraam is so severe that a declaration of war has been made on behalf of Allah and His Messenger against those who challenge the injunction.

Some additional details about Riba

Since Ribaa has become the supporting pillar of the prevailing trading system today, it is commonly noticed that people are usually disposed to balk at the idea

of its unlawfulness when confronted with its prohibition under the verses of the Book of Allah and the Traditions of the Holy Prophet (Sallallahu Alaihi Wasallam). Rather than understand and explain its real nature, they tend to diffuse the issue with excuses. I wish to state humbly that the issue has to be first analysed and discussed sanely by taking up each aspect in its proper setting, without which we are sure to end up confusing issues. There are three parts of this discussion:

1. *What is the real nature of Ribaa in the Qur'an and Sunnah, and what forms it does it cover?*
2. *What is the wisdom behind the prohibition of this riba?*
3. *Granted that Ribaa, no matter how evil it may be, has become a pillar of the economic system all over the contemporary world. Now if we were to abandon it, under injunctions of the Qur'an, how will the system of banking and trade run?*

To begin with, the word, ربا (interest) is a well-known word in the Arabic language. This word was known, not only since the blessed appearance of the noble Prophet (Sallallahu Alaihi Wasallam), but also during the time when Arabia was pagan and the Qur'an was not yet revealed. Moreover, the verses of Surah al-Nisa' also tell us that the word Ribaa and its related dealings were equally well-known during the times of the Torah, where too, it was declared Haraam (unlawful).

It is obvious that Ribaa was known since ages in Arabia and its environs. Continuous transactions were being made as an established custom. When the Qur'an was revealed, it not only prohibited Ribaa but also gave the information that Ribaa was made unlawful for the

community of Musa (AS) as well. How then, can the nature of this word become something so ambiguous that it starts presenting difficulties in understanding and explaining its meaning and applications?

This is the reason why, in the year of Hijrah 8, when the verses of Surah al-Baqarah relating to the unlawfulness of Ribaa were revealed, there appears no report from the noble Companions anywhere which may indicate that they had to face any doubt in understanding the real nature of Ribaa, and that they had to go as far as to verify it with the Holy Prophet (Sallallahu Alaihi Wasallam) himself, something they did in other matters. On the contrary, just as they immediately acted upon the injunction prohibiting liquor the moment it was revealed, very similarly, they abandoned all Ribaa transactions the moment the injunction prohibiting Ribaa was revealed. The Muslims just cancelled all Ribaa amounts that non-Muslims owed to them on all their deals made before the prohibition. Then, the case of Muslims who did not wish to give Ribaa amounts they owed was brought to the court of the Amir of Makkah. He inquired the Holy Prophet (Sallallahu Alaihi Wasallam). The deciding injunction was revealed by Allah Almighty through the verses of Surah al-Baqarah which declared that it was also not permissible now to give or take Ribaa amounts that belonged to the previous times.

Here the non-Muslims might have found the ground to question as to why should they suffer loss of money because of an injunction of Islamic law? Therefore, in order to offset that possibility, the Holy Prophet (Sallallahu Alaihi Wasallam) made it clear in his Address of the Last Hajj that this injunction of Islamic law

affects, not only the non-Muslims, but also the Muslims in an equal degree. And the very first amount of Ribaa that was written off was the enormous amount which belonged to Sayyiduna Abbas the respected uncle of the Holy Prophet (Sallallahu Alaihi Wasallam).

In short, when Ribaa was prohibited, its meaning was no secret. It was a known practice. It was the same Ribaa as the Arabs used to give and take and called it as such. Qur'an made it Haraam, and the Holy Prophet (Sallallahu Alaihi Wasallam) enforced the ruling, not in the form of some moral teaching, but as the law of the land. However, he did include certain forms of transactions under Ribaa which were not generally held to be Ribaa. It was the determining of these very forms that posed difficulties for Sayyiduna Umar and here it was that the leading jurists of Islam differed; otherwise, the real Ribaa, which the Arabs knew by that very name, was never doubted or questioned by anybody as there was no reason to do so.

Now let us find out what Ribaa the Arabs were used to. The renowned commentator, Ibn Jarir has reported from Mujahid that the Ribaa practised in pagan Arabia which was prohibited by the Qur'an consisted of giving loan for a fixed period and then taking a fixed increase over and above the principal. If the loan was not paid back on the fixed date, an extension of time was granted on condition that the Ribaa was to be further increased. The same information has been reported from Qatadah and from other leading commentators. (Tafsir ibn Jarir, page 62, volume 3)

Abu Hayyan al-Gharnati, the famous commentator from Andulusia (Spain) has, in his commentary - al-

Bahr al-Muhit, reported the same form of Ribaa prevailing in pagan Arabia, that is, they advanced a loan, took their 'profit' on it, and if the time for repayment was to be extended beyond the first due date, they increased the amount of interest in that proportion. This was called Ribaa. These were the people of the same pagan Arabia who said that taking 'profit' when they give their money on loan should also be permissible similar to buying and selling where taking 'profit' is permissible. The Holy Qur'an declared this to be Haraam and made it clear that the injunctions governing buying and selling were different.

The same subject has been authentically narrated in all reliable books of Tafsir, such as, Tafsir Ibn Kathir, al-Tafsir al-Kabir and Ruh al-Ma'ani etc.

Ibn al-'Arabi has said in Ahkam al-Qur'an:

الربا اللغة الربوة و ا راد به الآية كل زيادة لا يقابلها عوض (ج 2 ص 101)

Lexically, Ribaa means increase, and in the verse, it means the increase against which there is nothing in exchange but a loan and its time.

Imam al-Razi has said in his Tafsir that Ribaa takes two forms. It could be Ribaa in trading transactions, and in loans. This second form was what commonly prevailed in Jahiliyyah or pagan Arabia. The known practice was that they would give their money on loan to someone for a fixed period of time and receive 'profit' against it every month. If the borrower failed to pay back at the appointed time, the time-limit was extended on condition that the amount of Ribaa was to be further increased. This was the Ribaa of the Age of Igno-

rance (Jahiliyyah) which was declared Haraam (unlawful) by the Holy Qur'an.

In Ahkam al-Qur'an, Imam al-Jassas defines Ribaa as follows:

هو القرض ا لشروط فيه الأجل و زيادة مال على ا لستقرض

The loan given for a certain time on condition that the borrower will pay an increased amount above the principal.

In Hadith, the Holy Prophet (Sallallahu Alaihi Wasallam) has defined Ribaa by saying:

كل قرض جر نفعا فهو ربا

The loan that draws profit is Ribaa.

This Hadith appears in al-Jami' al-Saghir and al-Azizi calls it hasan.

To sum up, the giving of loan and then taking 'profit' on it is Ribaa. which was widely known and practised during the Jahiliyyah in Arabia, which was clearly declared Haraam by the subject verse of the Holy Qur'an, and which was abandoned by the noble Companions the moment these verses were revealed, and the Holy Prophet (Sallallahu Alaihi Wasallam) enforced its prohibition through his judgments in the legal suits. As there was no ambiguity in its connotation, nobody faced any doubt or difficulty in understanding the term.

However, the Holy Prophet (Sallallahu Alaihi Wasallam) did include some forms of buying and selling within the range of Ribaa which the Arabs did not take as Ribaa. For instance, in the buying and selling of six commodities on barter basis, he ruled that they be exchanged like for like, equal for equal, and hand-to-hand.

Any deviation in measure, more or less, and any credit-oriented transaction with regard to these commodities will also fall within the purview of Ribaa. These six commodities are gold, silver, wheat, barley, dates and grapes.

Under the same principle, the Holy Prophet (Sallallahu Alaihi Wasallam), after the revelation of the verses of Ribaa, ruled that some forms of transactions in vogue known as al-muzabanah (ألمزابنه—the sale of fruit upon its tree by taking fruit already plucked on the basis of conjecture.) and al-muhaqalah (المحاقله—the sale of grains, such as wheat, chick-peas etc, still in the ears of their standing crop by taking dried and husked wheat or chick-peas on the basis of conjecture. Since conjecture has the possibility of things turning out less or more, it was prohibited.) come under Ribaa, and therefore, declared them to be Haraam. (ibn Kathir with reference to Mustadrak Hakim, page 327, Volume 1).

Here the question worth consideration was: Are these six commodities particular as such, or there are other commodities also which fall under the same injunction? If there are some, what shall be the the basis for including other commodities under the same rule? What forms shall be taken to have come under riba? This was the difficulty faced by Sayyiduna Umar because of which he said:

إن آية الربا من آخر ما نزل من القرآن و إن النـ صلى ا عليه وسلم قبض قبل أن يبينه لنا فدعوا الربا و الريبة

The verse of Ribaa is among the last verses of the Qur'an. The Holy Prophet (Sallallahu Alaihi Wasallam) was taken away before he could make its details clear

for us. So give up not only Ribaa but also all the doubtful transactions. (Ahkam al-Qur'an, Jassas, page 551 and Taf'sir Ibn Kathir, with reference to Ibn Maajah, page 328, volume 1).

Here Sayyiduna Umar, is talking about the particular forms of buying and selling transactions, and their details, which were not taken as Ribaa in Jahiliyyah. Bringing these under the category of Ribaa, the Holy Prophet (Sallallahu Alaihi Wasallam) made them Haraam. As regards the main Ribaa, which was commonly known in Arabia and which was abandoned by the noble Companions and was enforced by the Holy Prophet (Sallallahu Alaihi Wasallam) announcing its prohibition publicly during his Address of the Last Hajj, it was not possible at all that Sayyiduna Umar would have faced any difficulty or doubt in understanding it. Moreover, when Sayyiduna Umar did face doubt in certain forms of Ribaa, he resolved the problem by proposing that the forms where there is the least doubt of Ribaa should also be abandoned.

But it is surprising that some of those who are slavishly impressed by the veneer of glamour, wealth and the interest-based trading system of today, have deduced from this saying of Sayyiduna Umar that the sense of Ribaa had thus been left abstract and that there is room for personal opinion here, the error of which has already been proved by a lot of material before us. In Ahkam al-Qur'an, Ibn al-'Arabi has strongly refuted those who had used the words of Sayyiduna Umar to classify the verses of Ribaa as abstract. He says:

إن من زعم أن هذا الآية ملة فلم يفهم مقاطع الشريعة فإن ا تعا أرسل

رسوله إ قوم هو منهم بلغتهم و أنزل عليه كتابه تيس ا منه بلسانه و لسانم و
الربا اللغة الربوة و ا راديه الآية كل زيادة لا يقابلها عوض.

He who claimed that this verse is abstract did not understand the clear and confident affirmation of the Shari'ah because Allah Almighty sent His messenger to a people of whom he was one, sent him (speaking) in their language, revealed His Book to him so that they comprehend it easily in their language, and in their language the word Ribaa means 'increase'; and in the verse, it means the increase that has no financial consideration against it, (but simply time).

Imam al-Razi has said in his commentary that Ribaa is of two kinds - the Ribaa on loans and the Ribaa of taking more on barter. The first kind was well-known in Jahiliyyah and people during those days used to transact it freely. The second kind is what comes through the Hadith which rules that increase or decrease in the barter of certain commodities is also included under Ribaa.

It appears in Ahkam al-Qur'an of al-Jassas that Ribaa is of two kinds - the Ribaa in buying and selling and the Ribaa without buying and selling. The Ribaa of Jahiliyyah belonged to this very second kind. By definition it means the loan on which 'profit' is taken on the basis of time duration. Ibn Rushd has, in Bidayah al-Mujtahid, taken the same view, and has further proved the unlawfulness of the Ribaa for taking profit on loans, on the authority of the Qur'an, the Sunnah and the consensus of the Muslim community.

In Sharh Ma'ani al-Athar, Imam al-Tahawi has taken up this subject in great detail. He has said that

the Ribaa mentioned in the Qur'an is, openly and clearly, the Ribaa that was given and taken on loans, and it was known as Ribaa in Jahiliyyah. After that, it was through the statement of the Holy Prophet (Sallallahu Alaihi Wasallam), and his Sunnah, that the other kind of Ribaa became known, and which was identified with increasing, decreasing or non-cash dealing in particular types of buying and selling activity. That this Ribaa is also Haraam stands proved by repeated AHadith of the Holy Prophet (Sallallahu Alaihi Wasallam). However, in the absence of fully clear details governing this kind of Ribaa some Companions of the Holy Prophet (Sallallahu Alaihi Wasallam) faced difficulty and jurists differed, (op cit., page 232,

Shah Waliullah has said in Hujjatullah al-Balighah that these are two separate things. One is the Ribaa in real terms, and the other is that which is included in the prohibition of Ribaa. The Ribaa in real terms means something additional claimed over the principal in a transaction of loan. But the Hadith has included in the prohibition a transaction of bartering certain commodities whereby an additional measure is claimed in exchange of the same commodity. When it appears in the Hadith of Sahih al-Bukhari that لا ربا إلا في النسية*: "There is no Ribaa except in nasi'ah (loan)", it simply means that the real and primary Ribaa, the one that is commonly understood and termed as Ribaa, is nothing but taking 'profit' on loans. Excepting this, all other kinds have been annexed with it by extending prohibition to all of them.*

Summing up the discussion

1. *Ribaa was already a known transaction before the revelation of the Qur'an. The taking of increase on loans given for a certain time was called Ribaa.*
2. *The noble Companions, all of them, abandoned this Ribaa the moment its unlawfulness was revealed in the Qur'an. None of them had any difficulty or doubt in comprehending or explaining its meaning.*
3. *In the barter transactions of six commodities it was declared by the Holy Prophet (Sallallahu Alaihi Wasallam) that whenever any one of these is bartered with a similar commodity, both of them must be equal in weight or measure. Any increase or decrease in such transactions has been declared as included in the prohibition of Ribaa. This much was expressly told by the Holy Prophet (Sallallahu Alaihi Wasallam). But the question was whether this special type of prohibition is restricted to these six commodities alone or it extends to some other commodities also, and if it extends to some other commodities, on what basis one can identify those commodities. This question needed a deeper insight into the juristic issues involved, and the Muslim jurists came out with different suggestions to answer this question. It was this very question that agitated the mind of Sayyiduna Umar . Since the Holy Prophet (Sallallahu Alaihi Wasallam) had not stated these rules himself and because doubt lurked therein, Sayyiduna Umar regretfully wished how good it would have been if the Messenger of Allah (Sallallahu Alaihi Wasallam) had set the relevant rules himself which would have given them peace of mind in doubtful situations.*

Then he said that not only Ribaa, but also the very doubt of Ribaa, wherever it may be, should be avoided.

4. *It is certain that the real and primary Ribaa, which the Muslim jurists have called "Ribaa al-Qur'an" (the Ribaa of Qur'an) or "Ribaa al-Qard" (the Ribaa of loan), is exactly what was known and practised in Arabia, that is, claiming 'profit' on loan against the time allowed for repayment. Other kinds of Ribaa identified in Hadith are all annexed to this very Ribaa and come under the injunction governing it. As regards the difference of opinion that rose in the community was exclusively related to this second type of Ribaa deals. The first kind of Ribaa is called 'Ribaa al-Qard' or "the Ribaa of Qur'an"; that it is categorically baram (forbidden) has never been disputed in the Muslim community.*

In short, the Ribaa of today which is supposed to be the pivot of human economy and features in discussions on the problem of interest, is nothing but this Ribaa, the unlawfulness of which stands proved on the authority of the seven verses of the Qur'an, of more than forty Ahadith and of the consensus of the Muslim community.

The second kind of Ribaa which occurs in buying and selling is neither common in practice, nor requires any discussion here.

Upto this point, effort was made to clarify the meaning of Ribaa as contemplated in the Qur'an and Sunnah, which is the first step towards understanding the problem of interest.

The wisdom behind the prohibition of Riba

Now comes the second part of the discussion which relates to the wisdom behind the prohibition of Ribaa and to the spiritual and economic harms of Ribaa transactions because of which Islam has declared it to be such a major sin.

First of all, we should realize that there is nothing in the entire creation of the world which has no goodness or utility at all. Even in serpents, scorpions, wolves, lions, and in arsenic - that fatal poison, there are thousands of utilities for human beings. Is there anything in this vastness of nature which could really be called bad? Take theft, robbery, villainy, bribery - not one of these remains without this or that benefit. But, it is commonly recognized in every religion and community, in every school of thought, that things which have more benefits and less harms are called beneficial and useful. Conversely, things that cause more harm and less benefit are taken to be harmful and useless. Even the noble Qur'an, while declaring liquor and gambling to be Haraam, proclaimed that they do hold some benefits for people, but the curse of sins they generate is far greater than the benefits they yield. Therefore, these cannot be called good or useful; on the contrary, taking these to be acutely harmful and destructive, it is necessary that they be avoided.

The case of Ribaa is not different. Here the consumer of Ribaa does have some temporal benefit apparently coming to him, but its curse in this world and in the Hereafter is much too severe as compared to this benefit.

An intelligent person who compares things in

terms of their profit and loss, harm and benefit can hardly include things of casual benefit with an everlasting loss in the list of useful things. Similarly, no sane and just person will say that personal and individual gain, which causes loss to the whole community or group, is useful. In theft, and in robbery, the gain of a gangster and the take of the thief is all too obvious, but it is certainly harmful for the entire community since it ruins its peace and sense of security. That is why no human being calls theft and robbery good.

After these introductory remarks, let us look at the problem of Ribaa. A little deliberation will show that its spiritual and moral loss as compared to the casual or transitory profit earned by the Ribaa -consumer is so severe that it virtually takes away the great quality of being 'human' from him. Again, it should be borne in mind that the transitory gain that comes to him is restricted to his person only. As compared to this, the entire community, victimized by economic crisis, suffers great loss. But, strange are the affairs of the world. When something becomes the craze of the time, its drawbacks go out of sight. One looks for nothing but gains - no matter how small, mean and casual be those gains. Nobody cares to look at the harm lying under them - no matter how fatal and universal it may be.

Custom and practice act like chloroform on human temperaments. They make them insensitive. There are very few individuals who would investigate into prevailing customs and practices and then try to understand how beneficial or harmful they are. Bad coming to worse, even if such harms are identified and people are openly warned of the dangers, the conformity to prevail-

ing custom and practice is such that the right course is just not taken.

Ribaa has become an epidemic in modern times holding the entire world squeezed in its clutches. In fact, it has so reversed the very taste of human nature that the bitter has started tasting sweet. That which is the cause of economic ruin for the entire humanity is being dished out as the solution of economic ills. The situation is such that a thinker who raises his voice in protest is brushed aside as crazy.

All this is what it is. But a physician of humanity must remain the physician he is. Should he, after having closely observed that epidemic has spread in an area and treatment has become ineffective, start thinking of telling people that there is just no disease around and everything is fine, he then becomes a killer of humanity robbing it of its potential. It is the duty of a really expert physician of human affairs, even at a time such as this, that he should continue telling people about the disease and its harmful effects and keep suggesting ways it could be cured.

The prophets (AS) come to reform human society. Whether or not they will be heard is something they never worry about. If they had waited for people to hear and obey them, kufr and shirk would have certainly filled the whole world. Incidentally, who believed in the kalimah : لا إله إلا الله *"There is no God but Allah" when the Last of the Prophets (Sallallahu Alaihi Wasallam) was ordained by Allah for its preaching and teaching?*

Although Ribaa is taken to be the backbone of contemporary economy, but the truth of the matter is, what some Western thinkers have themselves admitted,

that it is no backbone of economics, rather on the contrary, it is a worm grown in and feeding on it.

But it is regrettable that even theoreticians and scientists of today are unable to free themselves from the stranglehold of custom and practice and do some serious thinking in this direction. How is it that even the experience of hundreds of years fails to attract their attention towards the ultimate outcome of Ribaa or interest, which is nothing except that peoples and communities around the world suffer from want and hunger, become victims of many an economic crisis and the poor grow poorer. As compared to their fate, some capitalists take advantage of the wealth of the whole community, become its leeches sucking blood from the body of the community and helping themselves to grow and prosper. The gall of these intellectuals is indeed surprising. When this reality is presented before them, they would like to refute us by taking us to the market places of U.S.A. and E.E.C. so that we could observe the blessings of interest. They like us to be impressed by the prosperity they have acquired through it. In fact, this is like taking us to show the blessings of acts committed by some nation of man-eaters and telling us how chubby and flushed with 'health' they are in their residences and work-places. Then to top that assertion, effort is made to prove on this basis, that this act of theirs is the best of acts.

However, in answer to that, any sane and just person would simply suggest that the 'blessings' of the act of man-eaters cannot be observed in the habitat of the man-eaters. One has to go to other habitats where dead bodies lie in thousands and thousands on whose blood and flesh these beasts have grown. Islam and the

Shari'ah of Islam can never accept such an act as correct and useful, as a result of which, the humanity in general and the Muslim community in particular becomes a target of destruction while some individuals, or their groups, go on prospering.

Economic Drawbacks of Ribaa or Interest

If there was no other defect in Ribaa except that it results in the gain of some individuals and the loss of the whole humanity, that one and very defect would have been enough to justify its prohibition and hate-worthiness, although, it does have many other economic drawbacks and spiritual disasters.

First of all, let us understand how Ribaa is the gain of particular individuals and the loss of a community in general. The hackneyed method of Ribaa practised by usurers was so crude that even a person of ordinary commonsense could see how it benefitted a particular person and harmed the community in general. But 'the new enlightenment' of today, or shall we call it 'the new darkness', by producing 'purified' liquor through mechanical processing and aging, by inventing new and fancy forms for theft and robbery, and by innovating novel covers for evil and immodesty, has made everybody so 'civilized' that watchers of the surface are unable to see the evil hidden behind. Very similar to this, in order to continue the practice of Ribaa or interest, individual money-lending counters have been replaced by joint stock companies called banks. Now, to throw dust in everybody's eyes, consumers are 'educated' that this modern method of Ribaa is good for the whole community because common people do not know how to run

a business with their money, or cannot do so due to shortage of capital, so money they all have goes as deposit in banks and everyone of them manages to get, no matter how little, some profit in the name of interest. In addition to that, big businessmen are given the opportunity to borrow money on interest from banks, invest in big business and reap the benefits. Thus interest has been made to appear as some sort of 'blessing' which is reaching all individuals of the community!

However, a little honesty will show that this is a grand deception which, by transforming dirty distilleries into posh hotels and hooker-dens into cinemas and night clubs, has been released to present poison as antidote, and the harmful as beneficial. Intelligent people have no problem in seeing through the deceptive covering placed on anti-moral crimes. They know it has inevitably increased crimes, spreading its poison more acutely than ever before. Similar is the case of Ribaa, the new form of which, by making the masses have a sip of an insignificant percentage of interest, has made them accomplices in their crime; while at the same time, they opened for themselves limitless opportunities to keep committing this crime.

Who does not know that this insignificant percentage of interest doled out by 'saving' banks and post offices to clients cannot, by any means, take care of their living expenses. They are, therefore, forced to go for manual labour or seek a job. Business is something they hardly think of themselves, and if somebody does play with the idea for a while, the problem is that the capital of the entire community sits in the banks and the shape of things in business is such that a person with a small

capital can hardly make an entry there unless he wishes to commit suicide. The reason is that banks can advance a major loan only to one who has sound credit and large business. One who has a million can get a loan of ten million. He can run a business valued ten times more than his personal capital would allow. In contrast, the man with a small capital has little or no credit rating; the banks do not trust him enough to advance a loan ten times more than his worth. One who owns a thousand can hardly get an even thousand, let alone ten thousand. Take the case of a person who owns a hundred thousand and runs a business worth a million by using nine hundred thousand of bank money. Suppose he earns a profit of one per cent which means he has earned a ten per cent profit on his hundred thousand. In comparison, a person who uses his personal hundred thousand in business, will earn a profit of no more than one per cent on his hundred thousand, which would be hardly enough to cover even his operating expenses. Then there is yet another factor; the man with a large capital can buy raw material from the market at a price so low and discount which the small capitalist cannot get. As a result, the man with a small capital is rendered helpless and needy. Should he, secretly pursued by his misfortune, put his foot into some such business already monopolized by big capitalists; they will then, taking him to be an unwelcome partner in their godhood, make the market collapse, even if it be at their cost, making the small capitalist lose all his capital and profit. This is why business gets monopolized by some individuals who happen to be big capitalists.

Let us consider some other injuries caused by this

interest-oriented economic system:

1. *First comes the great injustice inflicted on the community when a whole set of people are deprived of the opportunity to engage in real business, and are reduced to economic slavery of big capitalists, who elect to give them a 'profit' of their choice as some tip.*
2. *Another loss that affects the whole country comes through the monopolization of market rates of commodities made possible by this system. They sell high and fill their coffers by emptying the pockets of the whole community. Worse still, they have the evil choice of stopping the sale of their holdings in order to further increase prices by design. If these selfish people were not allowed to feed on the combined capital of the community through the agency of banks, and if they were left with no other alternative but to run their business with their personal capital, things would be different. The small capitalist would have been saved from distress and these self-serving people would not be sitting as demi-gods on all trading options. The investors with a small capital, by showing profits in business ventures, would have given impetus to others. More and more businesses would come up managed by separate staffers giving livelihood to thousands of needy individuals besides making business profits fairly widespread, and of course, the general availability of merchandise in the market would be favourably affected. The reason is competition which motivates a businessman to reduce his margin of profit.*

In short, this Machiavellian method has infected nations and communities with a fatal disease, apart

from the brain-washing it has done which makes the patient take disease as the cure.

3. *Now let us look at the third economic disaster engineered through bank interests. Here is a person with a capital of ten thousand and he goes in business worth a hundred thousand, the additional capital advanced by a bank as interest-bearing loan. If by chance, he is hit by loss, his capital sinks and he goes insolvent then the outcome is interesting. Just imagine that he bears only ten per cent of the loss, while the rest of the loss, that is ninety per cent, is absorbed by the whole community, whose money he had borrowed from the bank to invest in his business. Even if the bank writes off the loss as an interim measure, it is clear that the bank is the pocket of a nation, and the loss will ultimately hit the nation. The outcome is that the borrowing capitalist was the sole owner of the profit as far as the profit kept coming, leaving nothing or very little for the community. When came the loss, it was passed on to the whole community.*
4. *Yet another economic drawback of Ribaa lies in the predicament of the borrower on interest when he is hit by a major loss. Once this happens he is unable to survive anymore. To begin with, he never had enough capital the loss of which he could cushion. The loss throws him into a double distress. Not only does he lose his profit and capital but also, at the same time, gets buried under the bank loan for the liquidation of which he has no means. As compared to this, should he lose his entire capital in an interest-free business, he would, at the most become penniless but, burdened with debt he definitely will not be.*

In 1954, the cotton business of Pakistan suffered, to use a word of the Qur'an, with the calamity of muhaq (محاق destruction by loss). The Government rescued the businessmen at the cost of millions of rupees but nobody bothered to realize that all this was a curse of Ribaa or interest, for the simple reason that cotton dealers had invested mostly bank-borrowed capital in this business. Their own capital was insignificant. As Divine decree would have it, the cotton market fell so sharply that its price zoomed down from rupees one hundred and twenty -five to just ten rupees. The cotton traders were rendered incapable of returning money to cover bank margins. Left with no choice, the market was closed down and an SOS was sent to the Government. The Government stepped in and bought off the stocks, not at rupees ten, but at the raised price of ninety rupees. Thus it took upon itself the loss of millions and saved these traders from going insolvent. Whose money did the Government have? Naturally, it belonged to the same helpless poor nation, the Muslim ummah!

In short, the naked result of banking business is that some individuals reap benefits out of the capital of the entire community and the loss, when it comes, is made to fall on the whole nation.

The design for deception

You have already seen how Ribaa and interest prey on communities and nations and how some individuals are promoted instead. Along with it, you would do well to discover yet another demonstration of evil genius. When the consumers of Ribaa realized, out of their own experience as well, what the Qur'an has said:

يمحق الله الربا - that is, earnings of interest have to suffer from the calamity of muhaq, from loss and destruction, as a result of which one has to go insolvent - they established two permanent institutions: The Insurance and the Stock Exchange. They saw that losses in business occur for two reasons. One of these takes the form of natural calamity like the drowning or burning of a ship or some such mishap of some other nature. The other could be that market rates of stock in hand go lower than its purchase price. The capital invested in both these situations is the jointly owned capital of the community, not that of the individual capitalist, therefore, the loss of the community is higher, and that of the individual capitalist, minimal. But they did not stop at that. In order to shift even this minimal loss factor on to the shoulders of the community, they floated insurance companies which hold the capital of the community, just as banks do. When some natural calamity inflicts losses on these consumers of Ribaa, they use the medium of insurance to shift, not just partial, but the entire loss to the jointly held capital of the community.

People think that insurance companies are God's mercy as they rescue the sinking. But should they observe and think honestly, they would start seeing the same deception here too. Isn't it that their capital was formed by contributions from the community enticed by the promise of help in the event of unforeseen accidents. The truth is that the advantage of receiving large sums of money is derived by capitalists of higher rating, who would, on occasions, burn or bang their own car or get it stolen in order to buy a new one out of the insurance claim. At the probability rate of one or two percent there

would be a couple of lucky fellows who might get some money because of accidental death.

Then there is the second kind of institution, the stock exchange which served as a defensive shield against price slumps. This speculative contraption was used to spread out the ill-effects of deals over every individual of the community, transferring thereby the loss coming to them onto the community once again.

This brief account, it is hoped, may have given you at least the idea that bank interest and the business it helps to flourish is the cause of want, hunger and economic incapacity of the entire humanity. Of course, some wealthy individuals have their wealth further increased through this method which results in the unmaking of the community and the making of some individuals who hold the key to the accumulated capital of the country or nation in their hands. Generally governments did notice this enormously disturbing phenomena but the cure they came up with was to increase the income tax rate for big capitalists, so much so that the maximum rate was set almost close to hundred per cent, which was all designed to funnel capital from them back into the national treasury.

But, as a result of such laws and as everyone knows, factories and businesses started maintaining fictional or doctored accounts. In order to hide a lot of capital from the Government, money once again started going into private treasuries.

To sum up, it is universally clear that concentration of wealth in the captivating hands of few individuals of a nation is highly injurious to the economic health of the country. This is why income tax rates are pushed so

high, but experience bears out that this was no cure to the disease. Maybe the reason is that the disease was not correctly diagnosed, and the real cause remained undiscovered. This sort of treatment reminds one of the Persian line saying: 'you closed the door for safety without finding out that the enemy was sitting inside the house'.

The reason why wealth concentrates in the hands of big capitalists is nothing but interest-oriented business and the unjust profiteering from national wealth by particular individuals. Unless we put an end to this in accordance with the teachings of Islam and unless we promote the practice that everyone goes in business with 'his' capital only, this disease cannot be cured.

A doubt and its answer

The question arises here when public money is deposited in banks some benefit does trickle on to people, no matter how little it may be. Maybe, the big capitalists did manage to extract more benefits out of it. But what would happen if this system of depositing money in the banks was not there? The whole thing will end up being what it was in old days when money used to stay in underground chests, which was of no immediate use to the owner, or to anybody else.

The answer to this is that Islam has, on one hand, by declaring interest or "ibd to be Haraam (unlawful), closed the door on the concentration of national wealth in the hands of a known few capitalists, while at the same time, it has, by imposing the obligation of the levy of Zakaat, compelled every owner of the above-threshold capital not to keep his capital frozen but invest it in business. Should a person hoard up his money or

gold, and since Zakaat is a recurring obligation to pay, he will still be giving out the fortieth part of his holdings as Zakaat every year, as a result of which whatever he has will not be there anymore. Therefore, every sane person will have to put his capital in some useful enterprise, enjoy its benefits and allow others to share it with him and then, from the profit that he makes, he pays his Zakaat 'properly' as required.

The obligation of Zakaat ensures progress in business

We know that paying Zakaat properly has a great utility of its own. It aims to help the poor and the needy in the community. Similarly, this obligation is a wonderful method of persuading people to go in business, so that the economic status of Muslims is upgraded. It is clear when everybody realizes that frozen capital gets no profit, on the contrary, the fortieth part is invariably chiselled away at the end of each year, he will have to think of investing his money in some business. But his business will not follow the model of one man running a business on the strength of capital supplied by millions of people. That model works on interest. Since marketing money is Haraam, every wealthy person will seek to go in business on his own. And when it so happens that big capitalists are left with no choice but to engage in business supported by their personal capital, those with a small capital will not face the sort of difficulties in business take-offs that confronted them in the event they sought bank loans on interest to run a larger business. Thus the whole country will benefit by the universalization of business and its profits. When this happens, the poor and the needy in the country would certainly be-

come beneficiaries of the system.

Interest: The spiritual ills:

Upto this point we were talking about the economic destructivity of interest. Now let us see how interest-oriented business so adversely affects the morals, and the spiritual potential of man:

1. *Sacrifice and generosity are great qualities in human morals. Giving comfort to others at the cost of personal discomfort is wonderful. Interest-loaded business invariably leads to the extinction of this emotional refinement. A compulsive consumer of interest would hardly bear to see somebody else rising up to his level with the help of personal effort and capital. That he would think of passing some benefit to somebody from his resources is a far cry. Rather than be merciful to the distressed, he is on the look out for an opportunity to take undue advantage of his distress.*
2. *The constant devouring of interest results in increasing greed for money to limits where he is all intoxicated, not knowing good from bad - totally heedless of the sad end of what he is doing.*

Is it impossible to run a business without interest?

A discussion of the nature of Ribaa and the ills it plants and promotes in this world and in the Hereafter has already appeared in some details. Now remains the third part relating to the solution of the problem. We have seen its economic and spiritual drawbacks and we know clearly that it has been strictly forbidden in the Qur'an and Sunnah. But the problem is that Ribaa, of all the things, is sitting solid as the sheet-anchor of business

in contemporary society. This is the wheel on which runs world business. How can we get free from its hold? These are times when getting rid of the banking system would mean closing down all business.

This can be answered by pointing out that a disease, once it spreads out and becomes an epidemic, certainly poses problems. Treatment does become difficult but useless it is not. Efforts made to correct the system do succeed finally. However, what is needed in the process is patience, steadfastness and courage. It is in the noble Qur'an itself that Allah Almighty has also said:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدينِ مِنْ حَرَجٍ

Allah has not burdened you with any hardship in religion. (22:78)

Therefore, there must be a way to avoid Ribaa in which there is no economic loss, doors of national and international business are not closed, and salvation from Ribaa is also achieved.

To begin with, it is generally thought that, given the governing principles of banking as seen from the outside, banking system depends on Ribaa. Without it the banks just could not run. But, this thinking is categorically incorrect. The banking system could still survive as it is even without Ribaa. It could rather come out in better shape, beneficial and useful. However, in order to do so, it is necessary that a group of experts in Shari'ah and banking should, by consultation and cooperation, reconstruct its operating principles. With their proposals and projections, success will not remain far. When the day comes, the day when the banking system is run on the principle of Shari'ah, the whole world will,

Inshallah, witness the real summum bonum, the great good of the nation and the community it brings in its wake. However, this is not the place to explain these principles and rules based on which the banking system could be run without Ribaa. (This humble writer had, in consultation with some 'Ulama', prepared a draft proposal of interest-free banking way back, and this was approved by some experts as practical in present day perspective. There were some who even put this in practice but finally, it did not work due to apathy of businessmen, and of course, the non-availability of Government sanction فإلى الله المشتكي*).*

Ribaa is presently 'needed' for two reasons. If needed in business, that can be taken care of by amending the current banking rules. The second compulsion, why the poor and the needy get involved with Ribaa or interest, is that of their inevitable accidental needs. The best solution to this situation is already present in Islam in the form of Zakaat and obligatory sadaqat. But, because of heedlessness towards religion and the sources of its knowledge, even the system of Zakaat has been left inoperative (or ineffective). There is a countless number of Muslims who do not think of Zakaat, and for that matter, even Salaah. Those who do pay Zakaat, specially the gentlemen with large capital holdings, do not bother to calculate strictly and thus do not pay the full Zakaat amount due. Then there are those who do pay the full amount of Zakaat due, but their doing so is mechanical, sort of getting rid of it by taking it out of their pockets and be done with. Although the Divine injunction, does not simply call for the taking out of Zakaat, it rather bids that Zakaat be paid properly and paying properly

can be accomplished correctly only when it is carried to those who deserve it and who are given proprietary rights over it. Now let us imagine how many Muslims are there who would take the trouble of finding the deserving and then arrange to have their Zakaat reach them? No matter how lacking in financial resources the Muslim ummah may be, but should it be that every Zakaat-obligated Muslim pays his Zakaat fully and properly, and adopts the correct method of so paying it by identifying the deserving and making sure that they receive it in their hands and as their possession, then no Muslim will ever need to get involved with interest-bearing borrowing. Of course, when it so happens that a just Islamic government comes into being and operates in accordance with rules laid down by the Shari'ah, and an Islamic Baytul-Mal is established under its aegis, and in which is deposited the Zakaat of amwal zahirah of all Muslims, then this Baytul-Mal can take care of the need of every needy. Should a situation call for a larger loan, this can be given without interest. Similarly, the unemployed can be inducted into the work force by arranging to have them run small shops and stores or by engaging them into a unit of industry. True was the remark made by some European expert who said that Muslims, if they strictly followed the system of Zakaat they have, will soon find that there is nobody poor and distressed in their community.

In short, just because practices of interest have spread out these days like some epidemic, it is incorrect to take for granted that abandonment of interest-based business would amount to economic suicide, and therefore, modern man is helpless when involved with interest

-based dealings in business.

This much is, however, conceded that such an abandonment is surely difficult for one or many individuals unless a whole nation, or a determined major party, or an Islamic government itself resolves to accomplish this objective with full and consistent attention. But this phenomena cannot be taken as an excuse for justifying Ribaa in principle.

What has been said here has two aims:

1. *Muslim groups and governments who can accomplish this task correctly should focus their attention in this direction to free Muslims, rather the whole world, from the accursed effects of interest.*
2. *At least, all of us should start knowing what is right and correct in this respect. The disease should be recognized as a disease. Taking or giving interest is a sin but taking the haraam to be halaal is a much greater sin. At the least, this could be avoided. The practical sin does have some sort of outward benefit but this second sin against knowledge and belief, that effort be made to prove interest as Halaal, is greater than the first one. It is absurd and wasteful as well because there is hardly any financial loss in regarding interest as haraam and confessing any involvement with it as sin. Doing so will close no business down. But the confession of a crime does become fruitful when one gets the tawfiq (Allah-given ability) to repent at some time when one could think of ways to avoid it.*

In the end, I present some AHadith of the Holy Prophet (Sallallahu Alaihi Wasallam) to further strengthen the statement of above-mentioned aims. These re-assert the same Qur'anic verses where Ribaa

has been strongly prohibited and where warnings of severe punishment have been given to those involved in it. The purpose is to bring about, at least, a sense of awakening - the realization that a sin is a sin, and the concern that something should be done to abstain from it. Perhaps, the minimum change that can come out of this is not to make two sins out of one by treating the Haraam as Halaal. Thus we shall be saved from seeing even highly righteous and observing Muslims who would spend nights in tahajjud (pre-dawn nafl Salaah) and dhikr of Allah (remembrance of Allah), yet when they reach their store or factory in the morning, they would not even think that, by indulging in dealings of interest and gambling, they are committing some sin!

Sayings of the Holy Prophet (Sallallahu Alaihi Wasallam) about Ribaa or Interest

عَنِ النبِى صلى ا عليه وسلم قَالَ اجْتَنِبُوا السبْعَ الْمُوبِقَاتِ قَالُوا يَا رَسُولَ اللهِ ، وَمَا هُن قَالَ الشرْكُ بِاللهِ ، وَالسحْرُ ، وَقَتْلُ النفْسِ التِى حَرمَ اللهُ إلا بِالْحَق ، وَأَكْلُ الربَا ، وَأَكْلُ مَالِ الْيَتِيمِ ، وَالتوَلى يَوْمَ الزحْفِ ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاَتِ (اري. مسلم. أبو داؤد. النسائي(

"Abstain from the seven disasters." The people asked him: "What are they, O Messenger of Allah?" He replied: "To ascribe partners to Allah, to practice sorcery, to unjustly kill one whom Allah has declared inviolable, to take Ribaa (interest or usury), to exploit the property of an orphan, to escape at the time of war and to slander the chaste women who are believers, unwary."

قَالَ النبِى صلى ا عليه وسلم رَأَيْتُ اللَيْلَةَ رَجُلَيْنِ أَتَيَانِى ، فَأَخْرَجَانِى إِلَى أَرْضٍ مُقَدسَةٍ ، فَانْطَلَقْنَا حَتى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ ، وَعَلَى وَسَطِ النهْرِ

رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ ، فَأَقْبَلَ الرجُلُ الذِى فِى النهَرِ فَإِذَا أَرَادَ الرجُلُ أَنْ يَخْرُجَ رَمَى الرجُلُ بِحَجَرٍ فِى فِيهِ فَرَدهُ حَيْثُ كَانَ ، فَجَعَلَ كُلمَا جَاءَ لِيَخْرُجَ رَمَى فِى فِيهِ بِحَجَرٍ ، فَيَرْجِعُ كَمَا كَانَ ، فَقُلْتُ مَا هَذَا فَقَالَ الذِى رَأَيْتَهُ فِى النهَرِ آكِلُ الربَا

(اري)

This night I saw two men who came to me and brought me to a sacred land. We walked until we reached a river of blood, wherein a man was standing, and another man was standing on the bank of the river with some stones before him. Then the man who was standing in the river came forward, and when he intended to come out of the river, the other man threw a stone at his mouth, and turned him back to the place where he was earlier - thus he began to do the same with him whenever he tried to come out of the river by throwing a stone at him and turning him back. I asked him, "What is that which I have just seen going on?" He replied, "He is the one who used to take Ribaa (interest or usury)".

لَعَنَ رَسُولُ اللهِ صلى ا عليه وسلم آكِلَ الربَا وَمُوكِلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ وَقَالَ هُمْ سَوَاءٌ.(مسلم)

The Messenger of Allah (Sallallahu Alaihi Wasallam) cursed the one who accepts Ribaa (interest or usury), the one who pays it, the one who writes it and the persons who gives witness to it, and said, "They are all alike."

عن النـ صلى ا عليه و سلم قال أربع حق على ا أن لا يد خلهم ا نة و لا يذيقهم نعيمها مدمن ا مر و أكل الربا و أكل مال اليتيم بغ حق و العاق لوالديه

(حاكم)

There are four kinds of people about whom Allah

has decided not to admit them to Paradise and not to let them taste its bliss: The one who is addicted to wine, the one who takes the Ribaa, the one who exploits the property of an orphan and the man who is disobedient to his parents.

عن رسول ا صلى ا عليه وسلم قال الدرهم يصيبه الرجل من الربا أعظم عند

ا من ثلاثة و ثلث زينة يزنيها الإسلام (الط ا)

A dirham a man receives as Ribaa (interest or usury) is, in the sight of Allah, more serious than thirty three acts of fornication or adultery in Islam.

عن ابن عباس رضي ا عنه قال نى رسول ا صلى ا عليه وسلم أن تشتري

الثمرة ح تطعم و قال إذا ظهرا لزنا و الربا قرية فقد أحلوا بأنفسهم عذاب

ا (ا اكم)

The Holy Prophet (Sallallahu Alaihi Wasallam) has forbidden the fruits to be sold or purchased before they are eatable, and said, "When zina (adultery) and Ribaa (usury or interest) become rampant in the people of a town they themselves invite the punishment of Allah.

ما من قوم يظهر فيهم الربا إلا أخذوا بالسنة و ما قوم يظهر فيهم الرشا إلا أخذوا

بالرعب (أ د)

The society in which Ribaa becomes rampant is punished with famine, and the society where bribe is rampant is punished with horror (of others).

قال رسول ا صلى ا عليه وسلم رأيت ليلة أسرى ا انتهينا إ السماء

السابعة فنظرت فوقي فإذا أنا برعد و بروق و صواعق قال فأتيت على قوم بطونم

كالبيوت فيها ا يات ترى من خارج بطونم قلت يا ج ائيل من هؤلاء قال

هؤلاء أكلة الربا (أ د)

On the night (of Ascension: Mi'raj) when we reached the seventh sky, I looked upwards and saw thunder, lightnings and thunder-claps. Then I came accross some people whose stomachs seemed to be houses full of snakes - one could see them from the outside of their stomachs. I asked Jibra'il: "Who are they?" He replied: "They are those who used to take Ribaa (interest or usury). "

وروى عن عوف بن مالك رضي ا عنه قال قال رسول ا صلى ا عليه وسلم إياك و الذنوب ال لا تغفر الغلول فمن غل شيئا أتى به يوم القيامة و أكل الربا (ا ديث)

Abstain from sins which are not forgiven: Embezzling of the spoils, for whoever embezzles anything will come with it on the Day of Judgment, and the other sin is Ribaa.

عن أنس رضي ا عنه الن صلى ا عليه وسلم قال إذا أقرض الرجل الرجل فلا يأخذ هديه (مشكاة)

When a man gives a loan to a person he must not accept a gift (presented by the debtor).

To sum up, presented here were seven verses of the Holy Qur'an and ten sayings from the ahddith of the noble Prophet (Sallallahu Alaihi Wasallam) which concern the definition of Ribaa, and its nature, and point out to the disasters it brings in the world. This much is enough for a thinking and feeling Muslim. For those interested in a more comprehensive research on the subject and a more detailed discussion on the remaining aspects may see Mas'ala-i-sud, a separate book in Urdu on the problem of interest published by this humble writer.

The prohibition of wine, and related injunctions

When Islam came, drinking was common practice as part of the general state of Jahili customs. When the Holy Prophet (Sallallahu Alaihi Wasallam); emigrated to Madinah, people of that city were also accustomed to wine and gambling. Common people were infatuated with these in view of their obvious benefits. They had no idea of the evils inherent in these practices. However, it is the usual practice of Allah that there are, in every nation and in every country, sensible people who use reason to control their temperaments. They would not go "near an emotional urge if it goes against the dictates of reason. In this regard, the station of the noble Prophet (Sallallahu Alaihi Wasallam) was way high, for he had a built-in distaste for things which were going to be declared Haraam later on. Even among the blessed Companions there were some who had not touched wine during the days it was an open practice. It was after reaching Madinah al-Tayyibah that some Companions became deeply concerned about the evil effects of these two involvements. It was due to this concern that Sayyiduna Umar al-Faruq and Mu'adh ibn Jabal along with some Ansari Companions presented themselves before the Holy Prophet (Sallallahu Alaihi Wasallam) and told him how wine and gambling not only spoil man's reason but also cause financial loss and sought his advice in this connection. It was in answer to their question that the present verse was revealed. This is the first verse in which the elementary step to stop Muslim from wine and gambling was taken.

What the verse says is clear from its translation, and its explanation which follows immediately. It may be

added here that the word, 'Ithm' or sin includes everything that may become a preliminary to sin. For instance, wine dulls senses and weakens the power of reason, something basic to human excellence. Human reason acts as a brake against human indulgence in evil deeds. Once reason is blocked out, the door is opened for all sorts of evil deeds.

It will be noted that drinking has not been clearly identified as something unlawful in this verse, but its evils has certainly been pointed out, which may lead man into many sinful activities. In a way, this takes the form of a good counsel urging man to abandon it. That is why, soon after the revelation of this verse, some noble Companions took this good counsel of the Holy Qur'an so seriously that they stopped drinking then and there. There were some others among them who thought that the verse, in fact, has not declared wine as Haraam; it has, instead, identified it as a cause of sin in as much as it does lead to evils religiously undesirable, so, if they can manage to keep themselves immune from such evils, what harm could there be if they continued drinking? Consequently, so they did, until came a day when the blessed Companion, Abd al-Rahman ibn Awi invited some of his friends from among the noble Companions at his home. When dinner was over, everybody started drinking wine as usual. In the meantime, came the time for Maghrib Salaah. Everybody stood up for Salaah and selected one of them to lead the prayers. The Imam began his recitation from the Holy Qur'an, but drunk as he was, he recited the Surah al-Kafirun all wrong. Thereupon, the second step against drinking was taken and the following verse was revealed:

يَا أَيهَا الذِينَ آمَنُوا لَا تَقْرُبوا الصلَاةَ وَأَنْتمْ سُكَارَى

O those who believe, do not go near Salaah when you are intoxicated. (4:43)

Here, drinking was declared to be absolutely unlawful at the time of the Salaah. At other times it was allowed. Some of the noble Companions had totally stopped drinking following the revelation of the first verse deducing from it that something which stops one from Salaah cannot hold any good at all. And now that Salaah has been prohibited in a state of intoxication, one should keep his distance from that which deprives one from Salaah. However, since wine was not forbidden clearly and explicitly during hours other than those of Salaah, there were some who continued drinking during other hours until when there occured yet another incident. This time it was the blessed Companion, Itbaan ibn Maalik who invited some Companions, Sa'd ibn Abi Waqqas being one of them. Once the dinner was over, wine was served in accordance with the custom. Then, turning to another customary Arab practice at that time, the intoxicated party started talking poetry and began reciting their respective accomplishments and excellences. The Companion Sa'd ibn Abi Waqqas recited a Qasidah (An Arab poetical form introduced by the modern poet, Garcia Lorca in the West) poem in which he satirized the Ansar (helpers) of Madinah and eulogized his own tribal affinities. This made an Ansari youngman angry and he hit Sa'd with a jaw-bone from a camel causing severe injury on his head. Sayyiduna Sa'd came to the Holy Prophet (Sallallahu Alaihi Wasallam) and complained against that Ansari youngman. At that time,

the Holy Prophet (Sallallahu Alaihi Wasallam) raised his hands in prayer and said: أللهم بين لنا في الخمر بيانا شافيا *that is, 'O Allah, give us a clear and conclusive guidance in the matter of wine'. Thereupon, the third verse regarding wine, that of Surah al-Ma'idah, was revealed with details declaring wine to be absolutely unlawful. The verse is as follows:*

يَا أَيهَا الذِينَ آمَنُوا إِنمَا الْخَمْرُ وَالْمَيسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشيْطَانِ فَاجْتَنِبُوهُ لَعَلكُمْ تُفْلِحُونَ

O you who believe! wine and gambling and stone altars and drawing of lots with arrows are only an abomination, a work of Satan; so shun it, that haply you may prosper. (5:90)

The gradual forbiddance of wine

Being supreme in His authority, Allah alone knows the real wisdom behind all divine imperatives, but a close look into the Islamic legal code reveals that the Shari'ah of Islam has left ample room for human emotions when following its dictates. This is to give man the least possible inconvenience. The Holy Qur'an has itself said: لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا *'Allah does not obligate anyone beyond his or her capacity' (2:286). It was the demand of this mercy and wisdom that made Islam go slow on forbidding wine.*

The gist of the Qur'anic history of forbidding wine through a gradual process is that it has revealed four verses on the subject. As said earlier, one of these verses belongs to Surah al-Baqarah, the explanation of which you are reading through now. Here, wine has been identified as sin-prone, a corrupting agent. The

mention of wine has been left at that point. It has not been 'forbidden'. This, in a way, is a manner of saying that the habit of drinking is worth leaving, but the direct command to quit drinking was not given.

The second verse لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى*'do not go near Salaah when you are intoxicated' (4:43) appears in Surah al-Nisa'. Here, wine was declared to be unlawful during Salaah hours. At other times, the choice remained open.*

The third and the fourth verses belong to Surah al -Ma'idah. In these two, as mentioned earlier, wine was declared to be unlawful clearly and absolutely.

The Shari'ah of Islam used the method of gradual prohibition of wine for the simple reason that it would have been much too hard on human temperament to cut away from the habit of a life-time, specially so the habit of addiction to intoxicants. Scholars have said: فطام العادة أشد من فطام الرضاعة*: that is, it is harder to change an ongoing habit for man than it is for a child used to suckling at his mother's breast. So, moving wisely, Islam first stressed on its evil , then prohibited it only at the time of Salaah and finally after the passage of a certain time, it was absolutely forbidden.*

However, the wisdom that required a gradual process before the prohibition had equally required that once the prohibition is promulgated, it should be implemented with its full force. That is why the Holy Prophet (Sallallahu Alaihi Wasallam), in the early stages, warned people against the use of wine and told them how it invited divine punishment. He said that wine was the source of evils and indecencies and one who indulges in it can go on to commit even the worst possible

sins.

In a Hadith, he said 'Wine and Faith cannot be combined.' These narrations appear in al-Nasa'i. In the Jami' of al-Tirmidhi, there is a narration from the blessed Companion Anas which reports that the Holy Prophet (Sallallahu Alaihi Wasallam) has cursed ten people in relation to wine, being the crusher or presser or squeezer, the distiller, the user, the server, the carrier, the receiver (the one for whom it is carried), the seller, the buyer, the giver (as gift), and the one who uses the income arising from it. This verbal teaching and persuasion was not all that he stopped at, he took practical steps and made a legally binding proclamation that whosoever has any wine in possession should deposit it at an appointed place.

The matchless obedience of the blessed Companions

As soon as the first order came to them, the noble Companions, obedient and responsive as they were, lost no time and took out all wine stored in their homes for personal use and poured it out on the streets then and there. Sayyiduna Abdullah ibn Umar has reported that at the time when the proclaimer appointed by the Holy Prophet (Sallallahu Alaihi Wasallam) went around the streets of Madinah announcing that wine was forbidden, whoever had a vessel of wine in his hands, threw it away right where he was and whoever had cups or goblets or flasks of wine in the house, brought these out and smashed them off. Sayyiduna Anas was happily busy serving wine to a gathering of friends at that time. Present there were great Companions like Abu Talha, Abu Ubaydah ibn Jarrah, Ubaiyy ibn Ka'b and Suhayl when

the voice of the proclaimer struck their ears, everybody present said, 'Now, pour all this wine down on the ground and break all cups and goblets and ewers and pitchers.' In some narrations it is said that it was immediately with the announcement that wine had become unlawful that everyone who had a cup of wine reaching close to his lips was electrified and threw it away right there. That day, wine was flowing down the streets of Madinah like a stream of rainwater, and as a result of that, it remained usual in the streets of Madinah for a long time that rains would reactivate the smell of wine soaked in the ground, as well as its colour, which would show up on the surface.

When people were ordered to deposit whatever wine they had at a given place, not much was left there to deposit except the limited stock of wine casks and bags, available in the market for commercial sales. So obedient were the noble Companions that they deposited those too at the designated place without the least hesitation. The Holy Prophet (Sallallahu Alaihi Wasallam) went there personally and slit many leather wine-bags with his own blessed hands and let the rest be slit apart by other Companions.

Another Companion, a businessman who imported wine from Syria happened to be on a business trip in Syria. He had taken his entire capital with him against which he bought a stock of wine for commercial sales. When he returned with his cargo, he came to know that wine had been declared Haraam before he could enter the city limits of Madinah. Having heard about the ban on wine, the Companion who was a model of devotion and sacrifice, and who was also returning

home after investing all his capital and labour hoping to make a big profit out of it, quietly stacked it on a way-side hillock, came down to see the Holy Prophet (Sallallahu Alaihi Wasallam) asking him about this stock of his: 'What should I do?' The Holy Prophet (Sallallahu Alaihi Wasallam) ordered him, in accordance with the Divine command, that he should tear out all those leather bags and pour the wine in them down on the ground. This wonderful lover of Allah and His Messenger did not hesitate for a moment. Using his own hands, he poured forth all his invested capital on the sands of that hill-slope. This too is a great miracle of Islam, and a demonstration of mind-boggling and virtually unrivalled obedience that came about during this episode. Imagine how difficult it is to shake off the habit of being used to something while these people were chronically habituated to consuming wine and could not stay away from it even for a little while. For them, it was just that command from their Lord proclaimed by His prophet which brought about such an instant change in their habits that they started hating the same wine and gambling they were so addicted to.

Islamic strategy for a social change

The verses above and the events connected with them present before us a model of active Muslim response to the law, making wine unlawful. One may call it a miracle of Islam or a unique outcome of prophetic teaching and training or the inevitable end-product of Islamic methodology of social change; the fact is that its effectiveness was phenomenal. Compared to this was the attempt at prohibition made in the United States with the

support of experts, lobbies, law, media and constitutional amendment which failed in the face of much increased use of liquor making the authorities cancel their plans. What is the secret behind this enormous difference?

The secret is that Islam has never depended on law alone as the tool of social reform. Law not being sufficient, it has first prepared and fine-tuned the minds of its people tempering their attitudes with the golden prescription of a deep devotion to and worship of their Creator, moderation in worldly living and a genuine concern for the life to come. The great revolution brought in this manner produced matchless men who would eagerly come forward to sacrifice their life, property, honour, anything and everything at one call from their prophet. This task of preparing men who would match the mission continued throughout the Makkan period by means of rigorous spiritual training. Once such a devoted group of people was ready, then came the law. No doubt, the Americans too did their best utilizing the vast powers of the media, but they had everything with them except the concern for the life to come while the concern for the Hereafter was the very life-blood of Muslims.

The golden prescription is still there, very much valid, waiting for peaceless people round the world to use it. Let the wise think.

The good and evil of wine

The 'good' in wine is popularly known as a certain taste and a feeling of well-being, professed increase of temporary energy, and a given glow on the face. Be-

ing transient, these benefits hardly stand against the array of evil it breeds. Take the human body first. Drinking causes mal-function of the stomach, reduces desire to eat, affects facial contours, inflates waistline, hurts liver and kidneys and becomes a contributor to all sorts of diseases. Reason does not work under the influence of hard drinks which goes beyond the time one claims to have become sober. The hangover turns out to be as bad. Wine, a tempting stimulant and a much romanticized poison works slowly, inspite of the spirited defence put up by its users. The fact is that drinking not only harms them but affects their children as well.

Socially, drinking may become the cause of mutual malice and enmity which is a great evil in the sight of Islamic law. It is for this reason that the Holy Qur'an particularly mentions this evil in Surah al-Ma'idah:

إِنَمَا يُرِيدُ الشَيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

The Satan only wants that hostility and hatred come to stay between you through wine and gambling. (5:91)

One of the most harmful drawbacks of drinking shows up when a person under its influence lets out his guarded secrets. It becomes much more disastrous if the culprit happens to be a state functionary in possession of vital government secrets. Passing these out to an enemy agent can cause great damage to the state through a coup, a political loss or a challenge to national defence. Clever spies are always on the look out for such opportunities.

So, the habit of drinking is not only an evil in itself but a mother of other evils as well making men ready to commit the worst possible crimes against their

fellow-beings.

The physical evils of drinking are too well-known to recount here while its spiritual evils are equally obvious. Wine is harmful because the Holy Qur'an says: وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ *'It prevents you from remembering Allah and from the Salaah'. Then, the question asked by the Holy Qur'an is: 'Would you then desist?'*

The forbiddance of wine: A complete view

Upto this point, we have discussed four verses of the Holy Qur'an which deal with the unlawfulness of wine, and its forbiddance. It seems appropriate that yet another mention of intoxicants made by the Holy Qur'an in Surah Al-Nahl in a different context should be brought into focus here so that we have all Qur'anic statements concerning wine and intoxicants in one complete frame of reference. The said verse is as follows:

وَمِنْ ثَمَرَاتِ النخِيلِ وَالْأَعْنَابِ تَتخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِن فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ

And of the fruits of the palms and the vines, you take therefrom an intoxicant and a good provision. Surely, in that there is a sign for a people who understand. (16:67)

In verses preceding the one above, mention was made of Allah's blessings which cause production of human food through unique mechanisms. It was said:

وَإِن لَكُمْ فِي الْأَنعَامِ لَعِبْرَةً نُسْقِيكُمْ مِما فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشارِبِ

And surely in the cattle there is a lesson for you; We give you to drink of what is in their bellies, between filth

and blood, pure milk, sweet to drinkers. (16:66)

The text uses the word, 'nusqikum' which means 'We gave you milk to drink' implying that it needs no further human processing. Following this, it was said that man procures things to eat, as well as, makes things which benefit him. Here, the hint is that human processing plays some part in procuring what he eats and in making what he uses to his advantage. And it is as a result of the entry of the human factor that two types of things were produced. One of these is an intoxicant known as wine while the other is 'a good provision', such as the dates and the grapes which can be used fresh off the palms and vines or can be dried and stored for later use. In short, Allah Almighty, in His perfect creativity, gave man fruits such as dates and grapes and gave him the added right to use them as food. Now what he makes out of them is his choice, either make intoxicants out of them and thereby spoil his reason, or use them for food and energy. According to this explanation, this verse cannot be used to argue in support of the lawfulness of intoxicating wine. The reason is simple. Here, the purpose is to describe the gifts of nature and to point out to the different forms in which they could be used which is all part of the same Divine blessing. For instance, consider all that man eats and things man uses to his advantage. There are many who use these in ways that are impermissible but, the incidence of someone using things wrongfully does not preclude a blessing from remaining a blessing. So, the context of the statement needs no details as to which use is permissible or impermissible, however, there is a subtle indication embedded here too. If we look at how 'sakar: intoxicant' has been

counter-poised by 'rizqan hasana: 'a good provision', we would realize that an intoxicant is not a good provision. The majority of commentators take sakar to mean something that intoxicates. (Ruh al-Ma'ani, Qurtubi and Jassas)

There is a consensus of the Ummah that these verses are Makkan while the unlawfulness of wine was revealed later on in Madinah al-Tayyibah. Even though wine was lawful at the time these verses were revealed and Muslims used to indulge in wine generally yet, even at that stage, a hint was made in the verse that indulging in wine is not good. Later on, came the Qur'anic command which clearly and forcefully made wine unlawful.

(Quoted from Ma’aariful Qur’an, Vol 1)

باب الْخَدَمِ لِلْمَسْجِدِ .

وَقَالَ ابْنُ عَباسٍ (نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا) لِلْمَسْجِدِ يَخْدُمُهُ

Chapter 74 : Servants for the mosque.

Ibn Abbas said, The words (of Hanna) 'I have dedicated to You what is in my womb,' (3:35) refer to the service of the mosque."

Purpose of Tarjamatul Baab

Imam Bukhari wants to convey that it is permissible to engage a person to serve the mosque. To prove this point he quotes a verse from the Qur’an which says that Hanna—the mother of Sayyida Maryam (AS), vowed to Allah that she would dedicate the child in her womb to serve Baitul Maqdis.

Hadith No. 447

حَدثَنا أَحْمَدُ بْنُ وَاقِدٍ قَالَ حَدثَنا حَمادٌ عَنْ ثَابِتٍ عَنْ أَبِى رَافِعٍ عَنْ أَبِى هُرَيْرَةَ أَن امْرَأَةً أَوْ رَجُلاً كَانَتْ تَقُم الْمَسْجِدَ وَلاَ أُرَاهُ إِلا امْرَأَةً فَذَكَرَ حَدِيثَ النبِى صلى ا عليه وسلم أَنهُ صَلى عَلَى قَبْرِهِ

Narrated Abu Huraira

"A woman or a man used to take care of the mosque. (He remarked,) "I am pretty sure it was a woman." Then he mentioned the Hadith about the Prophet (Sallallahu Alaihi Wasallam) praying at her grave

Comments

This Hadith has been mentioned in earlier chapter which says that there was a lady who used to sweep the Prophet's (Sallallahu Alaihi Wasallam) mosque. To take care of the mosque is highly virtuous in Islam, so it is the duty of the residents of the locality to take care of their mosque. However, if the residents decide to engage a full time servant on salary to serve the purpose, it is also permissible.

باب الأَسِيرِ أَوِ الْغَرِيمِ يُرْبَطُ فِى الْمَسْجِدِ

Chapter 75 : Tying up a captive or debtor in the mosque

Purpose of Tarjamatul Baab

The mosque is a place where people assemble five times a day. It is an ideal place to create public awareness. A captive or a debtor not paying back his debt in a just way, if kept in a mosque handcuffed or

tied, will be looked at by the people five times a day enabling them to remain cautious, after witnessing his plight, against committing any crime. If a non-Muslim captive is kept in a mosque, he will able to witness the etiquettes of Muslims, the beauty of their worship and their mutual brotherhood which will mould his heart and drive him towards Islam.

Hadith No. 448

حَدثَنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ أَخْبَرَنَا رَوْحٌ وَمُحَمدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ مُحَمدِ بْنِ زِيَادٍ عَنْ أَبِى هُرَيْرَةَ عَنِ النبِى صلى ا عليه وسلم قَالَ إِن عِفْرِيتًا مِنَ الْجِن تَفَلتَ عَلَى الْبَارِحَةَ أَوْ كَلِمَةً نَحْوَهَا لِيَقْطَعَ عَلَى الصلاَةَ ، فَأَمْكَنَنِى اللهُ مِنْهُ ، فَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِى الْمَسْجِدِ ، حَتى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلكُمْ ، فَذَكَرْتُ قَوْلَ أَخِى سُلَيْمَانَ رَب هَبْ لِى مُلْكًا لاَ يَنْبَغِى لأَحَدٍ مِنْ بَعْدِى قَالَ رَوْحٌ فَرَدهُ خَاسِئًا .

Narrated Abu Huraira

"The Prophet said, "Last night a big demon (afreet) from the Jinns came to me and wanted to interrupt my prayers (or said something similar) but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could See him in the morning but I remembered the statement of my brother Solomon (as stated in Qur’an): My Lord! Forgive me and bestow on me a kingdom such as shall not belong to anybody after me (38.35)." The sub narrator Rauh said, "He (the demon) was dismissed humiliated."

Comments

According to Sayyiduna Abu Huraira, Rasulullah

(Sallallahu Alaihi Wasallam) said that Afreet—a big demon from the Jinns had come to him and tried to disturb his Salaah. There is a narration in Muslim on the authority of Sayyiduna Abu Dhardha which say that Rasulullah (Sallallahu Alaihi Wasallam) said, "He (Afreet) came with a fire ball and wanted to put it on my face". Rasulullah (Sallallahu Alaihi Wasallam) then said that Allah gave him enough strength to overpower it (Afreet) and he wanted to tie him to one of the pillars of the mosque so that the people would see him in the morning, but he came to remember the supplication of Prophet Sulayman (AS) quoted in the Qur'an as:

رَب اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي

O my Lord, forgive me, and bless me with a kingdom that will not be available to anyone after me (38:35)

باب الاِغْتِسَالِ إِذَا أَسْلَمَ ، وَرَبْطِ الأَسِيرِ أَيْضًا فِى الْمَسْجِدِ .

وَكَانَ شُرَيْحٌ يَأْمُرُ الْغَرِيمَ أَنْ يُحْبَسَ إِلَى سَارِيَةِ الْمَسْجِدِ .

Chapter 76 : Gusul (Washing the whole body) when becoming a Muslim and also tying up prisoners in the mosque.

Shurayh used to order debtors to be bound to a pillar in the mosque.

Purpose of Tarjamatul Baab

It has been widely debated by the scholars of Hadith why Imam Bukhari has established such a title for this chapter. This chapter has two parts viz., (i) taking a bath on accepting Islam and (ii) tying up a prisoner

in the mosque. The first part is not related to the ongoing chapters which are about the mosque, and the second part is a repetition of the previous chapter. The scholars have given different explanations for this, some say that this chapter was left without a title by Imam Bukhari and it has been added later as is evident by its absence in some of the compilations of Sahih Bukhari. Others say that in fact the Hadith of previous chapter was not clearly mentioning the tying of a prisoner as Rasulullah (Sallallahu Alaihi Wasallam) had expressed only the intention to tie the devil, whereas in the Hadith of this chapter it is vividly mentioned, and that is why Imam Bukhari has repeated the chapter. The 1st part i.e., taking the bath on accepting Islam is an offshoot which Imam Bukhari liked to make mention of.

Hadith No. 449

حَدثَنا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ حَدثَنا اللَّيْثُ قَالَ حَدثَنا سَعِيدُ بْنُ أَبِى سَعِيدٍ سَمِعَ
أَبا هُرَيْرَةَ قَالَ بَعَثَ النبِى صلى ا عليه وسلم خَيْلاً قِبَلَ نَجْدٍ ، فَجَاءَتْ بِرَجُلٍ مِنْ
بَنِى حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ ، فَرَبطُوهُ بِسَارِيَةٍ مِنْ سَوَارِى الْمَسْجِدِ ، فَخَرَجَ
إِلَيْهِ النبِى صلى ا عليه وسلم فَقَالَ أَطْلِقُوا ثُمَامَةَ فَانطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ
الْمَسْجِدِ ، فَاغْتَسَلَ ثُم دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلا اللهُ وَأَن مُحَمدًا
رَسُولُ اللهِ

Narrated Abu Huraira

The Prophet sent some horsemen to Najd and they brought a man called Thumama bin Uthal from Bani Haneefa. They fastened him to one of the pillars of the mosque. The Prophet came and ordered them to release

him. He went to a (garden of) date-palms near the mosque, took a bath and entered the, mosque again and said, "None has the right to be worshipped but Allah and Muhammad is His Apostle (i.e. he embraced Islam)."

Comments

In the month of Muharram, 6th Hijra, Rasulullah (Sallallahu Alaihi Wasallam) sent an expedition of thirty horsemen to Najd under the leadership of Muhammad bin Muslimah. On the way they saw some people heading towards Madinah. They captured their leader namely Thumama bin Uthaal, brought him to Madinah and fastened him to one of the pillars of the Prophet's (Sallallahu Alaihi Wasallam) mosque. When Rasulullah (Sallallahu Alaihi Wasallam) came he asked Thumama what treatment he expected from them.

إن تقتل تقتل ذا دم و إن ن ن على شاكر و إن ترد ا ال نعطيك منه ما شئت

(ابن خز ة عمدة القاري)

"If you kill, you will be killing one who deserves, and if you show generosity, you will be showing it to a thankful person, and if you want money, we will give you what you want".

Rasulullah (Sallallahu Alaihi Wasallam) left him like that for two days and on the third day he felt Islam had entered his (Thumama) heart. He ordered his companions to release him. He went to a nearby date garden belonging to Abu Talha where he took a bath and on returning back embraced Islam. Rasulullah (Sallallahu Alaihi Wasallam) said,

لقد حسن إسلام أحسنكم (ابن حبان عمدة القاري)

"Verily the Islam of your brother beautified".

Allaama Ayni has quoted from Taarikh al-Barqi that he was later asked to stay with Sayyiduna Abu Bakr and Sayyiduna Umar to learn Islam.

Status of taking a bath (ritual ablution or gusul) at the time of accepting Islam

As per Imam Ahmad it is obligatory (waajib) to have a gusul on accepting Islam. According to Imam Sha'faee and Imam Maalik it is preferable (mustahab) but will be obligatory if such a person before accepting Islam has done an act which makes gusul mandatory. According to Hanafite school if gusul was mandatory upon him before accepting Islam and he had performed it, he need not repeat it after accepting Islam, as was done by Thumama.

بابُ الْخَيْمَةِ فِى الْمَسْجِدِ لِلْمَرْضَى وَغَيْرِهِمْ

Chapter 77 : A tent in the mosque for sick people and others.

Purpose of Tarjamatul Baab

Imam Bukhari has been saying in previous chapters that a mosque can be used for other purposes which can benefit the Ummah. Here he says that even ordinary tents can be erected in the mosque for sick people.

Hadith No. 450

حَدثَنَا زَكَرِياءُ بْنُ يَحْيَى قَالَ حَدثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ حَدثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ فِى الأَكْحَلِ ، فَضَرَبَ النبِى صلى ا عليه

وسلم خَيْمَةً فِى الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ ، فَلَمْ يَرُعْهُمْ وَفِى الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِى غِفَارٍ إلا الدمُ يَسِيلُ إِلَيْهِمْ فَقَالُوا يَا أَهْلَ الْخَيْمَةِ ، مَا هَذَا الذِى يَأْتِينَا مِنْ قِبَلِكُمْ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَمًا ، فَمَاتَ فِيهَا .

Narrated Aisha (RA)

On the day of Al-Khandaq (battle of the Trench' the medial arm vein of Sa'd bin Mu'ad was injured and the Prophet pitched a tent in the mosque to look after him. There was another tent for Banu Ghaffar in the mosque and the blood started flowing from Sa'd's tent to the tent of Bani Ghaffar. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd' wound was bleeding profusely and Sa'd died in his tent.

Comments

According to some learned scholars of Hadith, it is most probable that this tent was not erected in the Prophet's mosque of Madinah but in some other mosque during the siege of Banu Quraizah after the expedition of Khandaq when Rasulullah (Sallallahu Alaihi Wasallam) and his companions stayed at Banu Quraizah for about twenty five days. Here he earmarked an open space for Salaah and according to the Hadith, it is this place which has been regarded as mosque. At this place a tent was erected for Sayyiduna Sa'd bin Mu'ad who got injured during the expedition of Khandaq.

Some other scholars believe that this tent for Sayyiduna Mu'ad was erected in the prophets mosque in Madinah only. The reason they put forward is that Sayyiduna Sa'd bin Mu'ad had got injured during the expedition of Khandaq and it is most likely that he stayed back

in Madinah when Rasulullah (Sallallahu Alaihi Wasallam) left for the expedition of Banu Quraizah. This argument is further supported by the fact that the Jews of Banu Quraizah suggested that Sayyiduna Sa'd be nominated as the Qazi (Judge) of the area and he came mounted on a camel when called. It is most likely that he was not present there but was called from Madinah (Allah knows the best)

Sa'd bin Mu'ad Abu Umra was one of the respected al-Ansaar companions of Rasulullah (Sallallahu Alaihi Wasallam) who belonged to the Oas tribe and participated in the battle of Badr. He died in the month of Shawal, 5th Hijra, after an arrow hit his forearm near radial artery during the battle of Khandaq. He was appointed as Qazi (Judge) of Banu Quraizah on the request of Jews who were kept under siege by the Muslims soon after the battle of Khandaq. During this battle, the Makkan infidels with the help of many neighbouring tribes marched with a huge army of ten thousand people and laid siege around Madinah. On the suggestion of Sayyiduna Salman al-Farsi a deep trench or Khandaq was dug around Madinah in order to stop the marching army. The infidels continued the siege for about a month but could not march forward due to this trench and finally left back disappointed and unsuccessful. Rasulullah (Sallallahu Alaihi Wasallam) along with his companions returned to Madinah and started removing his armour and weapons. At that very moment, the chief angel Jibra'eel came and told Rasulullah (Sallallahu Alaihi Wasallam) that they (angels) were still in the battle and why were they (Muslims) removing their armours. He asked Rasulullah (Sallallahu Alaihi Wasallam) to go and first

settle the issue with the Jews of Banu Quraizah who had broken the treaty with the Muslims. Rasulullah (Sallallahu Alaihi Wasallam) immediately left along with his companions, laid siege of Banu Quraizah, who finally surrendered and accepted to take Sayyiduna Sa'd bin Mu'ad as Judge and obey whatever judgement he would pass. It was at this time that Rasulullah (Sallallahu Alaihi Wasallam) called Sayyiduna Sa'd Bin Mu'ad who was ill because of an injury. When he arrived mounted on a camel, Rasulullah (Sallallahu Alaihi Wasallam) told his companions:

قوموا إ سيدكم

"Stand up for your leader."

After this incident Sayyiduna Sa'd bin Mu'ad achieved martyrdom due to the same injury that he had suffered during the battle of Khandaq. It is said that when he died, the throne of Allah—Arsh shook and seventy thousand angels descended down to participate in his Janazah Salaah (Umdatul Qaari). May Allah be pleased with him and elevate his rank.

باب إِدْخَالِ الْبَعِيرِ فِى الْمَسْجِدِ لِلْعِلَةِ

وَقَالَ ابْنُ عَبَّاسٍ طَافَ النبِى صلى ا عليه وسلم عَلَى بَعِيرٍ.

Chapter 78 : Bringing a camel into the mosque with a reason.

Ibn Abbas said, "The Prophet (Sallallahu Alaihi Wasallam) did Tawaaf on a camel."

Purpose of Tarjamatul Baab

Imam Bukhari here says that it is permissible to bring camel into the mosque if there is some unavoid-

able reason. He supports his argument with a Hadith narrated by Ibn Abbas who says that Rasulullah (Sallallahu Alaihi Wasallam) performed Tawwaf on a camel.

Hadith No. 451

حَدثَنا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنْ مُحَمدِ بْنِ عَبْدِ الرحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ عَنْ زَيْنَبَ بِنْتِ أَبِى سَلَمَةَ عَنْ أُم سَلَمَةَ قَالَتْ شَكَوْتُ إِلَى رَسُولِ اللهِ صلى ا عليه وسلم أنى أَشْتَكِى . قَالَ طُوفِى مِنْ وَرَاءِ الناسِ وَأَنتِ رَاكِبَةٌ فَطُفْتُ وَرَسُولُ اللهِ صلى ا عليه وسلم يُصَلى إِلَى جَنْبِ الْبَيتِ ، يَقْرَأُ بِالطورِ وَكِتَابٍ مَسْطُورٍ

Narrated Umm Salmah

"I complained to Allah's Apostle that I was sick. He told me to perform the Tawaaf behind the people while riding. So I did so and Allah's Apostle was praying beside the Ka'ba and reciting the Sura starting with "Wat-tur-wa-Kitabinmastur."

Comments

Sayyida Umm Salma says that she complained to Rasulullah (Sallallahu Alaihi Wasallam) about her inability to perform Tawaaf by foot during Hajjatul Vida (last or farewell Hajj) due to illness. Rasulullah (Sallallahu Alaihi Wasallam) permitted her to perform Tawwaf riding a camel but to remain behind all others so that they remain safe from facing any problem.

Imam Bukhari has quoted from Ibn Abbas (RA):

عن ابن عباس قال طاف ن صلى ا عليه وسلم حجة الوداع على بع ه

(اري)

"Rasulullah (Sallallahu Alaihi Wasallam) performed Tawaaf on his camel during his farewell Hajj".

Abu Dawood has narrated that when Rasulullah (Sallallahu Alaihi Wasallam) reached Makkah, he was not feeling well.

Many learned scholars have expressed their reservations about this opinion of Imam Bukhari that the camel can be taken inside a mosque. They put forward following points in their favour:

1. The camel of Rasulullah (Sallallahu Alaihi Wasallam) was disciplined and it was one of the miracles of Rasulullah (Sallallahu Alaihi Wasallam) that it neither passed urine nor defecated during Tawaaf and same happened with the camel of Umm Salma.
2. The Tawaaf while riding a camel was undertaken for safety purpose as it was soon after the victory of Makkah.
3. Rasulullah (Sallallahu Alaihi Wasallam) wanted to let the people see him (by remaining mounted on a camel) and ask him questions during Tawwaf.
4. Rasulullah (Sallallahu Alaihi Wasallam) was not feeling well on reaching Makkah.

Lesson from this Hadith

1. Sick people can make use of a conveyance to perform Tawwaf.
2. Women should perform Tawwaf behind men.
3. Tawwaf is like a Salaah

بابٌ

Chapter 79 : Without title.

Purpose of the chapter without Tajmatul Baab

As seen on many occasions, Imam Bukhari sometimes establishes a chapter without giving it any title, and also that the Hadith quoted under such a chapter has some relation with the previous chapter. But here it is a different case. The Hadith quoted below in this chapter has apparently no relation with the previous chapter. The learned scholars of Hadith have discussed it in detail and given their own opinions. Allaama Ayni is of the opinion that this chapter should be titled. “Excellence of walking towards the mosque in the dark”, as the two persons mentioned in the Hadith stayed with Rasulullah (Sallallahu Alaihi Wasallam) in the mosque till late night after Isha Salaah for which they were blessed and led by two lights on their way back home. He further says that this Hadith shows how excellent it is to wait for Isha Salaah in the mosque till dark hours; that is why Imam Bukhari has got this Hadith here.

According to Shah Waliullah Muhaddith Delhvi these two men talked for long in the Prophet’s mosque with him, therefore, it can be deduced that it is permissible to talk like that in the mosque.

Hadith No. 452

حَدثَنَا مُحَمدُ بْنُ الْمُثَنى قَالَ حَدثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ حَدثَنِى أَبِى عَنْ قَتَادَةَ قَالَ حَدثَنَا أَنسٌ أن رَجُلَيْنِ مِنْ أَصْحَابِ النبِى صلى ا عليه وسلم خَرَجَا مِنْ عِنْدِ النبِى صلى ا عليه وسلم فِى لَيْلَةٍ مُظْلِمَةٍ ، وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ يُضِيآنِ بَيْنَ أَيْدِيهِمَا ، فَلَما افْتَرَقَا صَارَ مَعَ كُل وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتى أَتى أَهْلَهُ

Narrated Anas bin Maalik

Two of the companions of the Prophet departed from

him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till they reached their families.

Comments

Sayyiduna Anas says that two men namely Abbad Bin Bishr and Usaid bin Hudhair once came to see Rasulullah (Sallallahu Alaihi Wasallam) and got engaged in talks with him till late night. When they started to leave it was already very dark. As a miracle from Allah they were led by two lights like lamps in their way. It so happened that the end of one of the sticks of two men started emitting light. When they reached to a point of divergence where they had to take separate paths, the end of the stick of other person also started emitting light until they reached home.

Abu Dawood has quoted a haidth on the authority of Buraidah which says:

عن بريده عن النـ صلى ا عليه وسلم قال بشر ا شاءين الظلم إ ا سجد
بالنور التام يوم القيامة

Buraidah quotes from Rasulullah (Sallallahu Alaihi Wasallam) saying, "give glad tidings of perfect light on the day of Qiyaamah to those who walk towards mosques in darkness (i.e., Fajr or Isha Salaah)."

According to this Hadith the people who offer early morning (i.e., Fajr) and late night Salaah (i.e., Isha) in congregation in the mosques walking through darkness will be rewarded in the Hereafter with the perfect light which will make it easy for them to cross what is

known as 'Siraat' (a bridge over the hell). This Hadith under discussion shows that the two Sahaabis who left the mosque very late in night, were rewarded with such a light in this world as well.

Allaama Ayni writes:

إن فيه دلالة ظاهرة لكرامة الأولياء و لا شك فيه و فيه رد من ينكر ذالك و قد وقع مثل هذا قد ا و حديثا

"Indeed in it there is clear cut proof regarding the miracles of the 'Auliya' (the men of Allah—(this translation of Auliya has been quoted by Ma'ariful Qur'an translator); and there is no doubt in it; and it rejects those who refute it; and such things have happened earlier on as well as recently.

Allaama Ayni has quoted further such incidents as well in Umdatul Qaari.

بِاب الْخَوْخَةِ وَالْمَمَر ِفى الْمَسْجِدِ

Chapter 80 : A small door and a pathway in the mosque.

Purpose of Tarjamatul Baab

Al-Khowkhah is a small window like door that people used to place in a wall during early days. The Prophet's mosque was surrounded by the houses of Sahaaba who had constructed small outlets in the walls of their houses along the side of the mosque through which they entered it at the time of emergency. Rasulullah (Sallallahu Alaihi Wasallam) during his terminal illness days before his departure from this world instructed all such outlets to be closed down and let only that of Sayyiduna Abu Bakr remain open. It is said that this house of

Sayyiduna Abu Bakr was situated near the mosque between Baab-us-Salaam and Baab al-Rahmah, who sold it to Sayyida Hafsa for forty thousand Dhirhams, the money he spent on the welfare of Muslims. But even after that this house continued to be called the house of Sayyiduna Abu Bakr Nowadays that area has been included in the Prophet's mosque but it is mentioned there—"this is the Khowkhah of Sayyiduna Abu Bakr (RA)".

Hadith No. 453

حَدثَنَا مُحَمدُ بْنُ سِنَانٍ قَالَ حَدثَنَا فُلَيْحٌ قَالَ حَدثَنَا أَبو النضْرِ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِى سَعِيدٍ الْخُدْرِى قَالَ خَطَبَ النبِى صلى ا عليه وسلم فَقَالَ إِن اللَه خَيرَ عَبْدًا بَيْنَ الدنْيَا وَبَيْنَ مَا عِنْدَهُ ، فَاخْتَارَ مَا عِنْدَ اللِه فَبَكَى أَبو بَكْرٍ رضى ا عنه فَقُلْتُ فِى نَفْسِى مَا يُبْكِى هَذَا الشيْخَ إِنْ يَكُنِ اللُه خَيرَ عَبْدًا بَيْنَ الدنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَ اللِه ، فَكَانَ رَسُولُ اللِه صلى ا عليه وسلم هُوَ الْعَبْدَ ، وَكَانَ أَبو بَكْرٍ أَعْلَمَنَا . قَالَ يَا أَبَا بَكْرٍ لاَ تَبْكِ ، إِن أَمن الناسِ عَلَى فِى صُحْبَتِهِ وَمَالِهِ أَبو بَكْرٍ ، وَلَوْ كُنْتُ مُتخِذًا خَلِيلاً مِنْ أُمتِى لاَتخَذْتُ أَبَا بَكْرٍ ، وَلَكِنْ أُخُوةُ الِإسْلاَمِ وَمَوَدتُهُ ، لاَ يَبْقَيَن فِى الْمَسْجِدِ بَابٌ إِلا سُد إِلا بَابُ أَبِى بَكْرٍ

Narrated Abu Sa'eed Al-Khudri

The Prophet delivered a sermon and said, "Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abu Bakr wept. I said lo myself, "Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Here after and he chose the latter?" And that slave was Allah's Apostle himself. Abu Bakr knew more than us.

The Prophet said, "O Abu Bakr! Don't weep. The Prophet added: Abu- Bakr has favored me much with his property and company. If I were to take a Khalil from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abu Bakr.

Hadith No. 454

حَدثَنَا عَبْدُ اللهِ بْنُ مُحَمدٍ الْجُعْفِى قَالَ حَدثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ حَدثَنَا أَبِى قَالَ سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَباسٍ قَالَ خَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم فِى مَرَضِهِ الذِى مَاتَ فِيهِ عَاصِبٌ رَأْسَهُ بِخِرْقَةٍ ، فَقَعَدَ عَلَى الْمِنْبَرِ ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُم قَالَ إِنهُ لَيْسَ مِنَ الناسِ أَحَدٌ أَمَن عَلَى فِى نَفْسِهِ وَمَالِهِ مِنْ أَبِى بَكْرِ بْنِ أَبِى قُحَافَةَ ، وَلَوْ كُنتُ مُتخِذًا مِنَ الناسِ خَلِيلاً لاَتخَذْتُ أَبَا بَكْرٍ خَلِيلاً ، وَلَكِنْ خُلةُ الإِسْلاَمِ أَفْضَلُ ، سُدوا عَنى كُل خَوْخَةٍ فِى هَذَا الْمَسْجِدِ غَيْرَ خَوْخَةِ أَبِى بَكْرٍ

Narrated Ibn Abbas

"Allah's Apostle in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said, "There is no one who had done more favor to me with life and property than Abu Bakr bin Abi Quhafa. If I were to take a Khalil, I would certainly have taken Abu-Bakr but the Islamic brotherhood is superior. Close all the small doors in this mosque except that of Abu Bakr."

Comments

Here Imam Bukhari has quoted two Ahaadith, one from Sayyiduna Abu Sa'eed al-Khudri and the other

from Sayyiduna Ibn Abbas both about the same incident. This incident took place five nights and four days before the departure of Rasulullah (Sallallahu Alaihi Wasallam) from this world. The famous incident called "Waaqia Qirtaas" or 'the incident of paper' took place in the morning of the same day.

Incident of Qirtaas or paper

This incident took place during the terminal illness of Rasulullah (Sallallahu Alaihi Wasallam) five nights and four day before his departure from this world. It was in the morning and people had gathered around him. He asked them to get some paper as he wanted them to write something. The people around differed in their opinion whether to do so or not. Some people including Sayyiduna Umar were of the opinion that since Rasulullah (Sallallahu Alaihi Wasallam) was not feeling well, so it is not proper to give him trouble at that time. Others were of the opinion that they should comply with the orders of Rasulullah (Sallallahu Alaihi Wasallam). In this discussion people raised their voices which made Rasulullah (Sallallahu Alaihi Wasallam) to direct them not to do so and leave from there. Late in the afternoon Rasulullah (Sallallahu Alaihi Wasallam) felt some relief and asked some people around to pour seven lather bags of water over his head. He then came out with a cloth wrapped around his head, ascended to the pulpit inside the mosque to address the people. The incident of Qirtaas or paper had taken place in the morning of the same day, so it is obvious and most likely, as the learned scholars say, this speech which Rasulullah (Sallallahu Alaihi Wasallam) delivered in the afternoon must have

been about the same thing what he wanted to get written in the morning.

Some people because of bias and prejudice unnecessarily spoil their faith by attributing the possession of wrong intentions to the Sahaaba (including Sayyiduna Umar) who wanted Rasulullah (Sallallahu Alaihi Wasallam) to take rest at that time. It should be borne in mind that the Prophets are continuously guarded and helped by Allah. It is never possible that a Prophet will fail to convey a message to the people which he is supposed to.

Excerpts from the last Khutba of Rasulullah (Sallallahu Alaihi Wasallam) in his mosque.

As already stated, it was on Thursday four days before his departure from the world, that Rasulullah (Sallallahu Alaihi Wasallam) came out to his mosque in the afternoon with a cloth wrapped around his head and delivered this speech. The incident of Qirtaas had taken place in the morning of the same day when Rasulullah (Sallallahu Alaihi Wasallam) wanted his companions to write down something on his behalf. Since this speech was delivered by him in the afternoon of the same day, it is most likely that he conveyed the same message to the people which he wanted them to write down in the morning. Rasulullah (Sallallahu Alaihi Wasallam), as usual, first thanked and praised Allah and then paid homage and invoked Allah in favour of the martyrs killed in the battle of Uhud. Later he asked the Muhajireen (the Sahaaba who migrated from Makkah to Madinah) to be kind to the Ansaar (the residents of Madinah) who had extended their whole hearted support to the Muslims. Afterwards Rasulullah (Sallallahu

Alaihi Wasallam) informed the people that Allah had given his bondsman option to choose either the world or the Hereafter and his bondsman chose the latter. Hearing this statement Sayyiduna Abu Bakr started weeping which surprised a young man from Ansaar, Sayyiduna Abu Sa'eed al-Khudri. He could not comprehend anything in that message which could drive one to tears. In fact Allah had bestowed Sayyiduna Abu Bakr with extraordinary knowledge and comprehension that distinguished him from other Sahaaba. He alone could understand and comprehend from this message the indication of the departure of Rasulullah (Sallallahu Alaihi Wasallam) from this world. The bondsman' which Rasulullah (Sallallahu Alaihi Wasallam) mentioned, meant he himself. When Rasulullah (Sallallahu Alaihi Wasallam) saw Sayyiduna Abu Bakr weeping, he told him not to, and acknowledged his help and philanthropy which he had always extended to him (i.e., Rasulullah (Sallallahu Alaihi Wasallam)). Tirmidhi has quoted a Hadith on the authority of Sayyiduna Abu Huraira in which Rasulullah (Sallallahu Alaihi Wasallam) says that he had repaid everyone whosoever had done some good to him except Abu Bakr and Allah will bestow him with the rewards in the Hereafter for all he had done.

Close every door except that of Sayyiduna Abu Bakr

After praising Sayyiduna Abu Bakr, Rasulullah (Sallallahu Alaihi Wasallam) directed the Sahaaba to close their doors leading to the mosque leaving open only that of Sayyiduna Abu Bakr. There is consensus among the learned scholars of Ummah that in keeping only the door of Sayyiduna Abu Bakr's house open,

there was clear-cut message that after him (i.e., Rasulullah (Sallallahu Alaihi Wasallam)), Sayyiduna Abu Bakr should lead the Salaah and also be his caliph. Moreover, that no one but Sayyiduna Abu Bakr deserved the Khilaafat after Rasulullah (Sallallahu Alaihi Wasallam). The consensus of all the Sahaaba on this point is the greatest proof in this regard. The Sahaaba like Sayyiduna Umar and Sayyiduna Ali would have never accepted something which they felt was not desired by Rasulullah (Sallallahu Alaihi Wasallam).

"If I were to take a Khalil, I would certainly have taken Abu-Bakr"

و قيل ا لليل من لا يتسع قلبه لغ خليله

"It is said that the Khalil is one whose heart does not have any space for anybody other than his Khalil".

Rasulullah (Sallallahu Alaihi Wasallam) had taken Allah as his Khalil. His heart was completely occupied by His love and there was no space for anything or anyone except Him. Had there been any, he would have definitely preferred to accommodate Sayyiduna Abu Bakr in there.

بَاب الْأَبْوَابِ وَالْغَلَقِ لِلْكَعْبَةِ وَالْمَسَاجِدِ

قَالَ أَبُو عَبْدِ اللهِ وَقَالَ لِي عَبْدُ اللهِ بْنُ مُحَمدٍ حَدثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ قَالَ قَالَ لِي ابْنُ أَبِي مُلَيْكَةَ يَا عَبْدَ الْمَلِكِ ، لَوْ رَأَيتَ مَسَاجِدَ ابْنِ عَباسٍ وَأَبْوَابَهَا .

Chapter 81 : The doors and locks of the Ka'ba and mosques.

It is related that Ibn Jurayh said,."Ibn Abi Mulayka said

to me, "Abdu'l-Maalik! If you would have seen the mosques and doors of Ibn Abbas!'

Purpose of Tarjamatul Baab

Here Imam Bukhari raises an important issue i.e., whether it is permissible to have doors for the mosques and to lock them. The Qur'an has cursed the people who stop anyone to worship in the mosque, so, locking it would amount to that curse. The Qur'an says:

وَمَنْ أَظْلَمُ مِمنْ مَنَعَ مَسَاجِدَ اللهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلا خَائِفِينَ لَهُمْ فِي الدنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ()

Who is more cruel than the one who prevents the mosques of Allah from His name being recited therein, and strives for their destruction? It was not for such men to enter them except in awe. For them there is disgrace in this world, and for them there is a mighty punishment in the other world. (2:114)

At another place it says:

أَرَأَيْتَ الذِي يَنْهَى () عَبْدًا إِذَا صَلى ()

"Have you seen him who forbids, a servant of Allah when he prays?" (96:9,10)

In view of above such verses one naturally thinks if it is permissible to lock a mosque during off hours (i.e., apart from Salaah times), the need for which arises in order to prevent any attempt of theft etc., and also for other administrative purposes. According to Imam Bukhari it is permissible to have doors for the mosques and also to lock them. He supports this point by quoting the Hadith according to which the Ka'ba had a door which

remained locked, and that Ibn Abbas had constructed mosques with doors worth seeing.

Hadith No. 455

حَدثَنا أُبو النعْمَانِ وَقُتَيبةُ قَالاَ حَدثَنا حَمادٌ عَنْ أيوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أن النبِى صلى ا عليه وسلم قَدِمَ مَكةَ ، فَدَعَا عُثْمَانَ بْنَ طَلْحَةَ ، فَفَتحَ الْبَابَ ، فَدَخَلَ النبِى صلى ا عليه وسلم وَبِلاَلٌ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ ، ثُم أُغْلِقَ الْبَابُ ، فَلَبِثَ فِيهِ سَاعَةً ثُم خَرَجُوا . قَالَ ابْنُ عُمَرَ فَبَدَرْتُ فَسَأَلْتُ بِلاَلاً فَقَالَ صَلى فِيهِ . فَقُلْتُ فِى أى قَالَ بَيْنَ الأُسْطُوَانَتَيْنِ . قَالَ ابْنُ عُمَرَ فَذَهَبَ عَلَى أَنْ أَسْأَلَهُ كَمْ صَلى .

Narrated Nafi

Ibn Umar said, "The Prophet arrived at Makkah and sent for Uthmaan bin Talha. He opened the gate of the Ka'ba and the Prophet, Bilal, Usama bin Zaid and Uthmaan bin Talha entered the Ka'ba and then they closed its door (from inside). They stayed there for an hour, and then came out." Ibn Umar added, "I quickly went to Bilal and asked him (whether the Prophet had prayed). Bilal replied, 'He prayed in it.' I asked, 'Where?' He replied, 'Between the two pillars.' "Ibn Umar added, "I forgot to ask how many Rak'ats he (the Prophet) had prayed in the Ka'ba."

Comments

The Quraish of Makkah looked after the management of Ka'ba; the tribe of Banu Haashim was incharge of the water supply and it would provide drinking water to the pilgrims. The keys of Ka'ba lied in the possession

of Uthmaan bin Talha of Banu Abdu ad-Dhaar tribe when Rasulullah (Sallallahu Alaihi Wasallam) announced his prophethood and invited people towards Islam. Once, before migrating to Madinah, during the period when the Makkan infidels were teasing the Muslims to the maximum, Rasulullah (Sallallahu Alaihi Wasallam) asked Uthmaan bin Talha to handover him the keys as he wanted to worship in Ka'ba. He refused and did not allow Rasulullah (Sallallahu Alaihi Wasallam) to offer Salaah in Ka'ba. In the 8th year of Hijra i.e. after migration to Madinah Rasulullah (Sallallahu Alaihi Wasallam) along with his companions returned to Makkah as victorious and took the control of Makkah along with Ka'ba. At that time he called Sayyiduna Uthmaan bin Talha, who had by now embraced Islam, and asked him to hand over the keys to him which he did without any hesitation. Sayyiduna Ali requested Rasulullah (Sallallahu Alaihi Wasallam) to appoint him as the incharge of the keys but Rasulullah (Sallallahu Alaihi Wasallam) refused and handed them back to Uthmaan bin Talha with the glad tidings:

يا آل أ طلحة خالدة تالدة لا ي عها منكم إلا الظا

(عمدة القاري)

O progeny of Abi Talha, (the keys) will remain always with you; nobody is going to snatch them from you except a tyrant. (Umdatul Qaari)

Till today the keys still lie with the same tribe.

At the time of the victory of Makkah, Rasulullah (Sallallahu Alaihi Wasallam) entered the Ka'ba after taking the keys from Uthmaan bin Talha. Sayyiduna Bilaal, Sayyiduna Usama bin Zaid and Uthmaan bin Talha

accompanied him. Rasulullah (Sallallahu Alaihi Wasallam) got the idols removed from it and also got it washed with ZamZam water. He then offered a few Rak'at Salaah inside it between the two pillars facing Yemen side and also invoked Allah.

باب دُخُولِ الْمُشْرِكِ الْمَسْجِدَ

Chapter 82 : The entry of polytheists inside the mosque.

Purpose of Tarjamatul Baab

The jurists of Islamic jurisprudence differ in their opinion about this issue. As per Imam Maalik the entry of polytheists inside a mosque is not permissible. Imam Sha'faee says that it is permissible except inside the Masjid-i-Haraam—the mosque around Ka'ba. Hanafite scholars don't place any restrictions in this matter.

The Qur'an says:

إِنَمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرُبوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا

"*The Mushriks are impure indeed, so let them not approach Al-Masjid-ul-Haraam after this year.*" (9:28)

According to the Shaafite school this verse clearly bans the entry of polytheists insde the Masjid–al-Haraam. The jurists of Maaliki thought taking the first part of the verse say that since the polytheists are impure hence should not be allowed to enter any mosque. According to the jurists of Hanafite school here the word 'Najs' does not mean physical impurities but the inner impurities of wrong beliefs.

The learned scholars infer that here Imam Bukhari seems to favour the Hanafite view as he has estab-

lished the title with the words "the entry of polytheists inside the mosque" and quoted a Hadith in this chapter according to which Rasulullah (Sallallahu Alaihi Wasallam) kept Thumama bin Uthaal—a polytheist inside the mosque till he embraced Islam.

Hadith No. 456

حَدثَنَا قُتَيْبَةُ قَالَ حَدثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِى سَعِيدٍ أَنهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ
بَعَثَ رَسُولُ اللهِ صلى ا عليه وسلم خَيْلاً قِبَلَ نَجْدٍ ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِى
حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِى الْمَسْجِدِ

Narrated Abu Huraira

Allah's Apostle sent some horse men to Najd and they brought a man called Thumama bin Uthal from Bani Haneefa. They fastened him to one of the pillars of the mosque.

بَاب رَفْعِ الصوْتِ فِى الْمَسَاجِدِ

Chapter 83 : Raising the voice in the mosque.

Purpose of Tarjamatul Baab

The Islamic Shariah does not like one to talk or raise his voice inside the mosque. Imam Bukhari has got two Ahaadith in this chapter out of which one seems to prohibit talking in the mosque while as the other permitting it. As per Imam Maalik it is totally impermissible to talk in the mosque while as per Imam Abu Haneefa and others it is permissible to talk about the matters related to the religion, Imam Bukhari also seems to concur with this view.

Hadith No. 457

حَدثَنا عَلِى ْبنُ عَْبدِ اللهِ قَالَ حَدثَنا يَحْيَى ْبنُ سَعِيدٍ قَالَ حَدثَنا الْجُعَْيدُ ْبنُ عَْبدِ الرحْمَنِ قَالَ حَدثَنِى يَزِيدُ ْبنُ خُصَْيفَةَ عَنِ السائِبِ ْبنِ يَزِيدَ قَالَ كُْنتُ قَائِمًا ِفى الْمَسْجِدِ فَحَصَبَنِى رَجُلٌ ، فَنظَْرتُ فَإِذَا عُمَرُ ْبنُ الْخَطابِ فَقَالَ اذْهَبْ فَأِْتنِى بِهَذَْينِ . فَجِئُْتهُ بِهِمَا . قَالَ مَنْ أَْنتُمَا أَوْ مِنْ أَْينَ أَْنتُمَا قَالاَ مِنْ أَهْلِ الطائِفِ . قَالَ لَوْ كُْنتُمَا مِنْ أَهْلِ الْبَلَدِ لأَوْجَعُْتكُمَا ، َترْفَعَانِ أَصْوَاَتكُمَا ِفى مَسْجِدِ رَسُولِ اللهِ صلى ا عليه وسلم

Narrated Al-Saa'ib bin Yazid

I was standing in the mosque and somebody threw a gravel at me. I looked and found that he was Umar bin Al-Khattab. He said to me, "Fetch those two men to me." When I did, he said to them, "Who are you? (Or) where do you come from?" They replied, "We are from Taa'if." Umar said, "Were you from this city (Medina) I would have punished you for raising your voices in the mosque of Allah's Apostle

Hadith No. 458

حَدثَنا أَحْمَدُ قَالَ حَدثَنا اْبنُ وَهْبٍ قَالَ أَخْبَرَنِى يُونُسُ ْبنُ يَزِيدَ عَنِ اْبنِ شِهَابٍ حَدثَنِى عَْبدُ اللهِ ْبنُ كَعْبِ ْبنِ مَالِكٍ أَن كَعْبَ ْبنَ مَالِكٍ أَخْبَرَهُ أَنهُ َتقَاضَى اْبنَ أَبِى حَدْرَدٍ دَْينًا لَهُ عَلَْيهِ ، ِفى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم ِفى الْمَسْجِدِ ، فَاْرَتفَعَتْ أَصْوَاُتهُمَا حَتى سَمِعَهَا رَسُولُ اللهِ صلى ا عليه وسلم وَهُوَ ِفى َبْيتِهِ ، فَخَرَجَ إِلَْيهِمَا رَسُولُ اللهِ صلى ا عليه وسلم حَتى كَشَفَ سِجْفَ حُجْرَتِهِ وَنَادَى يَا كَعْبُ ْبنَ مَالِكٍ ، يَا كَعْبُ قَالَ لَبْيكَ يَا رَسُولَ اللهِ . فَأَشَارَ بِيَدِهِ أَنْ ضَعِ الشطْرَ مِنْ دَْينِكَ . قَالَ كَعْبٌ قَدْ فَعَلْتُ يَا رَسُولَ اللهِ . قَالَ رَسُولُ اللهِ صلى ا عليه

وسلم قُمْ فَاقْضِهِ

Narrated Kab bin Maalik

During the life-time of Allah's Apostle I asked Ibn Abi Hadrad in the mosque to pay the debts which he owed to me and our voices grew so loud that Allah's Apostle heard them while he was in his house. So he came to us after raising the curtain of his room. The Prophet said, "O Ka'b bin Maalik!" I replied, "Labaik, O Allah's Apostle." He gestured with his hand to me to reduce the debt to one half. I said, "O Allah's Apostle I have done it." Allah's Apostle said (to Ibn Hadrad), "Get up and pay it."

Comments

Sayyiduna Saa'ib bin Yazid says that he was standing in the Prophet's (Sallallahu Alaihi Wasallam) mosque and somebody threw a gravel at him. He turned to see who did so and to his surprise it was Sayyiduna Umar bin al-Khitab who had called his attention this way as he (Saa'ib) was at a little distance away from him. This act of Sayyiduna Umar shows that he did not like to call Sayyiduna Saa'ib bin Yazid loudly inside the Prophet's (Sallallahu Alaihi Wasallam) mosque because of reverence and instead resorted to throwing a gravel at him. Sayyiduna Umar then asked Sa'ib to bring those two men who were talking loudly in the mosque towards him. When they were brought to Sayyiduna Umar, he enquired which place they were from. They told him that they were from Taa'if. On knowing that they were not from Madinah but had come from a far off place—

Taa'if, he told them that if they would have been from Madinah he would have punished them for raising their voices in the Prophet's (Sallallahu Alaihi Wasallam) mosque.

Reverence for the blessed grave of Rasulullah (Sallallahu Alaihi Wasallam) by the Sahaaba al-Kiram.

Sayyiduna Abu Bakr used to forbid raising one's voice near the blessed grave of Rasulullah (Sallallahu Alaihi Wasallam). The practice of Sayyiduna Umar has already been mentioned in the Hadith. Once Sayyiduna Ali needed to repair the door of his house; he told the carpenter to take it so far away from the mosque so that the noise won't reach Rasulullah (Sallallahu Alaihi Wasallam). It is said that whenever Sayyida Aisha used to hear someone hammering a nail in the vicinity, she would send a message to him saying "Don't tease Rasulullah (Sallallahu Alaihi Wasallam)".

The second Hadith has already been discussed in chapter 72.

بَاب الْحِلَقِ وَالْجُلُوسِ فِى الْمَسْجِدِ

Chapter 84 : Circles and sitting in the mosque.

Purpose of Tarjamatul Baab

In order to offer congregation Salaah people arrange themselves in straight rows inside the mosques. According to Sheikh-ul-Hadith Mawlana Zakariya, here Imam Bukhari wants to convey that it is permissible to sit in circles other than straight rows in a mosque with

the purpose of listening to the religious speeches or Khutbaas if it does not cause any inconvenience to a Musalli.

Hadith No. 459

حَدثَنا مُسَددٌ قَالَ حَدثَنا بِشْرُ بْنُ الْمُفَضلِ عَنْ عُبَيْدِ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ سَأَلَ رَجُلٌ النبِى صلى ا عليه وسلم وَهْوَ عَلَى الْمِنْبَرِ مَا تَرَى فِى صَلاَةِ اللَيْلِ قَالَ مَثْنَى مَثْنَى ، فَإِذَا خَشِىَ الصبْحَ صَلى وَاحِدَةً ، فَأَوْتَرَتْ لَهُ مَا صَلى وَإِنهُ كَانَ يَقُولُ اجْعَلُوا آخِرَ صَلاَتِكُمْ وِتْرًا ، فَإِن النبِى صلى ا عليه وسلم أَمَرَ بِهِ

Narrated Nafi'

Ibn Umar said, "While the Prophet was on the pulpit, a man asked him how to offer the night prayers. He replied, 'Pray two Rak'ats at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak'a and that will be the witr for all the Rak'ats which you have offered." Ibn Umar said, "The last Rak'at of the night prayer should be odd for the Prophet ordered it to be so.

Hadith No. 460

حَدثَنَا أَبُو النعْمَانِ قَالَ حَدثَنا حَمادٌ عَنْ أَيوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَن رَجُلاً جَاءَ إِلَى النبِى صلى ا عليه وسلم وَهْوَ يَخْطُبُ فَقَالَ كَيْفَ صَلاَةُ اللَيْلِ فَقَالَ مَثْنَى مَثْنَى ، فَإِذَا خَشِيتَ الصبْحَ فَأَوْتِرْ بِوَاحِدَةٍ ، تُوتِرُ لَكَ مَا قَدْ صَلَيْتَ قَالَ الْوَلِيدُ بْنُ كَثِ ٍ حَدثَنِى عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ أَن ابْنَ عُمَرَ حَدثَهُمْ أَن رَجُلاً نَادَى النبِى صلى ا عليه وسلم وَهُوَ فِى الْمَسْجِدِ

Narrated Ibn Umar

A man came to the Prophet while he was delivering the sermon and asked him how to offer the night prayers. The Prophet replied, 'Pray two Rak'ats at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the Fajr prayer) pray one Rak'a and that will be the with for all the Rak'ats which you have prayed." Narrated Ubaidullah bin Abdullah bin Umar: A man called the Prophet while he was in the mosque.

Hadith No. 461

حَدثَنَا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِى طَلْحَةَ أَن أَبَا مُرةَ مَوْلَى عَقِيلِ بْنِ أَبِى طَالِبٍ أَخْبَرَهُ عَنْ أَبِى وَاقِدٍ اللَّيْثِى قَالَ بَيْنَمَا رَسُولُ اللهِ صلى ا عليه وسلم فِى الْمَسْجِدِ فَأَقْبَلَ ثَلاَثَةُ نَفَرٍ ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللهِ صلى ا عليه وسلم وَذَهَبَ وَاحِدٌ ، فَأَما أَحَدُهُمَا فَرَأَى فُرْجَةً فَجَلَسَ ، وَأَما الآخَرُ فَجَلَسَ خَلْفَهُمْ ، فَلَما فَرَغَ رَسُولُ اللهِ صلى ا عليه وسلم قَالَ أَلاَ أُخْبِرُكُمْ عَنِ الثلاَثَةِ أَما أَحَدُهُمْ فَأَوَى إِلَى اللهِ ، فَآوَاهُ اللهُ ، وَأَما الآخَرُ فَاسْتَحْيَا ، فَاسْتَحْيَا اللهُ مِنْهُ ، وَأَما الآخَرُ فَأَعْرَضَ ، فَأَعْرَضَ اللهُ عَنْهُ

Narrated Abu Waaqid al-Laithi

While Allah's Apostle was sitting in the mosque (with some people) three men came, two of them came in front of Allah's Apostle and the third one went away, and then one of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away. When Allah's Apostle finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah and so Al-

lah accepted him and accommodated him; the second felt shy before Allah so Allah did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allah, and went away, so Allah turned His face from him likewise.

Comments

The first two Ahaadith from Ibn Umar are almost of the same contents narrating that Rasulullah (Sallallahu Alaihi Wasallam) was delivering sermon while on the pulpit and the Sahaaba were sitting around. A man came and asked Rasulullah (Sallallahu Alaihi Wasallam) about the night prayers i.e. 'Tahajjud'. Rasulullah (Sallallahu Alaihi Wasallam) told him to pray two Rak'ats then two and then two and so on and if he fears that dawn is drawing near then he should add one Rak'at in the end and make it whole as 'Witr'. 'Witr' literally means an odd number, but in terms of prayers the last odd Rak'ats of Isha prayers are called 'Witr'. There is difference of opinion amongst the jurists about the number of 'Witr' Rak'ats and the way last Rak'at is to be added with two Rak'ats.

Nawaafil or optional prayers as a combination of two or four Rak'ats

The Jurists have debated over the issue whether it is preferable to offer optional prayers as a combination of two or four Rak'ats. Imam Maalik, Imam Shaafa'ee and Imam Ahmad bin Hambal are of the opinion that it is preferable to offer optional prayers as a combination of two Rak'ats whereas according to Imam Abu Haneefa it is preferable to offer four Rak'ats with a single saluta-

tion. As per Imam Abu Yousuf and Imam Muhammad it is preferable to offer such prayers as a combination of four Rak'ats during the day and as two during the night *(Umdatul Qaari).*

The Hadith quoted above in this chapter goes in favour of Imam Maalik, Imam Shaafa'ee and Imam Ahmad. Imam Abu Haneefa supports his argument with the Hadith quoted in Bukhari on the authority of Sayyida Aisha, saying:

يصلي أربعا فلا تسأل عن حسنهن و طو ن   يصلي أربعا فلا تسأل عن حسنهن و طو ن   يصلي ثلثا

"He (Rasulullah (Sallallahu Alaihi Wasallam)) used to offer four Rak'ats so don't ask their beauty and length and then again he used to offer four Rak'ats so don't ask about their beauty and length and then he used to offer three Rak'ats."

Umdatul Qaari has quoted from Abu Dawood on the authority of Sayyida Aisha, saying:

إنا سئلت عن صلاة رسول ا صلى ا عليه وسلم جوف الليل فقالت كان يصلي صلاة العشاء اعة يرجع إ أهله ف كع أربع ركعات يأوي إ فراشه

"She (Aisha) was asked about the night prayers of Rasulullah (Sallallahu Alaihi Wasallam) and she said that he used to offer Isha prayers with congregation and then would return to his home where he would offer four Rak'ats and then go to bed" (Umdatul Qaari from Abu Dawood)

Total number of Rak'ats in 'Witr'

This has also been a controversial issue amongst

the jurists. Imam Maalik, after mentioning a Hadith from Motaa Imam Maalik prescribing single Witr prayers, says:

و ليس على هذا العمل عندنا و لكن أد الوتر ثلاث

"And we do not act upon it and the least number of Rak'ats in Witr is three" (Motaa)

As per Imam Shaafa'ee Witr can be one, three or five Rak'ats while as per Imam Abu Haneefa it is exactly three Rak'ats. Both the juristic scholars of Hanafite and Shafaite school present the same above mentioned Ahaadith of this chapter in their support. According to the first and second Hadith, Rasulullah (Sallallahu Alaihi Wasallam) told the enquirer to offer the night prayers as a combination of twos and in the end add one Rak'at more to make the number odd as Witr. Imam Shaafa'ee infers from this Hadith that the last one Rak'at should be offered separately. Hanafiite school disagrees with this view and they conclude by these Ahaadith that one should combine another Rak'at to the last two Rak'ats in such a way that after making 'Tashshaud' after the two Rak'ats he should get up without offering salutations and combine third Rak'at with it.

Imam Bukhari has quoted a narration mentioning three Rak'ats of Witr in the chapters of 'Kitab-ul-Witr' (book of Witr prayers). Also, three Rak'ats of Witr prayer has been quoted from number of Sahaaba.

Third Hadith

Abu-al-Waaqid-al-Laithe says that three men came to Rasulullah (Sallallahu Alaihi Wasallam) when people were sitting in a circle around him. One of them

found a place in the circle and sat there, the other one felt shy to find a place and sat at the back, and the third one turned away. This Hadith shows that the people were sitting in a circle around Rasulullah (Sallallahu Alaihi Wasallam) in the mosque thus proving Imam Bukhari's point that it is permissible to sit in a circle in the mosque.

This Hadith also shows that Allah Ta'ala rewards the bondsmen as per their intentions and the amount of effort they put in. The first man struggled to find a place nearer, the other one did not put any effort but sat behind and third one returned away altogether. All the three were rewarded according to their effort and intention as stated by Rasulullah (Sallallahu Alaihi Wasallam).

بَاب الِاسْتِلْقَاءِ فِى الْمَسْجِدِ وَمَدِّ الرِّجْلِ

Chapter 85 : Lying down in the mosque with the legs stretched out.

Purpose of Tarjamatul Baab

The mosques are basically for the purpose of worshiping and not for sleeping or lying down. There are some traditions which indicate that it is not preferable to lie down in the mosque particularly in supine position keeping one leg over the other, as quoted in Muslim and Abu Dawood,

لا يستلق أحدكم يضع إحدى رجليه على الأخرى (مسلم كتاب اللباس)

"No one of you should lie down supine keeping one leg over the other"(Muslim)

By establishing this chapter and quoting this Hadith here Imam Bukhari wants to convey that it is permissible to do so at the times of need, like, if one is tired or sick etc.

Hadith No. 462

حَدثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ عَبادِ بْنِ تَمِيمٍ عَنْ عَمهِ أَنهُ
رَأى رَسُولَ اللهِ صلى ا عليه وسلم مُسْتَلْقِيًا فِى الْمَسْجِدِ ، وَاضِعًا إِحْدَى رِجْلَيْهِ
عَلَى الأُخْرَى وَعَنِ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيبِ قَالَ كَانَ عُمَرُ وَعُثْمَانُ
يَفْعَلاَنِ ذَلِكَ .

Narrated Abbad bin Tamim

that his uncle said, "I saw Allah's Apostle lying flat (on his back) in the mosque with one leg on the other." Narrated Sa’eed bin Al-Musaiyab that Umar and Uthmaan used to do the same.

Comments

Abdullah bin Zaid says that he saw Rasulullah (Sallallahu Alaihi Wasallam) lying down supine in the mosque with one leg over the other. As already mentioned there are traditions prohibiting lying down in such a posture in a mosque. Allaama Ayni has quoted Khataabbi saying that this Hadith under discussion abrogates the Ahaadith prohibiting such act. Allaama Ayni further says that if one has the apprehension that it could lead to the exposure of his private parts then it is not permissible but if there is no such apprehension then there is no problem. Imam Bukhari has further supported his argument by saying that Sayyiduna Umar and Sayy-

iduna Uthmaan also used to do so.

باب الْمَسْجِدِ يَكُونُ فِى الطريقِ مِنْ غَيْرِ ضَرَرٍ بِالناسِ

وَبِهِ قَالَ الْحَسَنُ وَأَيوبُ وَمَالِكٌ .

Chapter 86 : The mosque in a thoroughfare not causing any hindrance to the people.

Al-Hasan, Ayyub and Maalik all said this.

Purpose of Tarjamatul Baab

A general road does not belong to a particular person and is therefore commonly shared by the people. A mosque also is not anybody's personal property. If someone wants to construct a mosque in a thoroughfare, according to the learned scholars, it has to fulfil two conditions. Firstly, it should not cause any hindrance to the traffic, both pedestrian or vehicular. Secondly, no one should have any objection to it. According to some Hanfiite scholars, for a case of such a nature, permission should also be sought from the court or concerned Govt. authority. *(Eidhahul Bukhari)*

Hadith No. 463

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى عُرْوَةُ بْنُ الزبَيْرِ أن عَائِشَةَ زَوْجَ النبِى صلى ا عليه وسلم قَالَتْ لَمْ أَعْقِلْ أَبَوَى إلا وَهُمَا يَدِينَانِ الدينَ، وَلَمْ يَمُر عَلَيْنَا يَوْمٌ إلا يَأْتِينَا فِيهِ رَسُولُ اللهِ صلى ا عليه وسلم طَرَفَىِ النهَارِ بُكْرَةً وَعَشِيةً ، ثُم بَدَا لأَبِى بَكْرٍ فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ ، فَكَانَ يُصَلى فِيهِ وَيَقْرَأُ الْقُرْآنَ ، فَيَقِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ ، وَأَبْنَاؤُهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ ، وَكَانَ أَبو بَكْرٍ رَجُلاً بَكاءً لاَ يَمْلِكُ عَيْنَيْهِ إذَا قَرَأَ الْقُرْآنَ، فَأَفْزَعَ

ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ .

Narrated Aisha

(the wife of the Prophet) I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet visited us, both in the mornings and evenings. My father Abii Bakr thought of building a mosque in the courtyard of his house and he did so. He used to pray and recite the Qur'an in it. The pagan women and their children used to stand by him and look at him with surprise. Abu Bakr was a Softhearted person and could not help weeping while reciting the Qur'an. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of Qur'an)."

Comments

Sayyida Aisha says that her parents had embraced Islam before her childhood i.e., ever since she opened her eyes and started understanding things she saw her parents practicing Islam. Rasulullah (Sallallahu Alaihi Wasallam) had such a close association with Sayyiduna Abu Bakr Siddiq that he used to visit their house both in the mornings and evenings. These were the days of early Islam in Makkah and the Makkan pagans were torturing the followers of this new faith like anything and when it reached to its extreme, Sayyiduna Abu Bakr decided to migrate to Abyssinia, now Ethiopia. On his way to Abyssinia, Sayyiduna Abu Bakr met an influential person—Ibn al-Dhugna who asked him the purpose of his journey. Sayyiduna Abu Bakr told him that the Makkan

pagans had made it difficult for them to live in peace and that is why he ultimately decided to migrate. Ibn al-Dhugna was surprised and asked Sayyiduna Abu Bakr how could they afford do so when he was highly philanthropic. He persuaded Sayyiduna Abu Bakr to return back to Makkah and stay under his refuge and also promised that nobody would touch him. When Ibn Dhugna told the Makkan pagans that he had given refuge to Sayyiduna Abu Bakr and nobody should touch him, they told him that they would accept it on the condition that Sayyiduna Abu Bakr would not pray publicly. After that, Sayyiduna Abu Bakr used to offer his prayers inside his house but he could not resist it too long and shortly thereafter started praying and reciting the Holy Qur'an outside in the compound of his house, and while doing so, unable to control his emotions, he would reduce to tears. The pagan women folk and children would assemble around him and get frightened and surprised on seeing his condition. The pagan leaders got perturbed over it and fearing that their women and children might get influenced by Islam went to Ibn Dughna and told him that they would not now honour the agreement made by him. Ibn Dughna withdraw his support to Sayyiduna Abu Bakr and after this incident the migration to Madinah took place under the divine command.

Lessons from this Hadith

1. A mosque can be constructed on the roadside if it does not cause any hindrance to passers-by.
2. It also shows the distinguished character of Sayyiduna Abu Bakr viz.,
   a) His closeness to Rasulullah (Sallallahu Alaihi

Wasallam).

b) He being first to embrace Islam.
c) His sacrifices for the cause of Islam.
d) His attachment to the recitation of the holy Qur'an.
e) The softness of his heart and the tremendous influence the recitation of Qur'an had over him.

باب الصلاة فى مَسْجِدِ السوق

وَصَلى ابْنُ عَوْنٍ فِى مَسْجِدٍ فِى دَارٍ يُغْلَقُ عَلَيْهِمُ الْبَابُ .

Chapter 87 : Praying in a market mosque.

Ibn Awn prayed in a mosque in a house whose door used to be locked while they were inside

Purpose of Tarjamatul Baab

The issue of 'market mosque' has been comprehensively debated by the jurists. Some of them say that it means an earmarked area in the market specified for the prayers and not a conventional mosque. Some others say that it means a conventional mosque in a market place like any other mosque.

Hadith No. 464

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا أَبو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِى صَالِحٍ عَنْ أَبِى هُرَيْرَةَ عَنِ النبِى صلى ا عليه وسلم قَالَ صَلاَةُ الْجَمِيعِ تَزِيدُ عَلَى صَلاَتِهِ فِى بَيْتِهِ ، وَصَلاَتِهِ فِى سُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً ، فَإِن أَحَدَكُمْ إِذَا تَوضأَ فَأَحْسَنَ وَأَتى الْمَسْجِدَ ، لاَ يُرِيدُ إِلا الصلاَةَ ، لَمْ يَخْطُ خُطْوَةً إِلا رَفَعَهُ اللهُ بِهَا دَرَجَةً ، وَحَط عَنْهُ خَطِيئَةً ، حَتى يَدْخُلَ الْمَسْجِدَ ، وَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِى صَلاَةٍ مَا كَانَتْ تَحْبِسُهُ ، وَتُصَلى يَعْنِى عَلَيْهِ الْمَلاَئِكَةُ مَا دَامَ فِى مَجْلِسِهِ الذِى يُصَلى فِيهِ اللهُم اغْفِرْ لَهُ ،

اللهم ارْحَمْهُ ، مَا لَمْ يُحْدِثْ فِيهِ

Narrated Abu Huraira

The Prophet said, "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business center, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind. (See Hadith No. 620).

باب الْمَسَاجِدِ الِتى عَلَى طُرُقِ الْمَدِينَةِ وَالْمَوَاضِعِ الِتى صَلى فِيهَا النبِى صلى ا عليه وسلم

Chapter 89 : The mosques en route to Madinah and the places where the Prophet prayed.

Purpose of Tarjamatul Baab

Rasulullah (Sallallahu Alaihi Wasallam) travelled from Makkah to Madinah once on the occasion of Hijrat (migration) and second time from Madinah to Makkah and back to Madinah on the occasion of farewell Hajj famously known as 'Hajjatul Vida'. It used to take him 7

to 8 days to cover the distance from Makkah to Madinah and he had to offer compulsory prayers 35-40 times during the journey. For the first migration he left Makkah on Thursday, stayed in the cave 'Thour' for 3 days, and resumed his journey towards Madinah on Monday and reached there the next Monday.

Hadith No. 465

حَدثَنَا مُحَمدُ بْنُ أَبِى بَكْرٍ الْمُقَدمِى قَالَ حَدثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ قَالَ حَدثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللهِ يَتَحَرى أَمَاكِنَ مِنَ الطرِيقِ فَيُصَلى فِيهَا ، وَيُحَدثُ أَن أَبَاهُ كَانَ يُصَلى فِيهَا ، وَأَنهُ رَأَى النبِى صلى ا عليه وسلم يُصَلى فِى تِلْكَ الأَمْكِنَةِ . وَحَدثَنِى نَافِعٌ عَنِ ابْنِ عُمَرَ أَنهُ كَانَ يُصَلى فِى تِلْكَ الأَمْكِنَةِ . وَسَأَلْتُ سَالِمًا ، فَلاَ أَعْلَمُهُ إِلا وَافَقَ نَافِعًا فِى الأَمْكِنَةِ كُلهَا إِلا أَنهُمَا اخْتَلَفَا فِى مَسْجِدٍ بِشَرَفِ الروْحَاءِ

حَدثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدثَنَا أَنَسُ بْنُ عِيَاضٍ قَالَ حَدثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ أَن عَبْدَ اللهِ أَخْبَرَهُ أَن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يَنْزِلُ بِذِى الْحُلَيْفَةِ حِينَ يَعْتَمِرُ ، وَفِى حَجتِهِ حِينَ حَج ، تَحْتَ سَمُرَةٍ فِى مَوْضِعِ الْمَسْجِدِ الذِى بِذِى الْحُلَيْفَةِ ، وَكَانَ إِذَا رَجَعَ مِنْ غَزْوٍ كَانَ فِى تِلْكَ الطرِيقِ أَوْ حَج أَوْ عُمْرَةٍ هَبَطَ مِنْ بَطْنِ وَادٍ ، فَإِذَا ظَهَرَ مِنْ بَطْنِ وَادٍ أَنَاخَ بِالْبَطْحَاءِ التِى عَلَى شَفِيرِ الْوَادِى الشرْقِيةِ ، فَعَرسَ ثَم حَتى يُصْبِحَ ، لَيْسَ عِنْدَ الْمَسْجِدِ الذِى بِحِجَارَةٍ ، وَلاَ عَلَى الأَكَمَةِ التِى عَلَيْهَا الْمَسْجِدُ ، كَانَ ثَم خَلِيجٌ يُصَلى عَبْدُ اللهِ عِنْدَهُ ، فِى بَطْنِهِ كُثُبٌ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم ثَم يُصَلى ، فَدَحَا السيْلُ فِيهِ بِالْبَطْحَاءِ حَتى دَفَنَ ذَلِكَ الْمَكَانَ الذِى كَانَ عَبْدُ اللهِ يُصَلى فِيهِ

وَأَن عَبْدَ اللهِ بْنَ عُمَرَ حَدثَهُ أَن النبِى صلى ا عليه وسلم صَلى حَيْثُ الْمَسْجِدُ الصغِيرُ الذِى دُونَ الْمَسْجِدِ الذِى بِشَرَفِ الروْحَاءِ ، وَقَدْ كَانَ عَبْدُ اللهِ يَعْلَمُ

الْمَكَانَ الذِى كَانَ صَلى فِيهِ النبِى صلى ا عليه وسلم يَقُولُ ثَم عَنْ يَمِينِكَ حِ َ
تَقُومُ فِى الْمَسْجِدِ تُصَلى ، وَذَلِكَ الْمَسْجِدُ عَلَى حَافَةِ الطرِيقِ الْيُمْنَى ، وَأَنْتَ
ذَاهِبٌ إِلَى مَكةَ ، بَيْنَهُ وَبَيْنَ الْمَسْجِدِ الأَكْبَرِ رَمْيَةٌ بِحَجَرٍ أَوْ نَحْوُ ذَلِكَ .
وَأَن ابْنَ عُمَرَ كَانَ يُصَلى إِلَى الْعِرْقِ الذِى عِنْدَ مُنْصَرَفِ الروْحَاءِ ، وَذَلِكَ الْعِرْقُ
انْتِهَاءُ طَرَفِهِ عَلَى حَافَةِ الطرِيقِ ، دُونَ الْمَسْجِدِ الذِى بَيْنَهُ وَبَيْنَ الْمُنْصَرَفِ ، وَأَنْتَ
ذَاهِبٌ إِلَى مَكةَ . وَقَدِ ابْتُنِىَ ثَم مَسْجِدٌ ، فَلَمْ يَكُنْ عَبْدُ اللهِ يُصَلى فِى ذَلِكَ
الْمَسْجِدِ ، كَانَ يَتْرُكُهُ عَنْ يَسَارِهِ وَوَرَاءَهُ ، وَيُصَلى أَمَامَهُ إِلَى الْعِرْقِ نَفْسِهِ ، وَكَانَ
عَبْدُ اللهِ يَرُوحُ مِنَ الروْحَاءِ ، فَلاَ يُصَلى الظهْرَ حَتى يَأْتِىَ ذَلِكَ الْمَكَانَ فَيُصَلى فِيهِ
الظهْرَ ، وَإِذَا أَقْبَلَ مِنْ مَكةَ فَإِنْ مَر بِهِ قَبْلَ الصبْحِ بِسَاعَةٍ أَوْ مِنْ آخِرِ السحَرِ عَرسَ
حَتى يُصَلىَ بِهَا الصبْحَ .
وَأَن عَبْدَ اللهِ حَدثَهُ أَن النبِى صلى ا عليه وسلم كَانَ يَنْزِلُ تَحْتَ سَرْحَةٍ ضَخْمَةٍ
دُونَ الروَيْثَةِ عَنْ يَمِ ِ الطرِيقِ ، وَوِجَاهَ الطرِيقِ فِى مَكَانٍ بَطْحٍ سَهْلٍ ، حَتى يُفْضِىَ
مِنْ أَكَمَةٍ دُوَيْنَ بَرِيدِ الروَيْثَةِ بِمِيلَيْنِ ، وَقَدِ انْكَسَرَ أَعْلاَهَا ، فَانْثَنَى فِى جَوْفِهَا ،
وَهِىَ قَائِمَةٌ عَلَى سَاقٍ ، وَفِى سَاقِهَا كُثُبٌ كَثِ َ ةٌ
وَأَن عَبْدَ اللهِ بْنَ عُمَرَ حَدثَهُ أَن النبِى صلى ا عليه وسلم صَلى فِى طَرَفِ تَلْعَةٍ مِنْ
وَرَاءِ الْعَرْجِ وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ عِنْدَ ذَلِكَ الْمَسْجِدِ قَبْرَانِ أَوْ ثَلاَثَةٌ ، عَلَى
الْقُبُورِ رَضْمٌ مِنْ حِجَارَةٍ عَنْ يَمِ ِ الطرِيقِ ، عِنْدَ سَلِمَاتِ الطرِيقِ ، بَيْنَ أُولَئِكَ
السلِمَاتِ كَانَ عَبْدُ اللهِ يَرُوحُ مِنَ الْعَرْجِ بَعْدَ أَنْ تَمِيلَ الشمْسُ بِالْهَاجِرَةِ ، فَيُصَلى
الظهْرَ فِى ذَلِكَ الْمَسْجِدِ .
وَأَن عَبْدَ اللهِ بْنَ عُمَرَ حَدثَهُ أَن رَسُولَ اللهِ صلى ا عليه وسلم نَزَلَ عِنْدَ سَرَحَاتٍ
عَنْ يَسَارِ الطرِيقِ ، فِى مَسِيلٍ دُونَ هَرْشَى ، ذَلِكَ الْمَسِيلُ لاَصِقٌ بِكُرَاعِ هَرْشَى ،
بَيْنَهُ وَبَيْنَ الطرِيقِ قَرِيبٌ مِنْ غَلْوَةٍ ، وَكَانَ عَبْدُ اللهِ يُصَلى إِلَى سَرْحَةٍ ، هِىَ أَقْرَبُ
السرَحَاتِ إِلَى الطرِيقِ وَهْىَ أَطْوَلُهُن

وَأن عَبْدَ اللهِ بْنَ عُمَرَ حَدثَهُ أن النبِى صلى ا عليه وسلم كَانَ يَنزِلُ فِى الْمَسِيلِ الذِى فِى أَدْنَى مَر الظهْرَانِ ، قِبَلَ الْمَدِينَةِ حِ يَهْبِطُ مِنَ الصفْرَاوَاتِ يَنزِلُ فِى بَطْنِ ذَلِكَ الْمَسِيلِ عَنْ يَسَارِ الطرِيقِ ، وَأنتَ ذَاهِبٌ إِلَى مَكةَ ، لَيسَ بَيْنَ مَنْزِلِ رَسُولِ اللهِ صلى ا عليه وسلم وَبَيْنَ الطرِيقِ إِلا رَمْيَةٌ بِحَجَرٍ

وَأن عَبْدَ اللهِ بْنَ عُمَرَ حَدثَهُ أن النبِى صلى ا عليه وسلم كَانَ يَنزِلُ بِذِى طُوًى وَيَبِيتُ حَتى يُصْبِحَ ، يُصَلى الصبْحَ حِ يَقْدُمُ مَكةَ ، وَمُصَلى رَسُولِ اللهِ - صلى ا عليه وسلم - ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ ، لَيسَ فِى الْمَسْجِدِ الذِى بُنِىَ ثَم ، وَلَكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ

وَأن عَبْدَ اللهِ حَدثَهُ أن النبِى صلى ا عليه وسلم اسْتَقْبَلَ فُرْضَتَى الْجَبَلِ الذِى بَيْنَهُ وَبَيْنَ الْجَبَلِ الطوِيلِ نَحْوَ الْكَعْبَةِ ، فَجَعَلَ الْمَسْجِدَ الذِى بُنِىَ ثَم يَسَارَ الْمَسْجِدِ بِطَرَفِ الأَكَمَةِ ، وَمُصَلى النبِى صلى ا عليه وسلم أَسْفَلَ مِنْهُ عَلَى الأَكَمَةِ السوْدَاءِ ، تَدَعُ مِنَ الأَكَمَةِ عَشَرَةَ أَذْرُعٍ أَوْ نَحْوَهَا ، ثُم تُصَلى مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الْجَبَلِ الذِى بَيْنَكَ وَبَيْنَ الْكَعْبَةِ

Narrated Musa ibn Uqba

"I saw Saalim ibn Abdullah looking out for some places on the road where he would pray. He related that his father used to pray in them and had seen the Prophet (Sallallahu Alaihi Wasallam) pray in those places."

It is related from Nafe' that Ibn Umar used to pray in those places.

Ibn Uqba said, "I asked Saalim and I only know that he agreed with Nafe' on all the places except for a difference regarding the mosque at the hill of ar-Rawha'.

470. It is related from Abdullah that the Messenger of Allah (Sallallahu Alaihi Wasallam) used to stop at Dhu'l -Hulayfa when he performed umra or hajj under an aca-

cia tree at the spot where the mosque is located at Dhu'l -Hulayfa. When he returned from an expedition or was coming from hajj or umra and was on that road, he came down along the riverbed and emerged from it and would make his camel kneel at the dip which is on the eastern side of the riverbed. He stayed there until morning, not at the mosque which is by the rocks nor on the hill with the mosque on it. There was a water channel there, where Abdullah prayed, with sand heaps in it. The Messenger of Allah (Sallallahu Alaihi Wasallam) used to pray there. The floodwater drove the pebbles down until the place where Abdullah used to pray was buried. Abdullah related that the Prophet (Sallallahu Alaihi Wasallam) prayed at the site of the small mosque which is below the mosque at the hill at ar-Rawha'. Abdullah knew the place where the Prophet (Sallallahu Alaihi Wasallam) had prayed. He said, "It is on your right when you are standing in prayer in the mosque." That mosque is on the right hand side of the road when you are going to Makka, a stone's throw or thereabouts from the largest mosque.

Ibn Umar used to pray towards the small mountain which is at the end of ar-Rawha'. That mountain ends at the side of the road near the mosque, between it and al-Munsaraf when you are going to Makka. A mosque was built there. Abdullah did not pray in that mosque. He left it to his left and behind him. He prayed in front of it towards the mountain itself. Abdullah came back from ar-Rawha' and did not pray Zuhr until he came to that place where he prayed. If he was coming from Makka and passed by it an hour before Subh or at the end of the night, he stopped until he could pray Subh there.

Abdullah related that the Prophet (Sallallahu Alaihi Wasallam) used to alight under a large thornless tree below ar-Ruwaytha on the right hand side of the road, facing the road in a wide level place and go on until he emerged from the small hill about two miles below the road of ar-Ruwaytha. The top of it is broken and inclines inward. It stands on a flat place where there are many sand-dunes.

Abdullah related that the Prophet (Sallallahu Alaihi Wasallam) prayed at the end of the upper part of the valley behind al-'Arj if you are on the way to Hadba. There are two or three graves at that mosque, on which are piles of stones, to the right of the path at the large stones marking the path. Abdullah used to return home from al-'Arj after the sun had declined from midday. He would pray Zuhr in that mosque.

Abdullah ibn Umar related that the Messenger of Allah (Sallallahu Alaihi Wasallam) alighted at the thornless trees at the left of the road in the river bed below Harsha. That slope joined the foot of Harsha about a bowsshot from the road. Abdullah used to pray at the thornless tree which was nearest the road. It was the tallest of them.

Abdullah ibn Umar related that the Prophet (Sallallahu Alaihi Wasallam) used to alight at the slope which was closer to Marr az-Zahran towards Madinah where it descends from the small valleys. He would alight on the flat of that slope to the left of the road when you are going to Makka. There is only a stone's throw between where the Messenger of Allah (Sallallahu Alaihi Wasallam) alighted and the road.

Abdullah ibn Umar related that the Prophet (Sallallahu

Alaihi Wasallam) used to alight at Dhu Tuwa and spent the night there until morning when he would pray Subh when he was going to Makka. The place where the Messenger of Allah (Sallallahu Alaihi Wasallam) prayed was a great mound which is not inside the mosque which was built there, but is lower down.

Abdullah related that the Prophet (Sallallahu Alaihi Wasallam) faced the two gaps in the mountain between him and the tall mountain towards the Ka'ba. He put the mosque that was built to the left of the mosque at the end of the mound. The place where the Prophet (Sallallahu Alaihi Wasallam) prayed was lower than it, on the black mound located ten cubits or thereabouts from the other mound. He prayed there facing the two gaps in the mountain between him and the Ka'ba.

Comments

These Ahaadith speak about the journey of 'farewell hajj' or 'hajjatul vida'. En route from Madinah to Makkah at some places where Rasulullah (Sallallahu Alaihi Wasallam) offered his prayers mosques have been constructed.

There is difference of opinion among the learned scholars whether the places where Rasulullah (Sallallahu Alaihi Wasallam) has offered prayers hold some sanctity or not. Imam Bukhari seems to be of the opinion that these places do hold sanctity as is evident from the words he has chosen for the title of this chapter and the Hadith of Sayyiduna Ibn Umar that he has quoted.

Sayyiduna Ibn Umar used to be very keen in finding the places where Rasulullah (Sallallahu Alaihi Wasallam) had offered prayers during his journey from

Madinah to Makkah and used to make sure to offer prayers at these places. This act of Sayyiduna Ibn Umar clearly shows that these places do hold some sanctity.

Do the places visited by the Prophet (Sallallahu Alaihi Wasallam) hold sanctity or not?

Points in favour of the argument

1. Ibn Hajr says:

عرف من صنيع ابن عمر استحباب تتبع آثار الن صلى ا عليه وسلم و الت ك با (فتح الباري)

It is preferable to look for the impression left by the Prophet (Sallallahu Alaihi Wasallam) as is evident by the action of Ibn Umar. (Fathul Baari)

2. Allaama Ayni reports in Umdatul Qaari:

إن رسول ا صلى ا عليه وسلم قال وقد وصل ا سجد الذي ببطن الروحاء عند عرق الظبية هذا واد من أودية ا نة و صلى هذا الوادي قبلي سبعون بنيا عليهم السلام (عمدة القاري)

Indeed, when Rasulullah (Sallallahu Alaihi Wasallam) reached the mosque located at the centre of (a place called) 'ar-Ruhaa', near 'Irqu az-Zabia', he said, "This is a valley from among the valleys of paradise where seventy prophets have offered prayers before me".

3. Imam Bukhari has quoted a Hadith from Itbaan bin Maalik wherein he requests Rasulullah (Sallallahu Alaihi Wasallam):

وددت يا رسول ا صلى ا عليه وسلم أنك تأتي فتصلى بي فا ذه مصلى

"O Messenger of Allah (Sallallahu Alaihi Wasallam), I would like you to come to my home and offer prayers

therein so that I can take that place as 'Musalla' (a place of prayer) for myself".

باب سُتْرَةُ الإِمَامِ سُتْرَةُ مَنْ خَلْفَهُ

Chapter 90 : The Sutra of Imam is (enough) Sutra for those behind him.

Hadith No. 466

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ عَنْ عَبْدِ اللهِ بْنِ عَباسٍ أَنهُ قَالَ أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتانٍ ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاِحْتِلاَمَ ، وَرَسُولُ اللهِ صلى ا عليه وسلم يُصَلى بِالناسِ بِمِنًى إِلَى غَيْرِ جِدَارٍ ، فَمَرَرْتُ بَيْنَ يَدَىْ بَعْضِ الصف ، فَنَزَلْتُ وَأَرْسَلْتُ الأَتانَ تَرْتَعُ ، وَدَخَلْتُ فِى الصف ، فَلَمْ يُنكِرْ ذَلِكَ عَلَى أَحَدٌ

Narrated Ibn Abbas

Once I came riding a she-ass when I had just attained the age of puberty. Allah's Apostle was offering the prayer at Mina with no wall in front of him and I passed in front of some of the row. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.

Hadith No. 467

-حَدثَنَا إِسْحَاقُ قَالَ حَدثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ حَدثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتوضَعُ بَيْنَ يَدَيْهِ ، فَيُصَلى إِلَيْهَا وَالناسُ وَرَاءَهُ ، وَكَانَ يَفْعَلُ ذَلِكَ فِى السفَرِ ، فَمِنْ ثَم اتخَذَهَا الأُمَرَاءُ

Narrated Ibn Umar

Whenever Allah's Apostle came out on Eid day, he used to order that a Harba (a short spear) to be planted in front of him (as a Sutra for his prayer) and then he used to pray facing it with the people behind him and used to do the same while on a journey. After the Prophet , this practice was adopted by the Muslim rulers (who followed his traditions).

Hadith No. 468

حَدثَنا أُبو الْوَلِيدِ قَالَ حَدثَنا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِى جُحَيْفَةَ قَالَ سَمِعْتُ أَبِى أَن النبِى صلى ا عليه وسلم صَلى بِهِمْ بِالْبَطْحَاءِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ الظهْرَ رَكْعَتيْنِ ، وَالْعَصْرَ رَكْعَتيْنِ ، تَمُر بيْنَ يَدَيْهِ الْمَرْأَةُ وَالْحِمَارُ

Narrated Awn bin Abi Juhaifa

I heard my father saying, "The Prophet led us, and prayed a two-Rak'at Zuhr prayer and then a two-Rak'at Asr prayer at Al-Batha' with an 'Anza (planted) in front of him (as a Sutra) while women and donkeys were passing in front of him (beyond that 'Anza)."

باب قَدْرِ كَمْ يَنْبَغِى أَنْ يَكُونَ بَيْنَ الْمُصَلى وَالستْرَةِ

Chapter 91 : What should be the distance between the person praying and the *sutra*.

Purpose of Tarjamatul Baab

The Sutra should be fixed just near the place where one has to prostrate i.e., where one's head touches the ground, and should not be too far away. Keeping the

Sutra nearer enables a Musalli to feel safe and concentrate well. Further, by keeping it near, he can stop a person trying to pass between him and Sutra. If the Sutra is kept at some distance then the above mentioned benefits would not be satisfied and it may also cause lot of inconvenience to the people to cross from the front of the Musalli.

Hadith No. 469

حَدثَنا عَمْرُو بْنُ زُرَارَةَ قَالَ أَخْبَرَنا عَبْدُ الْعَزِيزِ بْنُ أَبِى حَازِمٍ عَنْ أَبِيهِ عَنْ سَهْلٍ قَالَ كَانَ بَيْنَ مُصَلى رَسُولِ اللهِ صلى ا عليه وسلم وَبَيْنَ الْجِدَارِ مَمَر الشاةِ

Narrated Sahl (bin Sa'd)

The distance between the Musalla of Allah's Apostle and the wall was just sufficient for a sheep to pass through .

Hadith No. 470

حَدثَنا الْمَكى قَالَ حَدثَنا يَزِيدُ بْنُ أَبِى عُبَيْدٍ عَنْ سَلَمَةَ قَالَ كَانَ جِدَارُ الْمَسْجِدِ عِنْدَ الْمِنْبَرِ مَا كَادَتِ الشاةُ تَجُوزُهَا

Narrated Salmah

The distance between the wall of the mosque and the pulpit was hardly enough for a sheep to pass through.

Comments

Both these Ahaadith show that there used to be not much distance between Rasulullah (Sallallahu Alaihi Wasallam) and his sutra in an open area. Same was the case while he prayed in the mosque.

باب الصلاة إلى الحَرْبَةِ

Chapter 92 : (To offer) Salaah facing a spear.

Purpose of Tarjamatul Baab

Mawlana Gangohi (RA) says that according to the Shariah, it is impermissible to do actions which bear resemblance with the unbelievers. Here, Imam Bukhari wants to say that a spear can be used as Sutra, and this does not fall in the above mentioned category. According to some scholars, Imam Bukhari wants to say that it is permissible to use anything and everything, small or big, as Sutra; as will be evident by the succeeding chapters. *(Eidhahul Bukhari)*

Hadith No. 471

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيى عَنْ عُبَيْدِ اللهِ أَخْبَرَنِى نَافِعٌ عَنْ عَبْدِ اللهِ أن النبى صلى ا عليه وسلم كَانَ يُرْكَزُ لَهُ الْحَرْبَةُ فَيُصَلى إِلَيْهَا

Narrated Abdullah

The Prophet used to get a Harba planted in front of him (as a Sutra) and pray behind it.

باب الصلاة إلى الْعَنَزَةِ

Chapter 93 : (To offer) Salaah facing a short spear (al-Anzah).

Purpose of Tarjamatul Baab

Al-Anzah means a short spear. Here again, the same thing has been stressed as discussed in the previous chapter.

Hadith No. 472

حَدثَنا آدَمُ قَالَ حَدثَنا شُعْبَةُ قَالَ حَدثَنا عَوْنُ بْنُ أَبِى جُحَيْفَةَ قَالَ سَمِعْتُ أَبِى قَالَ خَرَجَ عَلَيْنا رَسُولُ اللهِ صلى ا عليه وسلم بِالْهَاجِرَةِ ، فَأَتِىَ بِوَضُوءٍ فَتَوَضأَ فَصَلى بِنا الظهْرَ وَالْعَصْرَ وَبَيْنَ يَدَيْهِ عَنَزَةٌ ، وَالْمَرْأَةُ وَالْحِمَارُ يَمُرونَ مِنْ وَرَائِهَا

Narrated Aun bin Abi Juhaifa

that he had heard his father saying, "Allah's Apostle came to us at mid-day and water was brought for his ablution. He performed ablution and led us in Zuhr and Asr prayers with an Anza planted in front of him (as a Sutra), while women and donkeys were passing beyond it."

Hadith No. 473

حَدثَنا مُحَمدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ قَالَ حَدثَنا شَاذَانُ عَنْ شُعْبَةَ عَنْ عَطَاءِ بْنِ أَبِى مَيْمُونَةَ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ كَانَ النبِى صلى ا عليه وسلم إِذَا خَرَجَ لِحَاجَتِهِ تَبِعْتُهُ أَنا وَغُلاَمٌ وَمَعَنا عُكازَةٌ أَوْ عَصًا أَوْ عَنَزَةٌ وَمَعَنا إِدَاوَةٌ ، فَإِذَا فَرَغَ مِنْ حَاجَتِهِ نَاوَلْنَاهُ الإِدَاوَةَ

Narrated Anas Ibn Maalik

Whenever the Prophet went for answering the call of nature, I and another boy used to go after him with a staff, a stick or an Anza and a tumbler of water and when he finished from answering the call of nature we would hand that tumbler of water to him.

Comments

Both these AHadith have been discussed in previous chapters

بَاب السُّتْرَةِ بِمَكَّةَ وَغَيْرِهَا

Chapter 94 : The Sutra in Makkah and elsewhere.

Purpose of Tarjamatul Baab

Some people are of the opinion that Sutra is not needed in Makkah. Imam Bukhari has established this chapter to refute any such opinion. According to him the Sutra is needed everywhere whether one is in Makkah or elsewhere. Now the question remains what about the Masjid-al-Haraam? According to the learned scholars if the Salaah is being offered close to the wall of Ka'ba then no Sutra is needed otherwise it will be needed, but as per Imam Tahawi, as quoted in Eidhahul Bukhari, the people circumambulating (Tawwaf) Ka'ba are exempted and they can pass in front of the people offering Salaah as it is considered equivalent of Salaah.

According to Ibn Hajr, it is mentioned in a chapter in Musanaf Abdur Razzaq:

لا يقطع الصلاة كة شيء

"Nothing disrupts Salaah in Makkah"

Imam Ahmad says that it is permissible to pass in front of a Musalli anywhere in Makkah. He says:

لأن مكة ليست كغ ها كان مكة صوصة (ا غ - إنعام الباري)

"Makkah is not like any other place, it is distinctive."

Ibn Hajr says that the Hadith quoted in this chapter is week and Imam Bukhari has tried to refute it by establishing the Tarjamatul Baab.

Hadith No. 474

حَدثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ أَبِي جُحَيْفَةَ قَالَ خَرَجَ

رَسُولُ اللهِ صلى ا عليه وسلم بِالْهَاجِرَةِ فَصَلى بِالْبطْحَاءِ الظهْرَ وَالْعصْرَ رَكْعَتيْنِ ، وَنصَبَ بيْنَ يَديْهِ عَنَزَةً ، وَتوَضأَ ، فَجَعَلَ الناسُ يَتمَسحُونَ بِوَضُوئِهِ

Narrated Abu Juhaifa

Allah's Apostle came out at midday and offered a two Rak'at Zuhr and Asr prayers at Al-Batha and an Anza was planted in front of him (as a Sutra). He performed ablution and the people took the remaining water left after his ablution and rubbed their bodies with it.

Comments

This Hadith says that Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah in Bat-ha, a place in Makkah, and used a Sutra there. It is always better to use a Sutra when offering Salaah in an open area whether in Makkah or elsewhere.

باب الصلاَةِ إِلَى الأُسْطُوَانَةِ .

وَقَالَ عُمَرُ الْمُصَلونَ أَحَق بِالسوَارِى مِنَ الْمُتحَدِثِ إِلَيْهَا . وَرَأَى عُمَرُ رَجُلاً يُصَلى بيْنَ أُسْطُوَانَتيْنِ فَأَدْنَاهُ إِلَى سَارِيَةٍ فَقَالَ صَل إِلَيْهَا .

Chapter 95 : (To offer) Salaah facing a pillar

Umar said, "Those who are praying are more entitled to the pillars than those conversing." Umar saw a man praying between two pillars and moved him up to a pillar and said, "Pray towards it."

Purpose of Tarjamatul Baab

Imam Bukhari while further elaborating on Sutra now says that it is not necessary to fix up something in the ground and take it as Sutra but one can use things

like trees or pillows also. Some people used to sit and talk while reclining against the pillars of the mosque while other people wanted to offer Salaah towards these pillars, so Sayyiduna Umar said that those who want to offer Salaah toward the pillars are more entitled to use them than those conversing.

Hadith No. 475

حَدثَنَا الْمَكى ْبْنُ إِبْرَاهِيمَ قَالَ حَدثَنَا يَزِيدُ ْبْنُ أَبِى عُبَيْدٍ قَالَ كُنْتُ آتِى مَعَ سَلَمَةَ ْبْنِ الأَكْوَعِ فَيُصَلى عِنْدَ الأُسْطُوَانَةِ الِتى عِنْدَ الْمُصْحَفِ . فَقُلْتُ يَا أَبَا مُسْلِمٍ أَرَاكَ تَتَحَرى الصلاَةَ عِنْدَ هَذِهِ الأُسْطُوَانَةِ . قَالَ فَإِنى رَأَيْتُ النبِى صلى ا عليه وسلم يَتَحَرى الصلاَةَ عِنْدَهَا.

Narrated Yazid bin Al Ubaid

I used to accompany Salmah bin Al-Akwa' and he used to pray behind the pillar which was near the place where the Qur'an's were kept I said, "O Abu Muslim! I see you always seeking to pray behind this pillar." He replied, "I saw Allah's Apostle always seeking to pray near that pillar."

Hadith No. 476

حَدثَنَا قَبِيصَةُ قَالَ حَدثَنَا سُفْيَانُ عَنْ عَمْرِو ْبْنِ عَامِرٍ عَنْ أَنسٍ قَالَ لَقَدْ رَأَيْتُ كِبَارَ أَصْحَابِ النبِى صلى ا عليه وسلم يَبْتَدِرُونَ السوَارِىَ عِنْدَ الْمَغْرِبِ . وَزَادَ شُعْبَةُ عَنْ عَمْرٍو عَنْ أَنسٍ حَتى يَخْرُجَ النبِى صلى ا عليه وسلم

Narrated Anas

I saw the most famous people amongst the companions of the Prophet hurrying towards the pillars at the Magh-

rib prayer before the Prophet came for the prayer.

Comments

The first Hadith shows that Salmah bin al-Akwa preferred to offer Salaah behind the pillar which was near the place where the copies of Holy Qur'an were kept. On being asked about it he said that he had seen Rasulullah (Sallallahu Alaihi Wasallam) doing the same.

In the second Hadith, Sayyiduna Anas says that he had seen some senior Sahaaba competing with one another for getting a place behind the pillars to offer Maghrib Salaah.

باب الصلاةِ بَيْنَ السوَارِى فِى غَيْرِ جَمَاعَةٍ

Chapter 96 : (To offer) Non-congregational Salaah between the pillars.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that there is no problem in offering non-congregational or individual Salaah between the pillars.

Hadith No. 477

حَدثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ دَخَلَ النبِى صلى الله عليه وسلم الْبَيتَ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ وَبِلاَلٌ ، فَأَطَالَ ثُم خَرَجَ ، وَكُنْتُ أولَ الناسِ دَخَلَ عَلَى أَثَرِهِ فَسَأَلْتُ بِلاَلاً أَيْنَ صَلى قَالَ بَيْنَ الْعَمُودَيْنِ الْمُقَدمَيْنِ

Narrated Ibn Umar

The Prophet entered the Ka'ba along with Usama bin

Zaid, Uthmaan bin Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter the Ka'ba. I asked Bilal "Where did the Prophet pray?" Bilal replied, "Between the two front Pillars."

Hadith No. 478

حَدثَنَا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَن
رَسُولَ اللهِ صلى ا عليه وسلم دَخَلَ الْكَعْبَةَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ
طَلْحَةَ الْحَجَبِى فَأَغْلَقَهَا عَلَيْهِ وَمَكَثَ فِيهَا ، فَسَأَلْتُ بِلَالاً حِ خَرَجَ مَا صَنَعَ النبِى
صلى ا عليه وسلم قَالَ جَعَلَ عَمُودًا عَنْ يَسَارِهِ ، وَعَمُودًا عَنْ يَمِينِهِ ، وَثَلَاثَةَ
أَعْمِدَةٍ وَرَاءَهُ ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتةِ أَعْمِدَةٍ ، ثُم صَلى . وَقَالَ لَنَا إِسْمَاعِيلُ
حَدثَنِى مَالِكٌ وَقَالَ عَمُودَيْنِ عَنْ يَمِينِهِ

Narrated Nafi'

Abdullah bin Umar said, "Allah's Apostle entered the Ka'ba along with Usama bin Zaid, Bilal and Uthmaan bin Talha Al-Hajabi and closed the door and stayed there for some time. I asked Bilal when he came out, 'What did the Prophet do?' He replied, 'He offered prayer with one pillar to his left and one to his right and three behind.' In those days the Ka'ba was supported by six pillars." Maalik said: "There were two pillars on his (the Prophet's) right side."

Comments

To offer Salaah between the pillars

There has always been a difference of opinion among the learned scholars of Ummah regarding this issue, and even the Sahaaba used to differ with one an-

other. Sayyiduna Abdullah bin Mas'ood used to say:

لا تصفوا بـ الأساط وأ وا الصفوف (عمدة القاري - إيضاح البخاري)

"don't make row between the pillars and complete the rows."

Sayyiduna Anas also used to advise against making rows between pillars. Hassan Basri and Ibn Sireen believed it to be permissible. Imam Maalik used to allow it on the condition of inadequate space inside the mosque and not otherwise. *(Quoted from Ayni and Eidhahul Bukhari)*

باب

Chapter 97 : without Tarjamatul Baab

Purpose of Tarjamatul Baab

The compilation of Bukhari by Usaili does not contain the word 'Baab' and as such the Hadith mentioned below is in continuation with the previous Hadith. But in some compilations the word 'Baab' is written without the title as has been mentioned at many places in this book.

Hadith No. 479

حَدثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدثَنا أَبو ضَمْرَةَ قَالَ حَدثَنا مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ أَن عَبْدَ اللهِ كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَشَى قِبَلَ وَجْهِهِ حِ يَدْخُلُ ، وَجَعَلَ الْبَابَ قِبَلَ ظَهْرِهِ ، فَمَشَى حَتى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الذِى قِبَلَ وَجْهِهِ قَرِيبًا مِنْ ثَلاَثَةِ أَذْرُعٍ صَلى يَتَوَخى الْمَكَانَ الذِى أَخْبَرَهُ بِهِ بِلاَلٌ أَن النبِى صلى ا عليه وسلم صَلى فِيهِ . قَالَ وَلَيْسَ عَلَى أَحَدِنَا بَأْسٌ إِنْ صَلى فِى أَى نَوَاحِى الْبَيْتِ شَاءَ .

Narrated Nafe'

whenever Abdullah entered the Ka'ba, he would walk straight ahead when he entered, with the door directly behind him. He walked on until there was about three cubits between him and the wall in front of him where he prayed, seeking the place where Bilal told him that the Prophet, may Allah bless him and grant him peace, had prayed. He said, "There is no harm in anyone praying in any part of the House he likes."

Comments

Nafe' says that Ibn Umar entered the Holy Ka'ba and went straight towards the wall opposite to its entrance gate and offered Salaah there at a distance of three cubit from the wall. When Rasulullah (Sallallahu Alaihi Wasallam) entered the Holy Ka'ba, he was accompanied by Sayyiduna Bilal and Sayyiduna Uthmaan. Ibn Umar asked Bilal about the place where Rasulullah (Sallallahu Alaihi Wasallam) had offered his Salaah, this way he came to know the exact location and whenever he used to enter the Holy Ka'ba he offered Salaah at that particular location.

بَاب الصلاَةِ إِلَى الراحِلَةِ وَالْبَعِيرِ وَالشجَرِ وَالرحْلِ

Chapter 98 : (To offer) Salaah towards a she-camel, any other camel, a tree or a saddle-bag.

Purpose of Tarjamatul Baab

By establishing this chapter Imam Bukhari seems to be of the opinion that anything, living or non-living, can be taken as Sutra. Among the living things can be

camel etc., and among the non-living—tree etc., or manually fixed things like sticks, arrows etc.

It is reported that Imam Shafa'ee and Imam Maalik disliked taking an animal as Sutra.

Abu Dawood quotes a Hadith saying:

أن النـ صلى ا عليه وسلم كان يصلي إ بعـ ه (عمدة القاري)

"that Rasulullah (Sallallahu Alaihi Wasallam) used to offer Salaah toward his camel i.e. taking it as Sutra".

This Hadith again shows that it is permissible to offer Salaah while taking an animal as Sutra.

Allaama Ayni has quoted a narration from Nasa'ee on the authority of Sayyiduna Ali which says:

لقد رأيتنا يوم بدر و ما فينا إنسان الأنام إلا رسول ا صلى ا عليه وسلم فانه يصلي إ شجرة يدعو حـ أصبح

"I saw during the night of battle of Badr that all of us had slept except Rasulullah (Sallallahu Alaihi Wasallam) who was offering Salaah while taking a tree as Sutra and invocated till morning".

This Hadith shows that it is permissible to offer Salaah behind a tree i.e., take it as Sutra.

Hadith No. 480

حَدثَنا مُحَمدُ بْنُ أَبِى بَكْرٍ الْمُقَدمِى حَدثَنا مُعْتَمِرٌ عَنْ عُبَيْدِ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النبِى صلى ا عليه وسلم أَنهُ كَانَ يُعَرضُ رَاحِلَتَهُ فَيُصَلى إِلَيْهَا . قُلْتُ أَفَرَأَيتَ إِذَا هَبتِ الركَابُ . قَالَ كَانَ يَأْخُذُ هَذَا الرحْلَ فَيُعَدلُهُ فَيُصَلى إِلَى آخِرَتِهِ أَوْ قَالَ مُؤَخرِهِ وَكَانَ ابْنُ عُمَرَ رضى ا عنه يَفْعَلُهُ

Narrated Nafe'

"The Prophet used to make his she-camel sit across and

he would pray facing it (as a Sutra)." I asked, "What would the Prophet do if the she-camel was provoked and moved?" He said, "He would take its camel-saddle and put it in front of him and pray facing its back part (as a Sutra). And Ibn Umar used to do the same." (This indicates that one should not pray except behind a Sutra).

Comments

Ibn Umar says that Rasulullah (Sallallahu Alaihi Wasallam) used to make his she-camel to sit across and then pray facing it i.e, taking it as Sutra. Nafe' asked Ibn Umar what if the animal was provoked and it moved? Ibn Umar told him that Rasulullah (Sallallahu Alaihi Wasallam) used to make its saddle and offer his Salaah facing its back part. This saddle used to have two wooden plates one in front which the rider would hold and one behind against which the rider would rest his back. The author of Eidhahul Bukhari has quoted from Musnad Abdul Razzaq that the height of the wooden plate of Ibn Umar's saddle was one cubit. According to Allaama Kashmiri it is from this narration that the Hanafite school has derived the conclusion that the height of the sutra should be at least one cubit.

Can a line drawn on the ground be equivalent to a Sutra?

There is a Hadith quoted in Musnad Ahmad and Ibn Maajah on the authority of Abu Huraira which says:

إذا صلى أحدكم فليجعل تلقاء وجهه شيئا فان د فلينصب عصا فان يكن
فليخطه خطا (مشكاة)

"Whenever someone among you offers Salaah, he

should keep something in front as Sutra, if he doesn't find anything he should fix his stick and if hasn't any then he should draw a line." (Mishkaat)

Accoring to Imam Shaafa'ee and Sufiyan bin Uyaimiya this Hadith is Dha'eef (weak). Maalikites and Hanafites also do not believe in drawing a line on the ground and take it as sutra. It is said that Imam Ahmad bin Hambal favoured this view *(Eidhahul Bukhari)*

باب الصلاۃِ إلٰی السریر

Chapter 99 : (To offer) Salaah towards a bed.

Purpose of Tarjamatul Baab

Earlier it was said that the things like a stick or an arrow can be fixed and made as Sutra or some fixed things like trees etc., can be taken as Sutra. Now, further elaborating it, here it is said that the things like bed can also be taken as Sutra.

Hadith No. 481

حَدثَنا عُثْمَانُ بْنُ أَبِی شَيْبَةَ قَالَ حَدثَنا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ أَعَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ لَقَدْ رَأَيْتِنِى مُضْطَجِعَةً عَلَى السريرِ ، فَيَجِىءُ النبِى صلى ا عليه وسلم فَيَتَوَسطُ السريرَ فَيُصَلى ، فَأَكْرَهُ أَنْ أُسَنحَهُ فَأَنسَل مِنْ قِبَلِ رِجْلَىِ السريرِ حَتى أَنسَل مِنْ لِحَافِى

Narrated Aisha

Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I

used to slip away slowly and quietly from the foot of the bed till I got out of my quilt.

Comments

During the period of ignorance (Jaahilyyah) some people had the notion that if a women, a dog or an ass passed in front of a Musalli, his Salaah becomes annulled. Sayyida Aisha while rejecting such notion warns against comparing any woman with a dog or an ass. She says that she used to lie on her bed while Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah facing it. It clearly shows that if a woman passes in front of a Musalli his Salaah is valid, however, such an act is disliked by the Shariah.

بَاب يَرُدُّ الْمُصَلِّى مَنْ مَرَّ بَيْنَ يَدَيْهِ .

وَرَدَّ ابْنُ عُمَرَ فِى التَشَهُّدِ وَفِى الْكَعْبَةِ وَقَالَ إِنْ أَبَى إِلا أَنْ تُقَاتِلَهُ فَقَاتِلْهُ .

Chapter 100 : A Musalli should push away one who tries to pass in front of him.

Ibn Umar pushed someone away while doing the *tashahhud* in the Ka'ba. He said, "If he will not stop without your using force, then use force."

Purpose of Tarjamatul Baab

The Salaah is like a conversation of a bondsman with his Lord. It is very simple to distract the attention of a Musalli by any means. The Sutra is also used for the same purpose that nobody passes between a Musalli and the Sutra. People passing in front beyond the Sutra will not distract his attention much, but if someone tries to pass in front between him and the Sutra, it surely will

distract his attention. So it is enjoined that a Musalli should stop a person by his hand and if he still insists to pass then the Musalli can use little force but, of course, he should not do an act which will render his Salaah as invalid.

Hadith No. 482

حَدثَنَا أُبو مَعْمَرٍ قَالَ حَدثَنَا عَبْدُ الْوَارِثِ قَالَ حَدثَنَا يُونُسُ عَنْ حُمَيْدِ بنِ هِلاَلٍ عَنْ أَبِى صَالِحٍ أَن أَبَا سَعِيدٍ قَالَ قَالَ النبِى صلى ا عليه وسلم وَحَدثَنَا آدَمُ بنُ أَبِى إِيَاسٍ قَالَ حَدثَنَا سُلَيْمَانُ بنُ الْمُغِيرَةِ قَالَ حَدثَنَا حُمَيْدُ بنُ هِلاَلٍ الْعَدَوِى قَالَ حَدثَنَا أُبو صَالِحٍ السمانُ قَالَ رَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِى فِى يَوْمِ جُمُعَةٍ يُصَلى إِلَى شَىْءٍ يَسْتُرُهُ مِنَ الناسِ ، فَأَرَادَ شَاب مِنْ بَنِى أَبِى مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَدَفَعَ أُبو سَعِيدٍ فِى صَدْرِهِ ، فَنظَرَ الشاب فَلَمْ يَجِدْ مَسَاغًا إِلا بَيْنَ يَدَيْهِ ، فَعَادَ لِيَجْتَازَ فَدَفَعَهُ أُبو سَعِيدٍ أَشَد مِنَ الأُولَى ، فَنَالَ مِنْ أَبِى سَعِيدٍ ، ثُم دَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِىَ مِنْ أَبِى سَعِيدٍ ، وَدَخَلَ أُبو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ فَقَالَ مَا لَكَ وَلاِبنِ أَخِيكَ يَا أَبَا سَعِيدٍ قَالَ سَمِعْتُ النبِى صلى ا عليه وسلم يَقُولُ إِذَا صَلى أَحَدُكُمْ إِلَى شَىْءٍ يَسْتُرُهُ مِنَ الناسِ ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ ، فَإِنمَا هُوَ شَيْطَانٌ

Narrated Abu Salih As-Samman

I saw Abu Sa'eed Al-Khudri praying on a Friday, behind something which acted as a Sutra. A young man from Bani Abi Mu'ait, wanted to pass in front of him, but Abu Sa'eed repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Sa'eed pushed him with a greater force. The young man abused Abu Sa'eed and went to Marwan and lodged a com-

plaint against Abu Sa'eed and Abu Sa'eed followed the young man to Marwan who asked him, "O Abu Sa'eed! What has happened between you and the son of your brother?" Abu Sa'id said to him, "I heard the Prophet saying, 'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a satan.' "

Comments

Is Sutra needed in Holy Kaaba?

Nowadays it is commonly seen in Holy Ka'ba and Masjid-Haraam that people pass just in front of the Musallis and don't seem to consider it a sinful act. Majority of these people think it a permissible act and don't feel that it may be disturbing the Musalli. Imam Bukhari has categorically shown that Ibn Umar stopped a person from passing in front of him during Salaah in Holy Ka'ba. Only the person doing Tawaaf round the Ka'ba is exempted from it, the reason being that such a person is considered akin to a Musalli. It is evident from this Hadith that Abu Sa'eed forcibly stopped the young man from passing in front of him while he was offering Salaah.

More clarification by Allaama Taquiddin

Allaama Taquiddin has offered some more clarifications on behalf of the Maalikite jurists. He says that there can be different situations viz.,

1. A Musalli is offering Salaah behind a Sutra and there is enough space beyond the Sutra for people to pass; in this situation it is not permissible to pass in front of

the Musalli.

2. A Musalli is offering Salaah on the main path and there is no space left for others to pass; in this situation the Musalli is sinful and not the one who passes in front.
3. A Musalli is offering Salaah at a safe place using Sutra, but the main paths are blocked (due to some other reasons) and for the passers by only the place where the Musalli is offering Salaah is available; in this situation none will be sinful, neither the Musalli nor the passer by. (Allah knows the best).

(Eidhahul Bukhari)

بابُ إِثْمِ الْمَارِّ بَيْنَ يَدَىِ الْمُصَلى

Chapter 101 : The sin of one who passes in front of a Musalli.

Purpose of Tarjamatul Baab

In previous chapter it was said that a Musalli should stop the person who tries to pass in front, and here it is being stressed that people should refrain from passing in front of a Musalli as it is a sinful act.

Hadith No. 483

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ أَبِى النضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ عَنْ بُسْرِ بْنِ سَعِيدٍ أَن زَيْدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَى أَبِى جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللهِ صلى ا عليه وسلم فِى الْمَارِّ بَيْنَ يَدَىِ الْمُصَلى فَقَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَىِ الْمُصَلى مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ قَالَ أَبُو النضْرِ لاَ أَدْرِى أَقَالَ أَرْبَعِينَ يَوْمًا

أَوْ شَهْرًا أَوْ سَنَةً .

Narrated Busr bin Sa'eed

that Zaid bin Khalid sent him to Abi Juhaim to ask him what he had heard from Allah's Apostle about a person passing in front of another person who was praying. Abu Juhaim replied, "Allah's Apostle said, 'If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for 40 (days, months or years) rather than to pass in front of him." Abu An-Nadr said, "I do not remember exactly whether he said 40 days, months or years."

Comments

Zaid bin Khalid sent Busr bin Sa'eed to ask Abu Jubain what Rasulullah (Sallallahu Alaihi Wasallam) had said about the person who passes in front of a Mussalli. Abu Jubain told him that if a person comes to know the gravity of this sin he would prefer to wait for forty (he did not remember exactly whether he said days, months or years) than passing in front. Abu Nadr who narrates this Hadith from Abu Sa'eed forgot whether Abu Sa'eed said forty days or months or years. A narration is Musnand Ibn Bazaar indicates that it is forty years.

In short, it is a grave sin to pass in front of a Musalli and Imam Nawwani has stated that it is Haraam.

باب اسْتِقْبَالِ الرجُلِ صَاحِبَهُ أَوْ غَيْرَهُ فِى صَلاَتِهِ وَهُوَ يُصَلى

وَكَرِهَ عُثْمَانُ أَنْ يُسْتَقْبَلَ الرجُلُ وَهُوَ يُصَلى ، وَإِنمَا هَذَا إِذَا اشْتَغَلَ بِهِ ، فَأَما إِذَا لَمْ

يَشْتَغِلْ فَقَدْ قَالَ زَيْدُ بْنُ ثَابِتٍ مَا بَالَيْتُ إِن الرجُلَ لاَ يَقْطَعُ صَلاَةَ الرجُلِ .

Chapter 102 : A man facing his companion or someone else in his prayer while he is performing the prayer.

'Uthmaan disliked facing another man when he was praying if that distracted him. However, if he is not distracted by it, Zaid ibn Thabit said, "It does not matter. The man does not invalidate the other man's prayer."

Purpose of Tarjamatul Baab

In earlier chapter it was said that passing in front of a Musalli is highly sinful, and here it is being discussed what if a person does not pass in front but just stands or sits down facing him. Sayyiduna Uthmaan used to dislike it while Zaid bin Thaabit did not bother about it. Imam Bukhari elucidates the point further saying that if the Musalli's attention is disturbed then it is not right to do so, if not then there is no problem.

Hadith No. 484

حَدثَنا إِسْمَاعِيلُ بْنُ خَلِيلٍ حَدثَنا عَلِى بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ عَنْ مُسْلِمٍ يَعْنِى ابْنَ صُبَيْحٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ أَنهُ ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصلاَةَ فَقَالُوا يَقْطَعُهَا الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ . قَالَتْ قَدْ جَعَلْتُمُونَا كِلاَبًا ، لَقَدْ رَأَيْتُ النبِى عَلَيْهِ السلاَمُ يُصَلى ، وَإِنى لَبَيْنَهُ وَبَيْنَ الْقِبْلَةِ ، وَأَنا مُضْطَجِعَةٌ عَلَى السرِيرِ ، فَتَكُونُ لِى الْحَاجَةُ ، فَأَكْرَهُ أَنْ أَسْتَقْبِلَهُ فَأَنسَل انْسِلاَلاً . وَعَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ نَحْوَهُ

Narrated Aisha

The things which annul the prayers were mentioned be-

fore me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e. women) dogs. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away for I disliked to face him."

Comments

The learned scholars differ in their opinion whether one should face towards a Musalli or not.

Allaama Ayni writes:

ضرب عمر رجلـ أحد ا مستقبل و الآخر يصلي - و كان ابن عمر لا يستقبل من يتكلم إلا بعد ا ـمعة - و عن مالك لا بأس أن يصلي إلا ظهر الرجل - و أكثر العلماء على كراهة استقباله بوجهه - و قال نافع كان عمر إذا د سبيلا إ سارية ا ـسجد قال ول ظهرك و هو قول مالك (عمدة القاري)

"Umar beat two persons, one of the two was facing other when the later was offering Salaah"

"Ibn Umar did not face (while offering Salaah) a talker except after Juma Salaah".

"It is reported from Maalik that there is no problem in offering Salaah facing the back of a person."

"And majority of the learned scholars disliked facing a Musalli face to face."

"And Naafae said that whenever Ibn Umar could not find a place to offer Salaah behind a pillar he used to tell me to turn my back towards him and it is the statement of Maalik."

Relation of this Hadith with the Tarjamatul Baab and title.

In the Tarjamatul Baab Imam Bukhari discuss

whether a man should face his companion during Salaah but the Hadith is mentioning a male Musalli facing a woman. There seems to be some discrepancy between the two.

The learned scholars say that Imam Bukhari's purpose is served by this Hadith as well because if a man can face a woman while offering Salaah then obviously there should be no problem if he faces another man. Rest of this Hadith has already been discussed in earlier chapter.

بابِ الصلاَةِ خَلْفَ النائِمِ

Chapter 103 : (To offer) Salaah behind a sleeping person.

Purpose of Tarjamatul Baab

Here again same thing is repeated i.e., the mention of a sleeping woman in (the coming) Hadith and a sleeping man in the Tarjamatul Baab. The answer is same i.e., the Islamic Shariah addresses the man and woman equally unless and until the difference is specified by the Shariah itself.

Allaqma Ayni has quoted Ibn Butaal saying:

الصلاة خلف النائم جائزة إلا أن طائفة كرهتهما خوف ما دث من النائم فيشغل مصلي به أو يضحكه فتفسد صلاته (عمدة القاري)

"(To offer) Salaah behind a sleeping person is permissible but a group of scholars disliked it feeling that the sleeping person may speak something (in sleep) which can distract the Musalli and make him laugh and spoil his Salaah."

Abu Dawood and Ibn Maajah have quoted a

Hadith from Ibn Abbas, which says:

لا صلاة خلف النائم و لا ا تحدث

"Do not offer Salaah behind a sleeping person or one who is talking"

Allaama Ayni has quoted Khattabi saying, "the chain of the narrators of this Hadith is not reliable".

Hadith No. 485

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيَى قَالَ حَدثَنَا هِشَامٌ قَالَ حَدثَنِى أَبِى عَنْ عَائِشَةَ قَالَتْ كَانَ النبِى صلى ا عليه وسلم يُصَلى وَأَنا رَاقِدَةٌ مُعْتَرِضَةٌ عَلَى فِرَاشِهِ ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيقَظَنِى فَأَوْتَرْتُ

Narrated Aisha

The Prophet used to pray while I was sleeping across in his bed in front of him. Whenever he wanted to pray Witr, he would wake me up and I would pray Witr.

Lessons from this Hadith

1. It shows the importance of Witr Salaah as Rasulullah (Sallallahu Alaihi Wasallam) did not wake up Sayyida Aisha for Tahaajud Salaah but woke her up for Witr Salaah.
2. It also shows that Witr can be offered after sleep.

باب التطوع خَلْفَ الْمَرْأَةِ

Chapter 104 : Supererogatory (Nafl) prayers behind a woman.

Purpose of Tarjamatul Baab

Imam Bukhari wants to say that if one is confi-

dent enough not to lose his attention if a woman is sitting or lying down in front of him while he is offering his Salaah then there is no problem to offer Salaah in such a situation.

Hadith No. 486

حَدثَنا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنْ أَبِى النضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ عَنْ أَبِى سَلَمَةَ بْنِ عَبْدِ الرحْمَنِ عَنْ عَائِشَةَ زَوْجِ النبِى صلى ا عليه وسلم أَنها قَالَتْ كُنتُ أَنامُ بَيْنَ يَدَىْ رَسُولِ اللهِ صلى ا عليه وسلم وَرِجْلاَىَ فِى قِبْلَتِهِ ، فَإِذَا سَجَدَ غَمَزَنِى فَقَبَضْتُ رِجْلَى ، فَإِذَا قَامَ بَسَطْتُهُمَا . قَالَتْ وَالْبُيوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ .

Narrated Aisha

The wife of the Prophet, "I used to sleep in front of Allah's Apostle with my legs opposite his Qibla (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them." Aisha added, "In those days there were no lamps in the houses."

Comments

Sayyida Aisha says that she used to sleep in her bed in front of Rasulullah (Sallallahu Alaihi Wasallam) with her legs facing him and when he had to prostrate he used to push her feet and she withdrew them and when he stood up she used to stretch them again.

It bespeaks the paucity of space in the room. From this Hadith the Hanafite school derives the conclusion that touching a woman does not invalidate one's ablution.

باب مَنْ قَالَ لاَ يَقْطَعُ الصلاَةَ شَىْءٌ

Chapter 105 : Someone who said, "Nothing invalidates the Salaah."

Purpose of Tarjamatul Baab

According to some Ahaadith if a woman, donkey or a dog passes in front of a Musalli, his Salaah becomes invalid. Imam Bukhari refutes such an opinion.

Hadith No. 487

حَدثَنا عُمَرُ بْنُ حَفْصٍ قَالَ حَدثَنا أَبِى قَالَ حَدثَنا الأَعْمَشُ قَالَ حَدثَنا إِبْرَاهِيمُ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ . قَالَ الأَعْمَشُ وَحَدثَنِى مُسْلِمٌ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصلاَةَ الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ فَقَالَتْ شَبهْتُمُونَا بِالْحُمُرِ وَالْكِلاَبِ ، وَاللهِ لَقَدْ رَأَيْتُ النبِى صلى ا عليه وسلم يُصَلى ، وَإِنى عَلَى السرِيرِ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةً فَتَبْدُو لِى الْحَاجَةُ ، فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِىَ النبِى صلى ا عليه وسلم فَأَنسَل مِنْ عِنْدِ رِجْلَيْهِ .

Narrated Aisha

The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a woman. I said, "You have compared us (women) to donkeys and dogs. By Allah! I saw the Prophet praying while I used to lie in (my) bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet."

Hadith No. 488

حَدثَنا إِسْحَاقُ قَالَ أَخْبَرَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدثَنِى ابْنُ أَخِى ابْنِ شِهَابٍ أَنهُ

سَأَلَ عَمهُ عَنِ الصلاَةِ يَقْطَعُهَا شَىْءٌ فَقَالَ لاَ يَقْطَعُهَا شَىْءٌ ، أَخْبَرَنِى عُرْوَةُ بْنُ الزبَيْرِ أَن عَائِشَةَ زَوْجَ النبِى صلى ا عليه وسلم قَالَتْ لَقَدْ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يَقُومُ فَيُصَلى مِنَ الليْلِ ، وَإِنى لَمُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ

Narrated Aisha

(the wife of the Prophet) Allah's Apostle used to get up at night and pray while I used to lie across between him and the Qibla on his family's bed.

Comments

A Hadith quoted in Tirmidhi says:

إذا صلى الرجل و ليس ب يديه كآخرة الرحل أو كواسطة الرحل قطع صلاته الكلب الأسود و امرأته و ا مار

"*when a man offers Salaah and nothing is in front of him (as Sutra) e.g., wooden plate of a saddle or the saddle itself etc, a black dog or a donkey or a woman will spoil his Salaah" (Tirmidhi)*

Imam Ahmad, because of this Hadith, is of the opinion that these things invalidate the Salaah, but he has expressed his reservation regarding 'woman' and 'donkey' on the basis of two other Ahaadith which have been discussed in previous chapter. One Hadith, as quoted by Ibn Abbas according to which he came to Mina riding a donkey and Rasulullah (Sallallahu Alaihi Wasallam) was offering Salaah with his companions and he (Ibn Abbas) passed in front of some of the rows. He dismounted and let his donkey to graze and entered the row and nobody objected. Another Hadith is quoted by Sayyida Aisha mentioned in pervious chapters wherein she says that she used to lie in front of Rasulullah

(Sallallahu Alaihi Wasallam) when he was offering Salaah. Imam Ahmad says that he has no knowledge of any Hadith that speaks about the black dog. *(Maarif-us-Sunan quoted in Dars-i-Tirmidhi)*

Imam Bukhari and the majority of jurists do not believe in invalidation of Salaah by any of these things. They argue with the Ahaadith of Sayyida Aisha and Ibn Abbas quoted above. Imam Bukhari has also quoted Ibn Shuhaab Zuhri according to whom none of these things invalidate the Salaah. Imam Tahaawi has quoted similar words from Sayyiduna Ali, Uthmaan and Hudhaifa bin Jaabir al–Yemaan and others.

What about the Hadith quoted from Tirmidhi and similar Hadith quoted in Muslim which say that passing of a woman, a donkey and a black dog in front of a Musalli will spoil his Salaah. According to the learned scholars it is Shaitaan which disturbs a person during Salaah. A Hadith says:

الكلب الأسود شيطان

"Black dog is Shaitaan"

Another one says:

و إذا عتهم نيق ا مار فتعوذ با   خن الشيطان فإنه رأت شيطان (مسلم)

"when you hear the crying of a donkey, seek Allah's refuge from Shaitaan, as it sees him (Shaitaan)" (Muslim).

Another Hadith says,

ألنساء صبائع الشيطان

"Women are string of Shaitaan".

Women, as a mother, sister, daughter, wife etc, are highly honoured in Islam. She has been given due respect in whatever way she is related to a man, but at

the same time, Islam being a realistic religion, does not go against the human nature. It is in the nature of a man to get attracted to a woman whenever he sees her. It is this attraction which has been called the string of Shaitaan. Since during Salaah a bondsman is supposed to contemplate towards Allah, it is possible that he might lose his attention if a woman passes in front of him, though as per the majority of scholars his Salaah is valid. 'If there is no chance of distraction then there is no problem', says Imam Bukhari.

باب إِذَا حَمَلَ جَارِيَةً صَغِيرَةً عَلَى عُنُقِهِ فِى الصلاَةِ

Chapter 106 : If a small girl is carried on the shoulder during the Salaah.

Purpose of Tarjamatul Baab

In relation to previous chapters here it can be said that Imam Bukhari wants convey that when carrying a girl on one's shoulder won't spoil the Salaah then how will it get spoiled if a woman passes in front of a Musalli.

Hadith No. 489

حَدثَنا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزرَقِى عَنْ أَبِى قَتَادَةَ الأَنصَارِى أَن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يُصَلى وَهْوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللهِ صلى ا عليه وسلم وَلأَبِى الْعَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ ، فَإِذَا سَجَدَ وَضَعَهَا ، وَإِذَا قَامَ حَمَلَهَا

Narrated Abu Qataada Al-Ansari

Allah's Apostle was praying and he was carrying Um-

ama the daughter of Zainab, the daughter of Allah's Apostle and she was the daughter of Aas bin Rabi'a bin Abdu Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

Comments

Abu Qataada says that Rasulullah (Sallallahu Alaihi Wasallam) used to carry his grand daughter Ummaa bint Zainab on his shoulders during Salaah. He would put her down during prostration and again carry her when he stood. Umama was the daughter of Sayyida Zainab who was married to Aas bin Rabi'a. Sayyida Zainab was the eldest daughter of Sayyida Khadijah and Aas bin Rabi'a was the son of Haala bint Khuwaila—sister of Sayyida Khadijah. Aas bin Rabi'a always treated Zainab nicely. During the Makkan life of Rasulullah (Sallallahu Alaihi Wasallam), he was pressed hard by the infidels to divorce her to which he never agreed. Aas bin Rabi'a fought along with the Makkan infidels on the day of the battle of Badr and was arrested by the Muslims. To free her husband from captivity, Sayyida Zainab sent the necklace she had been given by her mother Sayyida Khadijah on her marriage day, as compensation. The Muslims returned the necklace back as per the wishes of Rasulullah (Sallallahu Alaihi Wasallam). Aas bin Rabi'a was freed on the undertaking that he would allow Zainab to migrate to Madinah which he fulfilled. Later on at one occasion while travelling to Syria on a business mission he was seized of his goods by the Muslims. He succeeded in escaping from there and went to Madinah where Sayyida Zainab gave him refuge. Rasulullah (Sallallahu Alaihi Wasallam) told his

people to return him the goods and let him free. He returned to Makkah and embraced Islam and came back to Madinah where he died in 12th Hijrah. Sayyida Zainab had died in 8th Hijrah during the lifetime of Rasulullah (Sallallahu Alaihi Wasallam).

What is Aml al-Katheer?

A Musalli is supposed to offer his Salaah in a dignified manner and not resort to any unnecessary movement of his body parts. Actions like keeping the dress properly, clearing the cap or turban, taking out or keeping something in the pockets etc., are Makruh (disliked) and too much involvement in such acts, what is called 'Aml-al-katheer', can invalidate the Salaah. According to this Hadith, Rasulullah (Sallallahu Alaihi Wasallam) carried his grand daughter on his shoulders and put her on the ground during prostration and again carried her when he stood. Whether this action of Rasulullah was Amr al-Katheer or not, the learned scholars have discussed it at length. The Hanafite as well as Shaafiite scholars concur that it does not constitute Aml al-Katheer. They say Aml al-Katheer, which can invalidate the Salaah, is such an action which involves both hands in the act and is done repeatedly during the Salaah. According to the Hanafite scholars, as quoted by Allaama Ayni, if a mother takes her baby in her lap during Salaah, her Salaah will be valid but if she breast feeds the baby during Salaah then it will become invalid.

بِاب إِذَا صَلى إِلٰى فِرَاشٍ فِيهِ حَائِضٌ

Chapter 107 : When one offers Salaah towards a bed

with a menstruating woman in it.

Purpose of Tarjamatul Baab

Touching a small girls will have no effect on one's Salaah as was discussed in the earlier chapter, here Imam Bukhari conveys that even if Salaah is offered towards a bed with a menstruating woman in it and her clothes come in contact with a Musalli there is no problem.

Hadith No. 490

حَدثَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ أَخْبَرَنَا هُشَيْمٌ عَنِ الشَّيْبَانِى عَنْ عَبْدِ اللهِ بْنِ شَدادِ بْنِ الْهَادِ قَالَ أَخْبَرَتنِى خَالَتِى مَيْمُونَةُ بِنْتُ الْحَارِثِ قَالَتْ كَانَ فِرَاشِى حِيَالَ مُصَلى النبِى صلى ا عليه وسلم فَرُبمَا وَقَعَ ثَوْبُهُ عَلَى وَأَنا عَلَى فِرَاشِى

Narrated Maimuna bint Al-Harith

My bed was beside the praying place (Musalla) of the Prophet and sometimes his garment fell on me while I used to lie in my bed.

Hadith No. 491

حَدثَنَا أَبو النعْمَانِ قَالَ حَدثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ حَدثَنَا الشيْبَانِى سُلَيْمَانُ حَدثَنَا عَبْدُ اللهِ بْنُ شَدادٍ قَالَ سَمِعْتُ مَيْمُونَةَ تَقُولُ كَانَ النبِى صلى ا عليه وسلم يُصَلى وَأَنا إِلَى جَنْبِهِ نَائِمَةٌ ، فَإِذَا سَجَدَ أَصَابَنِى ثَوْبُهُ ، وَأَنا حَائِضٌ . وَزَادَ مُسَددٌ عَنْ خَالِدٍ قَالَ حَدثَنَا سُلَيْمَانُ الشيْبَانِى ، وَأَنا حَائِضٌ

Narrated Maimuna

The Prophet used to pray while I used to sleep beside him during my periods (menses) and in prostrations his

garment used to touch me.

Comments

During her menstruation period, says Sayyida Maimuna, if Rasulullah (Sallallahu Alaihi Wasallam) had to offer Salaah in her room he would do so and she continued to lie in her bed in front of him. As already stated, according to Imam Bukhari it will not have any effect on the Salaah as against the Hadith mentioned in Abu Dawood on the authority of Ibn Abbas which says:

يقطع الصلاة امرأة ا ائض و الكلب (أبو داؤد)

"*Salaah will be rendered invalid if a menstruating woman or a dog passes in front (of a Musalli).*"

These two apparently contradictory statements have already been explained earlier.

باب هَلْ يَغْمِزُ الرجُلُ امْرَأتهُ عِنْدَ السجُودِ لِكَىْ يَسْجُدَ

Chapter 108 : Is it permissible for a man to nudge his wife when going into prostration so that he can prostrate properly?

Purpose of Tarjamatul Baab

Now, Imam Bukhari moves a step ahead saying even if a man touches his wife during Salaah there is no problem.

Hadith No. 492

حَدثَنا عَمْرُو بْنُ عَلِى قَالَ حَدثَنا يَحْيَى قَالَ حَدثَنا عُبَيْدُ اللهِ قَالَ حَدثَنا الْقَاسِمُ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ بِئْسَمَا عَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ، لَقَدْ رَأَيْتنِى وَرَسُولُ اللهِ صلى ا عليه وسلم يُصَلى، وَأَنا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ ، فَإِذَا أَرَادَ أَنْ

يَسْجُدَ غَمَزَ رِجْلَى فَقَبَضْتُهُمَا.

Narrated Aisha

It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allah's Apostle praying while I used to lie between him and the Qibla and when he wanted to prostrate, he pushed my legs and I withdrew them.

Comments

This Hadith has already been discussed. The room of Sayyida Aisha was so small that when Rasulullah (Sallallahu Alaihi Wasallam) had to prostrate during Salaah he would push her foot so that she would flex her legs and make room for him to prostrate.

باب الْمَرْأَةِ تَطْرَحُ عَنِ الْمُصَلى شَيْئًا مِنَ الأَذَى

Chapter 109 : The woman removing something harmful from a Musalli.

Purpose of Tarjamatul Baab

It is obvious that when a woman will remove a harmful thing from the body of a Musalli, she will touch him and may have to pass in front of him. According to Imam Bukhari it will not effect Salaah in any way.

Hadith No. 493

حَدثَنَا أَحْمَدُ بْنُ إِسْحَاقَ السرْمَارِى قَالَ حَدثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ حَدثَنَا إِسْرَائِيلُ عَنْ أَبِى إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللهِ قَالَ بَيْنَمَا رَسُولُ اللهِ صلى ا عليه وسلم قَائِمٌ يُصَلى عِنْدَ الْكَعْبَةِ ، وَجَمْعُ قُرَيْشٍ فِى مَجَالِسِهِمْ إِذْ قَالَ

قَائِلٌ مِنْهُمْ أَلاَ تَنْظُرُونَ إِلَى هَذَا الْمُرَائِي أَيُّكُمْ يَقُومُ إِلَى جَزُورِ آلِ فُلاَنٍ ، فَيَعْمِدُ إِلَى فَرْثِهَا وَدَمِهَا وَسَلاَهَا فَيَجِيءُ بِهِ ، ثُمَّ يُمْهِلُهُ حَتَّى إِذَا سَجَدَ وَضَعَهُ بَيْنَ كَتِفَيْهِ فَانْبَعَثَ أَشْقَاهُمْ ، فَلَمَّا سَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَضَعَهُ بَيْنَ كَتِفَيْهِ ، وَثَبَتَ النَّبِيُّ صلى الله عليه وسلم سَاجِدًا ، فَضَحِكُوا حَتَّى مَالَ بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الضَّحِكِ ، فَانْطَلَقَ مُنْطَلِقٌ إِلَى فَاطِمَةَ عَلَيْهَا السَّلاَمُ وَهْىَ جُوَيْرِيَةٌ ، فَأَقْبَلَتْ تَسْعَى وَثَبَتَ النَّبِيُّ صلى الله عليه وسلم سَاجِدًا حَتَّى أَلْقَتْهُ عَنْهُ ، وَأَقْبَلَتْ عَلَيْهِمْ تَسُبُّهُمْ ، فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ قَالَ اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ ثُمَّ سَمَّى اللَّهُمَّ عَلَيْكَ بِعَمْرِو بْنِ هِشَامٍ ، وَعُتْبَةَ بْنِ رَبِيعَةَ ، وَشَيْبَةَ بْنِ رَبِيعَةَ ، وَالْوَلِيدِ بْنِ عُتْبَةَ ، وَأُمَيَّةَ بْنِ خَلَفٍ ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ ، وَعُمَارَةَ بْنِ الْوَلِيدِ قَالَ عَبْدُ اللَّهِ فَوَاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرْعَى يَوْمَ بَدْرٍ ، ثُمَّ سُحِبُوا إِلَى الْقَلِيبِ قَلِيبِ بَدْرٍ ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأُتْبِعَ أَصْحَابُ الْقَلِيبِ لَعْنَةً

Narrated Amr bin Maimuin

Abdullah bin Mas'ud said, "While Allah's Apostle was praying beside the Ka'ba, there were some Quraish people sitting in a gathering. One of them said, 'Don't you see this (who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc) of the slaughtered camels of the family of so and so and then wait till he prostrates and put that in between his shoulders?' The most unfortunate amongst them ('Uqba bin Abi Mu'ait) went (and brought them) and when Allah's Apostle prostrated, he put them between his shoulders. The Prophet remained in prostration and they laughed so much so that they fell on each other. A passerby went to Fatima, who was a

young girl in those days. She came running and the Prophet was still in prostration. She removed them and cursed upon the Quraish on their faces. When Allah's Apostle completed his prayer, he said, 'O Allah! Take revenge on Quraish.' He said so thrice and added, 'O Allah! take revenge on Amr bin Hisham, Utba bin Rabia, Shaiba bin Rabi'a, Al-Walid bin Utba, Umaiya bin Khalaf, Uqba bin Abi Mu'ait and Umar bin Al-Walid." Abdullah added, "By Allah! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Apostle then said, Allah's curse has descended upon the people of the Qalib (well).

Comments

Sayyiduna Abdullah bin Mas'ud narrates a painful incident of the early days of Islam when the Makkans were persecuting Rasulullah (Sallallahu Alaihi Wasallam) and his handful of followers. One day some mischievous infidels gossiping with one another saw Rasulullah (Sallallahu Alaihi Wasallam) offering Salaah near Ka'ba. One of them told his associates who amongst them would go to such and such family and bring the dung, blood and the abdominal contents (intestines, etc) of slaughtered camels along with the uterus. One of them, Uqba bin Abi Mu'ait, volunteered for that job and brought the waste material and when Rasulullah (Sallallahu Alaihi Wasallam) prostrated, he dropped it on his neck between the shoulders. The other Makkan infidels laughed so much that they fell on each other enjoying the scene. The waste material that was put on Rasulullah (Sallallahu Alaihi Wasallam) was so heavy that

he could not lift his head from Sajda. Sayyida Fatima, the beloved daughter of Rasulullah (Sallallahu Alaihi Wasallam) who was very young at that time, on hearing about the incident came running and removed the waste material from Rasulullah's (Sallallahu Alaihi Wasallam) neck. Sayyida Fatima scolded and cursed the infidels on their faces. When Rasulullah (Sallallahu Alaihi Wasallam) finished his Salaah he supplicated to Allah saying "O Allah! Take revenge on Quraish". He said so thrice and added, "'O Allah! take revenge on Amr bin Hisham (Abu Jahl), Utba bin Rabia, Shaiba bin Rabi'a, Al-Walid bin Utba, Umaiya bin Khalaf, Uqba bin Abi Mu'ait and Umar bin Al-Walid." All these pagan chiefs were killed in the battle of Badr, Sayyiduna Abdullah bin Mas'ud says "By Allah! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Apostle then said, Allah's curse has descended upon the people of the Qalib.

* * *

Some of the forthcoming books:

- The Book of Adhaan (Call to Prayers).
- The Book of Jum’ah (Friday Prayer).
- The Book of Khouf (Fear Prayer).
- The Book of Eids.
- The Book of Vitr Prayer.
- The Book of Istisqaa (Invoking Allah for Rain)

كتاب مواقيت الصلاة

The Book of the Times of Salaah

بسم الله الرحمن الرحيم

كتاب مواقيت الصلاة

The Book of the times of Salaah (prayer)

باب مَوَاقِيتِ الصلاةِ وَفَضْلِهَا

وَقَوْلِهِ (إِن الصلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا) وَقَّتَهُ عَلَيْهِمْ .

Chapter 1 : The timings of the Salaah and its excellences.

and the statement of Allah *“The prayer is prescribed for the believers at set times" (4:103).*

Purpose of Tarjamatul Baab

After finishing the chapters related facing Qibla in Salaah, and using ‘Sutra’, Imam Bukhari has started the book on the timings of the Salaah. The fixed timing is also a prerequisite for Salaah i.e. a particular Salaah becomes obligatory at a particular time only and the timing of Salaah is so important that Allah has Himself fixed them up as is evident from the verse of the Holy

Qur'an quoted above.

Not all but in some compilations of Sahih Bukhari this book has also been started with 'Tasmiya' i.e., (Bismillah-ir-Rahman ir-Rahim).

Hadith No. 494

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ أن عُمَرَ بْنَ عَبْدِ
الْعَزِيزِ أخرَ الصلاَةَ يَوْمًا ، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزبَيْرِ ، فَأَخْبَرَهُ أن الْمُغِ َ ةَ بْنَ شُعْبَةَ
أخرَ الصلاَةَ يَوْمًا وَهْوَ بِالْعِرَاقِ ، فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الأَنْصَارِى فَقَالَ مَا هَذَا يَا
مُغِ َ ةُ أَلَيْسَ قَدْ عَلِمْتَ أن جِبْرِيلَ نَزَلَ فَصَلى ، فَصَلى رَسُولُ اللهِ صلى ا عليه
وسلم ثُم صَلى فَصَلى رَسُولُ اللهِ صلى ا عليه وسلم ثُم صَلى فَصَلى رَسُولُ اللهِ
صلى ا عليه وسلم ثُم صَلى فَصَلى رَسُولُ اللهِ صلى ا عليه وسلم ثُم صَلى
فَصَلى رَسُولُ اللهِ صلى ا عليه وسلم ثُم قَالَ بِهَذَا أُمِرْتُ فَقَالَ عُمَرُ لِعُرْوَةَ اعْلَمْ
مَا تُحَدثُ أَوَإِن جِبْرِيلَ هُوَ أَقَامَ لِرَسُولِ اللهِ صلى ا عليه وسلم وَقْتَ الصلاَةِ .
قَالَ عُرْوَةُ كَذَلِكَ كَانَ بَشِ ُ بْنُ أَبِى مَسْعُودٍ يُحَدثُ عَنْ أَبِيهِ

Narrated Ibn Shihab

Once Umar bin Abdul Aziz delayed the prayer and Urwa bin Az-Zubair went to him and said, "Once in Iraq, Al-Mughaira bin Shu'ba delayed his prayers and Abi Mas'ud Al-Ansari went to him and said, 'O Mughira! What is this? Don't you know that once Gabriel came and offered the prayer (Fajr prayer) and Allah's Apostle prayed too, then he prayed again (Zuhr prayer) and so did Allah's Apostle and again he prayed (Asr prayers and Allah's Apostle did the same; again he prayed (Maghrib-prayer) and so did Allah's Apostle and again prayed ('Isha prayer) and so did Allah's Apostle and

(Gabriel) said, 'I was ordered to do so (to demonstrate the prayers prescribed to you)?'" Umar (bin Abdul Aziz) said to Urwa, "Be sure of what you say. Did Gabriel lead Allah's Apostle at the stated times of the prayers?" Urwa replied, "Bashir bin Abi Mas'ud narrated like this on the authority of his father." Urwa added, "Aisha told me that Allah's Apostle used to pray Asr prayer when the sun-shine was still inside her residence (during the early time of Asr)."

Comments

Once, when he was the governor of Madinah during the caliphate of Walid bin Abdul Maalik, Umar bin Abdul Aziz delayed his Salaah. Tabrani has quoted Ibn-Shahab as saying:

دعا ا ؤذن لصلاة العصر فأمسى عمر بن عبد العزيز قبل أن يصليها

"The Muazzin (the caller for Salaah) called for Asr Salaah and Umar bin Abdul Aziz delayed to offer it closer to sunset"

According to Allaama Ayni he did not do so right until sunset but just close to it. Urwah bin Zubair objected to it and informed him (Umar bin Abdul Aziz) that Mugariah ibn Shuba, the governor of Iraq during the time of Sayyiduna Muaawiya, once delayed his Salaah and Abu Mas'ud al-Ansari raised objection on it. Sayyiduna Abu Mas'ud al-Ansari further informed him about the importance of sticking to the timings of Salaah by saying, Allah sent the Arch-angel Jibraeel (AS) in person to Rasulullah (Sallallahu Alaihi Wasallam) who not only conveyed Rasulullah (Sallallahu Alaihi Wasallam) the timings of Salaah but practically offered Salaah with Rasulullah (Sallallahu Alaihi Wasallam) also at the five

fixed Salaah times. Had not the Salaah timings been so important, Allah would not have made such an elaborated arrangement for it.

Allaama Ayni quotes Ibn Ishaaq saying in 'Al-Magaazi':

أن ذالك كان صبيحة الليلة ال فرضت فيها الصلاة و هي ليلة الإسراء

"It (the coming down of Jibraeel) was in the morning of the night in which Salaah was made obligatory and that is the night of ascension".

Ayni further quotes Nawawi saying:

صلى فصلى مكررا هكذا س مرات

"He (Jibra'eel) offered Salaah and then Rasulullah (Sallallahu Alaihi Wasallam) offered it repeatedly five times".

According to some Ahaadith Jibra'eel (AS) came to Rasulullah (Sallallahu Alaihi Wasallam) on two successive days for this purpose. On the first day he showed Rasulullah (Sallallahu Alaihi Wasallam) the starting time of every Salaah and the next day he showed him their last permissible time. It seems that Umar bin Abdul Aziz had delayed it beyond the last permissible time and that is why Urwah objected, some scholars comment.

Lessons from this Hadith

1. The timing of Salaah is obligatory i.e. a Salaah becomes obligatory only when its time enters and not before that.
2. It is better to offer Salaah when its time enters, delaying it is not good.
3. The learned scholars of Shariah should warn the rulers if they go against the Sunnah.

4. The Hadith whose chain of narrators is quoted up to the Sahaaba level is more reliable than the one which is up to the Taaba'ee level only as Umar bin Abdul Aziz asked Abu Mas'ud al-Ansari more clarification when he quoted Mugairah ibn Shuba, and resorted to silence when Urwah quoted from Bashir Ibn Abi Mas'ud who was quoting from his father and Urwah also quoted the Hadith of Sayyida Aisha.

باب (مُنِيبِينَ إِلَيْهِ وَاتقُوهُ وَأَقِيمُوا الصلاةَ وَلاَ تَكُونُوا مِنَ الْمُشْرِكِينَ)

Chapter 2 : (Allah's words) *"(Set your face to the Faith) turning totally towards Him, and fear Him, and establish Salaah, and do not be among those who associate partners with Allah." (30:31)*

Purpose of Tarjamatul Baab

In the above quoted verse the word 'Aqeem-us-Salaah' is used which means to establish Salaah with all its prerequisites and essentials. It is to be noted here that one of the most essential prerequisites of Salaah is to offer it at its stipulated time, and that is what Imam Bukhari wants to convey. The above quoted verse precedes another verse of Sura al-Rum, the two verses are:

فَأَقِمْ وَجْهَكَ لِلدينِ حَنِيفًا فِطْرَةَ اللهِ الَتِي فَطَرَ الناسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللهِ ذَلِكَ الدينُ الْقَيمُ وَلَكِن أَكْثَرَ الناسِ لَا يَعْلَمُونَ () مُنِيبِينَ إِلَيْهِ وَاتقُوهُ وَأَقِيمُوا الصلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ()

So, set your face to the Faith uprightly, this (faith) being the nature designed by Allah on which He has created the mankind. There is no change in Allah's creation. That is the straight faith, but most of the people do not

know.

(Set your face to the Faith) turning totally towards Him, and fear Him, and establish Salaah, and do not be among those who associate partners with Allah. (30-30,31)

Allah commands the faithful to turn his face away from all creations and get attached to the creator in totality and complete sincerity and obey one's disposition which always point towards the oneness of the creator of the whole universe. Islam is another name of the nature of the man. A Hadith says:

كُل مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِدَانِهِ أَوْ يُنصرَانِهِ أَوْ يُمَجسَانِهِ

"A child is born on his 'Fitrah' (disposition) and it is his parents who later on make him Jew or Christian or Magus .

Allah says that while keeping your disposition pure and uncorrupted you should fear Him alone. The best way of turning towards Allah is demonstrated by offering Salaah and whosoever fears Him will give up all forms of idolatry.

Hadith No. 495

حَدثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ حَدثَنَا عَبادٌ هُوَ ابْنُ عَبادٍ عَنْ أَبِى جَمْرَةَ عَنِ ابْنِ عَباسٍ قَالَ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللهِ صلى ا عليه وسلم فَقَالُوا إنا مِنْ هَذَا الْحَى مِنْ رَبِيعَةَ ، وَلَسْنَا نَصِلُ إِلَيْكَ إلا فِى الشهْرِ الْحَرَامِ ، فَمُرْنَا بِشَىْءٍ نَأْخُذُهُ عَنْكَ ، وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا . فَقَالَ آمُرُكُمْ بِأَرْبَعٍ ، وَأَنهَاكُمْ عَنْ أَرْبَعٍ الإِيمَانِ بِاللهِ ثُم فَسرَهَا لَهُمْ شَهَادَةُ أَنْ لاَ إِلَهَ إِلا اللهُ ، وَأَنى رَسُولُ اللهِ ، وَإِقَامُ الصلاَةِ ، وَإِيتَاءُ الزكَاةِ ، وَأَنْ تُؤَدوا إِلَى خُمُسَ مَا غَنِمْتُمْ ، وَأَنهَى عَنِ الدباءِ وَالْحَنْتَمِ وَالْمُقَيرِ وَالنقِيرِ

Narrated Ibn Abbas

"Once a delegation of Abdul Qais came to Allah's Apostle and said, "We belong to such and such branch of the tribe of Rab'a and we can only come to you in the sacred months. Order us to do something good so that we may (carry out) take it from you and also invite to it our people whom we have left behind (at home)." The Prophet said, " I order you to do four things and forbid you from four things. (The first four are as follows): 1. To believe in Allah. (And then he: explained it to them i.e.) to testify that none has the right to be worshipped but Allah and I (Muhammad) am Allah's Apostle, 2. To offer prayers perfectly (at the stated times), 3. To pay Zakaat (obligatory charity), 4. To give me Khumus.
(The other four things which are forbidden are as follows): 1. Dubba, 2. Hantam, 3. Muqaiyat, 4. Naqir (all these are utensils used for the preparation of alcoholic drinks)."

Comments

This Hadith has been discussed in the book of faith (Kitab-ul-Iman). Here Rasulullah (Sallallahu Alaihi Wasallam) keeps the offering of Salaah with all its prerequisites or essentials at the top of the list after testifying the faith in Allah and His messenger. Salaah is the best form of worship and that is why it has been given such a priority in the Shariah.

باب الْبَيْعَةِ عَلَى إِقَامَةِ الصلاَةِ

Chapter 3 : The pledge of allegiance for establishing the Salaah.

Purpose of Tarjamatul Baab

Stressing further the importance of Salaah, Imam Bukhari now says that Rasulullah (Sallallahu Alaihi Wasallam) used to take pledge of allegiance on his hand from his companions on the matter that they would establish Salaah regularly with all its essentials. Taking a pledge of allegiance from someone after taking his hand in one's own hand is known as Bai'at. The holy Qur'an also mentions about it in Sura al-Fateh as:

إِن الذِينَ يُبَايِعُونَكَ إِنمَا يُبَايِعُونَ اللهَ يَدُ اللهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنمَا يَنكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

Those who pledge allegiance with you (by placing their hands in your hand)- they, in fact, pledge allegiance with Allah. Allah's hand is over their hands. Then, whoever breaks his pledge breaks it to his own detriment, and whoever fulfils the covenant he has made with Allah, He will give him a great reward. (48:10)

Hadith No. 496

حَدثَنَا مُحَمدُ بْنُ الْمُثَنى قَالَ حَدثَنَا يَحْيَى قَالَ حَدثَنَا إِسْمَاعِيلُ قَالَ حَدثَنَا قَيْسٌ عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ بَايَعْتُ رَسُولَ اللهِ صلى ا عليه وسلم عَلَى إِقَامِ الصلاَةِ ، وَإِيتَاءِ الزكَاةِ ، وَالنصْحِ لِكُل مُسْلِمٍ

Narrated Jarir bin Abdullah

I gave the pledge of allegiance to Allah's Apostle for to offer prayers perfectly, to pay Zakaat regularly, and to give good advice to every Muslim.

Comments

Jarir bin Abdullah says that Rasulullah

(Sallallahu Alaihi Wasallam) took the pledge of allegiance (Bai'at) from him on three things viz.,

1. to establish Salaah.
2. to pay Zakaat
3. to wish well for all Muslims.

Salaah is the representative of all bodily forms of worship and Zakaat that of monetary form, that is why these two have been put together.

Well wishing for all Muslims

A Hadith says:

الدين النصيحة

"Religion is (the name of) well wishing".

It is the beauty of Islam not to believe in the worship confined to one's lip service or external behaviour only, but it transforms its believer into an ideal being from the core of his heart. Some people behave very nicely and show high etiquettes overtly whereas their hearts are filled with evil ulterior motives. Islam cuts the very roots of such hypocrisy. It exhorts its believer to be sincere and the real well wisher of others from the core of his heart. It does not confine the worship within the four walls of the mosque but includes all deeds of a person within the frontiers of devotion; and wishing well for others is considered the worship of Qalb (heart) - ranked as the highest form by the learned scholars of Islam. There is no religion or ism which teaches such high morals with perfection other than Islam.

بابِ الصلاةُ كفَارَةٌ

Chapter 4 : Salaah is expiation.

Purpose of Tarjamatul Baab

To further stress its importance, Salaah becomes a source of expiation of sins - an added advantage, says Imam Bukhari. According to the learned scholar this expiation will be for the minor sins only whereas for the major sins, 'Tawba' (repentance) is a must. Salaah, when offered properly has an inherent potential to prevent a person from committing sins. The Holy Qur'an says:

إن الصلاة تنهى عن الفحشاء والمنكر

Surely Salaah restrains one from shameful and evil acts. (29:45)

Hadith No. 497

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيى عَنِ الأَعْمَشِ قَالَ حَدثَنِى شَقِيقٌ قَالَ سَمِعْتُ حُذَيْفَةَ قَالَ كُنا جُلُوسًا عِنْدَ عُمَرَ رضى ا عنه فَقَالَ أَيكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللهِ صلى ا عليه وسلم فِى الْفِتْنَةِ قُلْتُ أَنا كَمَا قَالَهُ . قَالَ إِنكَ عَلَيْهِ أَوْ عَلَيْهَا لَجَرِىءٌ قُلْتُ فِتْنَةُ الرجُلِ فِى أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكَفرُهَا الصلاَةُ وَالصوْمُ وَالصدَقَةُ وَالأَمْرُ وَالنهْىُ قَالَ لَيْسَ هَذَا أُرِيدُ ، وَلَكِنِ الْفِتْنَةُ التِى تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ قَالَ لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ إِن بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا قَالَ أَيُكْسَرُ أَمْ يُفْتَحُ قَالَ يُكْسَرُ قَالَ إِذًا لاَ يُغْلَقَ أَبَدًا قُلْنَا أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ قَالَ نَعَمْ ، كَمَا أَن دُونَ الْغَدِ اللَيْلَةَ ، إِنى حَدثْتُهُ بِحَدِيثٍ لَيْسَ بِالأَغَالِيطِ فَهِبْنَا أَنْ نَسْأَلَ حُذَيْفَةَ ، فَأَمَرْنَا مَسْرُوقًا فَسَأَلَهُ فَقَالَ الْبَابُ عُمَرُ

Narrated Shaqiq

That he had heard Hudhaifa saying, "Once I was sitting with Umar and he said, 'Who amongst you remembers the statement of Allah's Apostle about the afflictions?' I

said, 'I know it as the Prophet had said it.' Umar said, 'No doubt you are bold.' I said, 'The afflictions caused for a man by his wife, money, children and neighbor are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).' Umar said, 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.' I (Hudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' Umar asked, Will the door be broken or opened?' I replied, 'It will be broken.' Umar said, 'Then it will never be closed again.' I was asked whether Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I narrated a Hadith that was free from any misstatement" The sub narrator added that they deputed Masruq to ask Hudhaifa (about the door). Hudhaifa said, "The door was Umar himself."

Hadith No. 498

حَدثَنا قُتَيبَةُ قَالَ حَدثَنا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سُلَيْمَانَ التَيْمِى عَنْ أَبِى عُثْمَانَ النهْدِى عَنِ ابْنِ مَسْعُودٍ أن رَجُلاً أَصَابَ مِنَ امْرَأَةٍ قُبلَةً ، فَأَتى النبِى صلى ا عليه وسلم فَأَخْبَرَهُ ، فَأَنزَلَ اللهُ (أَقِمِ الصلاَةَ طَرَفَىِ النهَارِ وَزُلَفًا مِنَ الليْلِ إِن الْحَسَنَاتِ يُذْهِبْنَ السيئَاتِ) . فَقَالَ الرجُلُ يَا رَسُولَ اللهِ أَلِى هَذَا قَالَ لِجَمِيعِ أُمتِى كُلهِمْ

Narrated Ibn Mas'ud

A man kissed a woman (unlawfully) and then went to the Prophet and informed him. Allah revealed: And offer prayers perfectly at the two ends of the day And in some hours of the night (i.e. the five compulsory prayers).

Verily! good deeds remove (annul) the evil deeds (small sins) (11.114). The man asked Allah's Apostle, "Is it for me?" He said, "It is for all my followers."

Ummah will have to face afflictions after afflictions

Rasulullah (Sallallahu Alaihi Wasallam) said:

خ القرون قر الذين يلونم الذين يلونم

"Best generation is my generation, then, the next to them and then, the next to them"

There are two aspects of man's life, one - 'the material or materialistic' and other - 'the spiritual'. The people in recent centuries have become totally materialistic and forgotten their spiritual lives. Whenever the causes of the rise or fall, progress or degradation of an individual or a nation are discussed, it is said that only material causes are responsible for it. For example, nowadays, the backwardness and weakness of a nation is attributed to the lack of modern democracy, not catching up with the globalisation, not giving women rights equal to men and so on and so forth. Even the so-called Islamic scholars (modernists) who see Islam through the spectacles of the west, take lot of pains in delivering lectures and writing scores of books wherein they vehemently argue that the main basis of backwardness and weakness of Muslim Ummah is because of these very reasons. Considering themselves wise and (self styled) true representatives of Islam, they, in reality, are bereft of the real spiritual aspects of Islam. It is a simple dictum that a person not having correct knowledge about a particular thing cannot plead for it. May we ask these so-called representatives the meaning of the above quoted Hadith according to which the best age or generation

was the one lived by Rasulullah (Sallallahu Alaihi Wasallam) and his companions; this I am sure they cannot afford to refute. Was it the modern form of democracy, interest based banking, so-called globalisation, the working of women along with men in a totally immoral atmosphere or other similar things which these (self styled) advocates of Islam plead for—responsible for the success of Ummah in that period? They present Rasulullah (Sallallahu Alaihi Wasallam) as an excellent military commander who personally participated in number of battles showing remarkable skills of an able commander, or present him as an excellent administrator owing marvellous administrative skills. Rasulullah (Sallallahu Alaihi Wasallam) definitely had these capabilities and many more but above all these he was the prophet of Allah the Almighty and All-powerful. This most important aspect is overlooked in their writings. They need to understand what a prophet means, what does it mean when the holy Qur'an told him:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

Do not grieve. Allah is surely with us. (9:40)

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِنْ كُنتُمْ مُؤْمِنِينَ

Do not lose heart and do not grieve, and you are the uppermost if you are believers. (3:139)

These people know the power of an atom bomb, a hydrogen bomb, a super jet bomber but fail to appreciate the invisible strength of Allah Ta'ala. They forget how Allah helped Musa (AS) and his powerless and weak nation against the tyrant and powerful Pharaoh. How He helped His bellowed messenger Ibrahim (AS), how He arranged for Yousuf (AS) to become king of Egypt and

above all how He helped His most beloved Prophet Muhammad (Sallallahu Alaihi Wasallam) to accomplish a herculean task in a very short span of time.

The Holy Qur'an was not revealed in one go but in piecemeal for twenty three long years, i.e., the whole prophetic life of Rasulullah (Sallallahu Alaihi Wasallam). Whenever the archangel Jibra'eel came with the revelation he used to be escorted by thousands of the angels, each one of them being an embodiment of spiritual power and Jibra'eel himself possessing tremendous spiritual power. The Holy Qur'an says:

ذِي قُوةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ()مُطَاعٍ ثَم أَمِينٍ ()

"The one possessing power and a high status with the Lord of the Throne, the one obeyed there, trusted." (81:20,21)

The Holy Qur'an says:

وَقَالَ الذِينَ كَفَرُوا لَوْلَا نزلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبتَ بِهِ فُؤَادَكَ وَرَتلْنَاهُ تَرْتِيلًا

"Said those who disbelieved, "Why has the Qur'an not been revealed to him all at once?" (It has been sent down) in this way (i.e. in parts) so that We make your heart firm, and We revealed it little by little."

In this verse Allah informs Rasulullah (Sallallahu Alaihi Wasallam) that He is revealing the Qur'an to him in piecemeal in order to strengthen his heart from time to time. What does this strengthening of the heart mean? Is it something materialistic in nature or any of the kind advocated by these (so-called) modern Islamic scholars. They need to ponder the Qur'an in real sense and clear their confusions, then only they can derive realistic conclusions.

Allah Ta'ala further says:

وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

And Allah was not to send scourge upon them while you (O Prophet), were in their midst, nor would Allah send scourge upon them while they are seeking forgiveness. (8:33)

Punishment to the infidels is withheld for two reasons:

1. No punishment while the prophet is in their midst

Mere presence of the prophet amidst is becoming a reason for the infidels not to get annihilated by the divine wrath which otherwise they deserved because of their mischief. Here one can easily comprehend the tremendous spiritual power of the Prophet (Sallallahu Alaihi Wasallam) which is becoming a cause of safety for the people (glory be to Allah).

2. No punishment while they are seeking forgiveness

The Prophet (Sallallahu Alaihi Wasallam) is not amidst us physically but his teachings, his ultimate miracle—the Holy Qur'an and his mercy is there. Now, who are those who will be saved from annihilation or afflictions? Ponder the Qur'anic injunction. It is they who fear Allah, repent for their sins and seek forgiveness from Allah with sincere heart. It is they who will not be punished in the world with afflictions. We know the materialistic causes of our worldly problems but we have to understand the spiritual causes as well. The way bacteria and viruses cause physical ailments and medicines like antibiotics and antiviral drugs cure them, similarly, the

sins are causative organisms for overall degradation with which the Muslim Ummah is afflicted in all spheres of life nowadays. After refraining from sins, which is the first essential prerequisite for attaining divine help, Muslim Ummah needs to act upon the Qur'anic injunctions which will cure its spiritual ailments just like the antibiotic injections which cure infective diseases.

Sins—the cause of Ummah's afflictions; what is the remedy?

Sayyiduna Hudhaifa, the distinguished companion of Rasulullah (Sallallahu Alaihi Wasallam) also called 'the companion of secrets of Rasulullah (Sallallahu Alaihi Wasallam)', quotes from Sayyiduna Umar that the remedy for saving oneself from the afflictions lies in:

1. Salaah.
2. Fasting.
3. Charity.
4. Enjoining to execute pious deeds.
5. Forbidding from the execution of evil deeds.

This is a complete code of conduct which the Ummah has to adopt in true spirit if it wants to come out of present scenario of indignity, weakness, backwardness and regain its lost glory.

Imam Maalik's advice to the Ummah needs to be written in golden letters and every Muslim is required to know and understand it, he says:

"the later part of this Ummah will regain its past glory only by applying same means which the earlier people of the Ummah had exercised for the cause".

So, it is imperative for the Ummah to find out the

means adopted by the Sahaaba and their followers, responsible for the fall of the great Roman and Persian Empires on their feet like a pack of cards.

Sayyiduna Umar—a symbol of great spiritual power

A Hadith says, "Afflictions will fall on this Ummah like rain from skies". Sayyiduna Hudhaifa said to Sayyiduna Umar "So far there is a closed door stopping these afflictions to confront this Ummah". On this, Sayyiduna Umar asked him if the door will be broken or will it be opened. Hudhaifa told him that it will be broken. This door which served as a shield against the afflictions confronting the Ummah was—the personality of Sayyiduna Umar himself. In other words, it meant that till the man of such spiritual calibre as Sayyiduna Umar was amidst the believers, they are safe from afflictions. His spiritual status was an impediment to these afflictions confronting the Ummah. In no way does it mean that the spirituality has vanished from the Muslim Ummah. There have always been people possessing tremendous spiritual stature but at the same time nobody in the later generations can match Sayyiduna Umar. It is not out of place to mention here that Sayyiduna Abu Bakr Siddiq was unique in all recommended qualities as is evident by the following statement of Sayyiduna Umar:

"Abu Bakr's one day and one night is better than Umar's whole life, the day that of Hudhaibiya and the night that of cave Thour which he spent with Rasulullah (Sallallahu Alaihi Wasallam) during the migration from Makkah to Madinah".

Good deeds become expiation for the evil

In the second Hadith, according to Sayyiduna Ibn Mas'ud a person felt extremely ashamed of his sin when he kissed a woman. Fearing that the wrath of Allah might engulf him, he immediately came to Rasulullah (Sallallahu Alaihi Wasallam) with the request of punishment that will serve as an expiation for his sin. Allahu-Akbar, such was Allah's fear in the hearts of the Sahaaba. To err is human, no sooner did they err because of negligence etc, they would immediately repent in such a way that would remove their sin. Allah Ta'ala says in the Holy Qur'an:

إِن الْحَسَنَاتِ يُذْهِبْنَ السيئَاتِ

Surely, good deeds erase bad deeds. (11:114)

When this Sahaabi met Rasulullah (Sallallahu Alaihi Wasallam), he was going to offer Salaah. Rasulullah (Sallallahu Alaihi Wasallam) asked him to follow him and offer Salaah first. During that period the following verse of the Qur'an was revealed to Rasulullah (Sallallahu Alaihi Wasallam).

أَقِمِ الصلاَةَ طَرَفَىِ النهَارِ وَزُلَفًا مِنَ اللْيلِ إِن الْحَسَنَاتِ يُذْهِبْنَ السيئَاتِ

And offer prayers perfectly at the two ends of the day And in some hours of the night (i.e. the five compulsory prayers). Verily! good deeds remove (annul) the evil deeds (small sins) (11.114).

After finishing his Salaah, this man again repeated his request. Rasulullah asked him if he didn't offer Salaah, to which he replied in affirmation. In other words Rasulullah (Sallallahu Alaihi Wasallam) told him that since good deeds remove the evil deeds, so his Salaah was enough for his sins expiation.

باب فَضْلِ الصلاَةِ لِوَقْتِهَا

Chapter 5 : The excellence of offering the Salaah at its proper time.

Purpose of Tarjamatul Baab

We have seen that Salaah expiates sins but for this purpose it is highly effective and profitable if offered at its proper time. However, it looses much of its effectiveness and reward if offered after the termination of its proper time.

Hadith No. 499

حَدثَنَا أُبو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ حَدثَنَا شُعْبَةُ قَالَ الْوَلِيدُ بْنُ الْعَيْزَارِ أَخْبَرَنِى قَالَ سَمِعْتُ أَبَا عَمْرٍو الشَيْبَانِى يَقُولُ حَدثَنَا صَاحِبُ هَذِهِ الدارِ وَأَشَارَ إِلَى دَارِ عَبْدِ اللهِ قَالَ سَأَلْتُ النبِى صلى ا عليه وسلم أَى الْعَمَلِ أَحَب إِلَى اللهِ قَالَ الصلاَةُ عَلَى وَقْتِهَا قَالَ ثُم أَى قَالَ ثُم بِر الْوَالِدَيْنِ قَالَ ثُم أَى قَالَ الْجِهَادُ فِى سَبِيلِ اللهِ قَالَ حَدثَنِى بِهِن وَلَوِ اسْتَزَدْتُهُ

Narrated Abdullah

I asked the Prophet "Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents" I again asked, "What is the next (in goodness)?" He replied, 'To participate in Jihaad (religious fighting) in Allah's cause." Abdullah added, "I asked only that much and if I had asked more, the Prophet would have told me more."

Comments

This Hadith mentions that that Abdullah bin Mas'ud asked Rasulullah (Sallallahu Alaihi Wasallam) three questions, the first one—which deed is dearest to Allah. Rasulullah (Sallallahu Alaihi Wasallam) said "to offer Salaah at its proper time". Second—what next, Rasulullah (Sallallahu Alaihi Wasallam) said, "to be nice to your parents". Third time he again asked what next, Rasulullah (Sallallahu Alaihi Wasallam) said, "Jihaad in the way of Allah".

1. To offer Salaah at its proper time

Islamic jurists differ in their opinions regarding the proper time of Salaah, i.e., whether it is at the beginning of the particular Salaah time or something else? According to Imam Shafa'ee a Salaah should be offered as early as possible whenever its time comes in e.g., if the time of Fajr Salaah starts at 5 am, it should be offered soon after this time. The Hanafite scholars don't consider this criterion for all the five times and according to them it is preferable to delay some Salaahs. For example it is preferable to offer Zuhr Salaah with some delay during summer. They also say that the Fajr Salaah should also be offered with a little delay till early dawn as it leads to increase in attendance of the devotees which is good. But, to be noted, all the scholars concur that the delay should not be much so as to expire the preferable time. Imam Bukhari in the title of the chapter under discussion has not used the word Awwal Waqt i.e., the beginning of the time' but has used the words 'proper time' unlike Imam Tirmidhi, who, while supporting Imam Shafa'ee's view, has established the chap-

ters with the heading:

باب ما جاء   الوقت الأول من فضل

'Chapter : The excellence of Salaah at its starting time.'

2. To be nice to your parents

This point has been strongly stressed in both the Holy Qur'an as well as Ahaadith. Allah Ta'ala says in the Qur'an:

وَقَضَى رَبكَ أَلا تَعْبُدُوا إِلا إِياهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِما يَبْلُغَن عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُف وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا () وَاخْفِضْ لَهُمَا جَنَاحَ الذل مِنَ الرحْمَةِ وَقُلْ رَب ارْحَمْهُمَا كَمَا رَبيَانِي صَغِيرًا ()

Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age, do not say to them: uff (a word or expression of anger or contempt) and do not scold them, and address them with respectful words. And submit yourself before them in humility out of compassion, and say, "My Lord, be merciful to them as they have brought me up in my childhood." (17:23,24)

It is very important to respect and obey parents

Imam al-Qurtubi says that, in this verse (23), Allah Ta'ala has made it necessary (wajib) to respect and treat parents well by combining it with the command to worship Him. This is similar to what has been said in Surah Luqman where the inevitable need to thank Him has been combined with the need to thank one's parents: (أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ *Be grateful to Me, and to your parents - 31:14). This proves that, after the obligation of worshipping the most exalted Allah, obeying parents is most im-*

portant and being grateful to parents like being grateful to Allah Ta'ala is wajib (necessary). This has its confirmation in the Hadith of Sahih al-Bukhari where a person reportedly asked the Holy Prophet (Sallallahu Alaihi Wasallam): "Which is the most favored deed in the sight of Allah?" He said, "Salaah at its (mustahabb: preferred) time." The person asked again, "Which is the most favored deed after that?" To that he said, "Treating parents well." (Qurtubi)

The merits of obeying and serving parents in Hadith narratives

1. *In the Musnad of Ahmad, Tirmidhi, Ibn Maajah and Mustadrak Hakim, it has been reported on sound authority from Sayyiduna Abu Darda that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "A father is the main gate of Jannah. Now it is up to you to preserve or waste it." (Mazhari)*
2. *According to a report from Sayyiduna Abdullah ibn Umar appearing in Jami' al-Tirmidhi and al-Mustadrak of al-Hakim (which Hakim rates as Sahih), the Holy Prophet (Sallallahu Alaihi Wasallam) said, "The pleasure of Allah is in the pleasure of the father and the displeasure of Allah in the displeasure of the father."*
3. *Ibn Maajah reports on the authority of Sayyiduna Abu Umamah that a person asked the Holy Prophet (Sallallahu Alaihi Wasallam) "What rights do parents have on their children?" He said, "They both are your Paradise, or Hell." It means that obeying and serving parents takes one to Jannah and their disobedience and displeasure, to*

Jahannam.

4. *Al-Baihaqi (in Shu'ab al-'Iman) and Ibn Asakir have reported on the authority of Sayyiduna Ibn Abbas that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "For one who remained obedient to his parents for the sake of Allah two gates of Paradise shall remain open. And for one who disobeyed them two gates of Hell shall remain open, and if he had just one of the two, either father or mother, then, one gate (of Paradise or Hell shall remain open)." Thereupon, someone asked, "Does it (the warning of Hell) hold good even when the parents have been unjust to this person?" Then he said thrice:* و إن ظلما و إن ظلما و إن ظلما *which means, 'yes, there is that warning of Hell against disobeying and hurting parents even if they were unjust to the son.' (The outcome is that children have no right to settle scores with parents. If they have been unjust, it does not follow that they too back out from obeying and serving them).*
5. *Al-Baihaqi has reported on the authority of Sayyiduna Abdullah ibn Abbas that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "An obedient son who looks at his parents with mercy and affection receives the reward of one accepted Hajj against every such look cast." People around said, "What if he were to look at them like that a hundred times during the day?" He said, "Yes, a hundred times too (he will keep receiving that reward). Allah is great (His treasures never run short)."*

Punishment for depriving the rights of parents comes much before Aakhirah—right here in this world

6. In Shu'ab al-'Iman, al-Baihaqi has reported on the authority of Sayyiduna Abu Bakr that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "As for all those other sins, Allah Ta'ala defers whichever He wills up to the Last Day of Qiyamah - except the sin of depriving parents of their rights and disobeying them. The punishment for that is given, much before the Hereafter, right here in this world as well. (All Hadlth reports given here have been taken from Tafsir Mazhari)

Obedience to parents: When necessary and when there is room for opposition

Muslim scholars and jurists unanimously hold that the obedience to parents is wajib (necessary) only in what is permissible - and definitely not in what is impermissible or sinful. Says the Hadith:

لا طاعة خلوق معصية ا الق

There is no obedience to the created in the disobedience of the Creator.

To deserve service and good treatment it is not necessary that the parents be Muslims

To support this ruling, Imam al-Qurtubi has quoted an event related with Sayyida Asma' from the Sahih of al-Bukhari. According to this report, Sayyida Asma' asked the Holy Prophet (Sallallahu Alaihi Wasallam), "My mother, a Mushrik, comes to see me. Is it permissible for me to entertain her?" He said, "(صلى أمك—that is, respect the bond of relationship with your mother and entertain her). And as for disbelieving parents, there is that statement of the Qur'an itself

(Luqman, 31:15): (صاحبهما في الدنيا معروفا—that is, if the parents of a person are Kafirs and order him too to become like them, then, it is not permissible to obey them in this matter. But while living in this world, they should be treated in the recognized manner). It is obvious that 'recognized manner' means that they should be treated with courtesy.

Rulings

1. *As long as Jihaad does not become an absolute individual obligation (Fard al-'Ain), rather remains within the degree of a collective obligation (Fard al-Kifayah), until then, it is not permissible for any son to participate in Jihaad without the consent of parents. It has been reported in Sahih al-Bukhari on the authority of Sayyiduna Abdullah ibn Umar that a person presented himself before the Holy Prophet (Sallallahu Alaihi Wasallam) in order to have his permission to participate in Jihaad. He asked him, "Are your parents alive?" He submitted, "Yes, they are." He said: ففيهما فجاهد—then you carry out Jihaad in (the service of) them both). The sense is that 'by serving them alone you will get the reward of being in Jihaad.' Another report also adds that the person said, "I have come here leaving my parents crying behind." Thereupon, he said, "Go, make them laugh as you made them cry." In other words, he was to go back home and tell his parents that he would not be going for Jihaad without their consent. (Qurtubi)*
2. *From the event reported above, we learn the ruling that anything that rates as a collective obligation - and is not an individual obligation, or necessity -*

then, sons and daughters cannot do that without the permission of parents. Also included here is the injunction to acquire the most perfect knowledge of religion (the Ilm of din) at the highest level, and to travel to communicate and promote it (the tabligh of din). It means that anyone who has the knowledge of religion to the measure one is obligated with individually cannot travel in order to become an alim of din (scholar of religion), or travel for the da'wah and tabligh of din, for it is not permissible without the permission of parents.

3. *Also included under the injunction of treating parents well appearing in the Qur'an, and Hadith is good treatment with relatives and friends close to parents, specially when they are dead. In the Sahih of al -Bukhari, it has been reported from Sayyiduna Abdullah ibn Umar that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "The noblest regard one can show to a father after his death is to treat his friends well." And Sayyiduna Abu Usayd al-Badri reports that he was sitting with the Holy Prophet (Sallallahu Alaihi Wasallam) when an Ansari came and asked, "Ya Rasulallah, is it that some right of my parents remains due against me even after they have died?" He said, "Yes. Praying and seeking forgiveness for them, fulfilling the promises they had made to someone, being kind and respectful to their friends and showing mercy and generosity to such relatives who are linked in kinship only through them (silatu r-rahim). These are the rights of your parents still due against you, even after them."*

It was the blessed habit of the Holy Prophet

(Sallallahu Alaihi Wasallam) that he used to send gifts to lady friends of Umm-ul-Mu'minin Sayyida Khadijah after her demise which was a way of fulfilling the right of Sayyida Khadijah on him.

Treating parents well: Special consideration in their old age

As for serving and obeying parents, as parents, it is not restricted to any given time or age. In fact, it is necessary (wajib) to treat parents well, under all conditions, and in every age. But, there are circumstances that usually impede the fulfillment of what is necessary and obligatory. Under these circumstances, the typical response pattern of the Holy Qur'an comes into action to suggest ways and means through which acting according to given injunctions becomes easy. With this objective in sight, it grooms and trains minds through different angles and, at the same time, it continues to emphasize that compliance of these injunctions is imperative despite such circumstances.

The old age of parents, when they become helpless, depend on children for everything they need and their life is at the mercy of children, is a terrible condition to be in. The slightest indifference shown by children at such a time breaks their heart. Then, there are those physical infirmities and diseases associated with old age which make one naturally irritation-prone. Furthermore, during the period of extreme old age, when usual reason and comprehension do not seem to be working, some of their wishes and demands assume the kind of proportions which children find difficult to take care of. The Holy Qur'an takes cognizance of these circumstances,

but, while giving children the instruction to comfort them, it reminds them of their own childhood. It tells them that there was a time when they too were far more helpless, far too depending on their parents than their parents were on them at that point of time. Then, was it not that their parents sacrificed their desires and comforts for them and went on bearing by the unreasonable child talk with love and affection. Now when they have become so helpless, reason and nobility demanded that the past favor done by them should be paid back. When it was said: (كما ربّياني صغيرا as they have brought me up in my childhood) in the verse, this is what has been alluded to. Some other important instructions relating to the old age of parents have also been given in the verses under study. They are as follows:

1. *Do not say even uff to them. Briefly explained parenthetically in the accompanying translation as 'a word of anger or contempt,' uff covers every word or expression that shows one's displeasure. The limit is that breathing a long breath after having heard what they said and thereby betraying displeasure against them is also included under this very word 'uff. ' In a Hadith narrated by Sayyiduna Ali, it has been reported that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "Had there been some other degree of hurting lesser than the saying of 'uff, ' that too would have certainly been mentioned." (The sense is that even the thing that hurts parents in the lowest of the low degree is forbidden).*
2. *Do not scold them: ولا تنهرهما This is the second instruction. The word: (نهر nahr) in the text: means 'scold' or 'reproach.' That it causes pain in already*

obvious.

3. *Address them with respectable words و قل لهما قولا كريما. This is the third instruction. The first two instructions related to the negative aspects where bringing the least emotional pressure on parents has been prohibited. Given in this third instruction is a lesson in the art of conversation with parents - talk to them softly with love, grace and concern for them. Says the revered Tabi'i, Sa'id ibn Mussaiyyab, like a slave talking to his strict master!'*
4. *Submit yourself before them in humility out of compassion واخفض لهما جناح الذّل من الرحمة This the the fourth instruction. The word: (جناح Janaah) in the text literally means 'wings' or 'sides of arms' lending the sense that one should stand in a stance of submission and humility as a mark of respect for parents. The addition of the expression: (من الرحمة out of compassion) at the end of the sentence is there to warn that this stance of grace should not be a mere show-off, instead, it should be adopted on the strong foundation of genuine, heart-felt respect and compassion for them. Perhaps, this may also be suggestive of something else as well—that showing humility before parents is practically no disgrace. In fact, it is a prelude to real honor for it is based on concern, compassion and kindness.*
5. *And say, "My Lord, be merciful to them" - و قل رب ارحمهما . It means, as for the effort to provide maximum comfort for parents, it is humanly not possible. One should do whatever it is possible for him to do in order that they remain comfortable and, then, along with it, he should also keep praying before*

Allah Ta'ala that He, in His infinite mercy, removes all their difficulties and makes things easy on them. This last instruction is really so extensive and universal that it still continues to be valid and beneficial even after the death of parents. Through this, one can always keep serving parents.

Ruling

If parents are Muslims, making a prayer for mercy in their favor is obvious. But, if they are not Muslims, making this prayer within their lifetime will be permissible with the intention that they be delivered from worldly distress and that they be blessed with the taufiq of Iman. After their death, making a prayer of mercy for them is not permissible. (Abridged from al-Qurtubi).

A remarkable event

Al-Qurtubi has reported from Sayyiduna Jaabir ibn Abdullah that a man came to the Holy Prophet (Sallallahu Alaihi Wasallam) and complained that his father was taking away what belonged to him. He said, "Go and ask your father to come here." At that moment Jibra'il came and told the Holy Prophet (Sallallahu Alaihi Wasallam), "When his father comes, ask him about the words he has composed in his heart but even his own ears have not heard them yet." When this man returned with his father, he said to the father, "Why is it that your son complains against you? Do you wish to take away what belongs to him?" The father said, "You better ask him on whom do I spend other than his paternal or maternal aunts or myself?"

The Holy Prophet (Sallallahu Alaihi Wasallam) said: (إيه an expression which denoted that he had understood the reality and there was no need to say anything else). After that, he asked the father of the man, "What are those words that have not yet been heard by your own ears?" The father said, "Ya Rasulallah, Allah Ta'ala increases our faith in you through everything." Thereby he meant that he got to know what was not heard by anyone, which was a miracle indeed. Then, he submitted, "It is true that I had composed some lines of poetry within my heart, something not heard even by my own ears." The Holy Prophet (Sallallahu Alaihi Wasallam) said, "Let us hear them." Then he recited the following lines of poetry he had composed:

غذوتك مولودا و منتك يافعا

تعمل ا أجـ عليك و تنهل

I fed you in childhood and took care of you when young. You lived on my earnings alone.

إذا ليلة ضافتك بالسقم أبت

لسقمك إلا ساهرا أ لمل

When on some night, you became sick, I spent the whole night remaining awake and restless because of your sickness.

كأ أنا ا طروق دونك بالذي

طرقت به دو فعيـ تمل

As if your sickness was my own and not yours and because of which my eyes kept shedding tears throughout the night

اف الردى نفسي عليك و إنا

لتعلم أن ا وت وقت مؤجل

My heart kept trembling lest something happens to you, though I knew that the time of death is fixed, being neither early nor late

فلما بلغت السنّ و الغاية ال

إليها مدي ما كنت فيك أؤمل

So, when you reached the age and maturity that I had always been looking forward to.

جعلت جزائي غلظة و فظاظة

كأنك أنت ا نعم ا تفضل

Then you made hard-heartedness and harshness my return as if you were the one doing me favors and giving me rewards.

فليتك إذ ترع حق أبو

فعلت كما ا ار ا صاحب يفعل

Alas, if it was not possible for you to fulfill my right as a father, you could have at the least done what a good neighbor would have done.

فأوليتة حق ا وار و تكن

على ال دون مالك تبخل

So, you could have given me the least right of a neighbor and abstained from becoming miserly in my case in my own property.

*After having heard these verses of poetry, the Holy Prophet (Sallallahu Alaihi Wasallam) held the son by his shirt and said, "*أنت و مالك لأبيك *meaning that: Go. You and your property, everything belongs to your father. (Tafsir al-Qurtubi, p. 246, v. 10) These verses have also*

been reported in Hamasah, the famous book of Arabic literature as attributed to the poet, Umaiyyah ibn Abi as-Sult. Others say that Abd al-A'la wrote them. Still others attribute them to Abu al-Abbas al-A'ma. (Al-Qurtubi, marginal notes)

In the last verse quoted above. (ربكم أعلم بما في نفوسكم *Your Lord knows best what is in your hearts - 25), any possible scruple that remains in the hearts of children as to how they were going to comply satisfactorily with divine injunctions relating to consistent observance of etiquette and respect due to parents. They have to live with parents all the time. Then, living conditions of the parties vary. They do not stay the same all the time. May be, on some such occasion, they happen to utter something, something that turns out to be against the norms of due etiquette, then, they stand facing the warning of Hell. Given this probability, it would become extremely difficult for them to wriggle out from this situation. In this verse, it is to remove this doubt and heart-burning that it was said: Should any such word come to be uttered out of sheer anxiety or lack of discretion - but, without intentional disrespectfulness - then, one must repent and resolve not to do that ever again. If so, since Allah Ta'ala knows the secrets of hearts and knows what was uttered was not to show disrespect or hurt, things will turn out for the better, for He is Most-Merciful. The word: (*ألأوابين *al-awwabin: those who turn to Him) used here carries the sense of (*ألتوابين *at-tawwabin: those who repent before Him). The Hadith calls the six raka'at after Maghrib and the nawafil of al-Ishraq as the Salaah al-Awwabin. Embedded here is the hint that the taufiq (ability) of these prayers is*

granted only to those who are the Awwabin and Taw-wabin.

(Quoted from Ma'ariful Qur'an, Vol. 5)

3. Jihaad in the way of Allah

Allah—the Creator knows mankind in all its aspects irrespective of any particular region or age—past, present or future. It doesn't matter Him anyway whether these aspects are biological, physical, mental, geographical etc. He is the only being knowing all the aspects in any age or region in a totally comprehensive way. So, He is the one and the only who is able to inform man what is right and/or what is wrong. His commandments and laws are absolute. Man has a limited knowledge and hence the laws enacted by him carry limited value and are also defective in nature. So, a believer is enjoined to try hard in the direction that the world he lives in is governed by the divine laws which are beneficial for mankind and perfect in nature. The struggle of man in this regard is called the Jihaad in the way of Allah. Unless the world submits to the divine laws, there will be no justice and piece.

Allah Ta'ala says in Qur'an:

وَجَاهِدُوا فِي اللهِ حَق جِهَادِهِ

"And struggle for (seeking the pleasure of) Allah, a struggle that is due to him" *(22:78)*

The words (جهاد *Jihaad*) and (مجاهده *mujahadah)* mean to exert one's utmost effort to achieve an objective and to take pains for it. (That is why the word is translated above as 'struggle'). While waging war against the infidels the Muslims make supreme efforts, and for this reason it is called Jihaad, and حق جهاده—a struggle

that is due to Him—means that all these efforts and sacrifices should aim solely at winning the favours and goodwill of Allah Ta'ala, and be free from all considerations of worldly reward, such as fame or spoils of war.

Sayyiduna Ibn Abbas has explained the phrase 'that is due to Him' by saying that it is to strive to the utmost 'if one's capacity in the course of Jihaad, unmindful of all criticism. Some other commentators have explained that the word Jihaad in this means that one exerts his utmost effort in carrying out the acts of worship and complete obedience to rules of Shari'ah with deep sincerity. Dhahhak and Muqatil have said that a struggle that is due to Him means to act in Allah's obedience and His worship as due to Him. Sayyiduna Abdullah Ibn Mubarak thinks that Jihaad means to strive against the temptations *(nafs)* and its baser desires. Imam Baghawi supports this view on the basis of a *hadith* which he has from Jaabir Ibn Abdullah to the effect that when a group of companions returned from Jihaad, the Holy Prophet (Sallallahu Alaihi Wasallam) said: (قدمتم خير مقدم من الجهاد الأصغر إلى الجهاد الأكبر You have returned from a smaller *Jihaad* to a greater *Jihaad)* meaning thereby that the fight against the temptations of self and baser desires never ceases. Baihaqi has also related this *hadith* but he is of the opinion that it has some weak narrators, Tafsir Mazhari has adopted this latter interpretation and proceeded to say that the Muslims were in fact fighting against the coarse desires of Self even when they were engaged in Jihaad against the infidels, but the hadith places it after their return from the Jihaad. The sug-

gestion here is that though the fight against temptations continued even on the battlefield, it could by tradition and usage be brought to fruition only under the watchful eye of a perfect spiritual guide, that is the Holy Prophet (Sallallahu Alaihi Wasallam).

باب الصلَوَاتُ الْخَمْسُ كَفارَةٌ

Chapter 6 : The five Salaahs are expiation.

Purpose of Tarjamatul Baab

From previous chapters it became clear that Salaah expiates sins. In this chapter under discussion Imam Bukhari wants to convey that the five time obligatory or Fardh Salaah is highly effective in this cause particularly when offered in their proper times. To offer obligatory Salaah in congregation is highly rewarding but if one misses the congregation due to any problem still the obligatory Salaah offered in its proper time is highly rewarding.

Hadith No. 500

حَدثَنا إِبْرَاهِيمُ بْنُ حَمْزَةَ قَالَ حَدثَنِى ابْنُ أَبِى حَازِمٍ وَالدرَاوَرْدِى عَنْ يَزِيدَ عَنْ مُحَمدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِى سَلَمَةَ بْنِ عَبْدِ الرحْمَنِ عَنْ أَبِى هُرَيْرَةَ أَنهُ سَمِعَ رَسُولَ اللهِ صلى ا عليه وسلم يَقُولُ أَرَأَيْتمْ لَوْ أَن نَهَرًا بِبَابِ أَحَدِكُمْ ، يَغْتَسِلُ فِيهِ كُل يَوْمٍ خَمْسًا ، مَا تَقُولُ ذَلِكَ يُبْقِى مِنْ دَرَنِهِ قَالُوا لاَ يُبْقِى مِنْ دَرَنِهِ شَيْئًا قَالَ فَذَلِكَ مِثْلُ الصلَوَاتِ الْخَمْسِ ، يَمْحُو اللهُ بِهَا الْخَطَايَا

Narrated Abu Huraira

I heard Allah's Apostle saying, "If there is a river at the

door of anyone of you and he takes a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds."

Comments

The Holy Qur'an and Ahaadith have extensively used the methodology of explaining things by way of giving simple examples understandable to a common man.

A man of ordinary intellect can easily appreciate the fact that no dirt will remain on a person's body if he takes a bath five times a day. By giving this simple example Rasulullah (Sallallahu Alaihi Wasallam) made people to understand that a person's sins get erased if he offers five time obligatory Salaah. Salaah is the best form of worship wherein a bondsman shows extreme humility and submission to his Creator and Master both physically as well as spiritually. He starts admitting His greatness by saying 'Allahu Akbar' - Allah is the greatest of all. He stands hand folded before Him with extreme devotion and humility. He gets absorbed in His attributes, glory and majesty. In Him he finds the real Sustainer and Cherisher. He gets immersed in His limitless mercy; and when overwhelmed by His majesty, he bows before Him in 'Ruku' where he again express His glory and greatness. Getting further absorbed in His attributes, he prostrates before Him by putting his forehead on the ground where He feels His inexpressible and unimaginable nearness. Each and every word recited in Salaah engulfs tremendous spiritual meaning and value

for those whom Allah blesses with His mercy. When a bondsman finally sits in Tashshahud, he gets so much elevated that he feels himself in the company of Allah and in direct conversation with Him. Here when he supplicates to Allah, it is unlikely that he will return empty handed. These things are known to those who have cherished them. May Allah bless us all with these blessings. There is no doubt in the fact that when a bondsman repeats this process five times a day his exterior as well interior self will get purified.

باب تَضْيِيعِ الصلاَةِ عَنْ وَقْتِهَا

Chapter 7 : To waste (the benefits of) Salaah by delaying it beyond its proper time

Purpose of Tarjamatul Baab

In the preceding chapters Imam Bukhari repeatedly stressed on offering Salaah at its proper time, and now in this chapter under discussion he is conveying the same message conversely.

Hadith No. 501

حَدثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدثَنَا مَهْدِى عَنْ غَيْلاَنَ عَنْ أَنسٍ قَالَ مَا أَعْرِفُ شَيْئًا مِما كَانَ عَلَى عَهْدِ النبِى صلى ا عليه وسلم قِيلَ الصلاَةُ قَالَ أَلَيس ضَيعْتُمْ مَا ضَيعْتُمْ فِيهَا

Narrated Geelaan

Anas said, "I do not find (nowadays) things as they were (practiced) at the time of the Prophet." Somebody said "The prayer (is as it was.)" Anas said, "Have you not

done to the prayer what you have done to it?

Hadith No. 502

حَدثَنا عَمْرُو بْنُ زُرَارَةَ قَالَ أَخْبَرَنا عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ أَبو عُبَيْدَةَ الْحَدادُ عَنْ عُثْمَانَ بْنِ أَبِي رَوادٍ أَخِي عَبْدِ الْعَزِيزِ قَالَ سَمِعْتُ الزهْرِي يَقُولُ دَخَلْتُ عَلَى أَنسِ بْنِ مَالِكٍ بِدِمَشْقَ وَهُوَ يَبْكِي فَقُلْتُ مَا يُبْكِيكَ فَقَالَ لاَ أَعْرِفُ شَيْئًا مِما أَدْرَكْتُ إِلا هَذِهِ الصلاَةَ ، وَهَذِهِ الصلاَةُ قَدْ ضُيعَتْ . وَقَالَ بَكْرٌ حَدثَنا مُحَمدُ بْنُ بَكْرٍ الْبُرْسَانِي أَخْبَرَنا عُثْمَانُ بْنُ أَبِي رَوادٍ نَحْوَهُ

Narrated Anas

The Prophet said, "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to his right but under his left foot." Qatada said, "He should not spit in front of him but to his left or under his feet." And Shu'ba said, "He should not spit in front of him, nor to his right but to his left or under his foot." Anas said: The Prophet said, "He should neither spit in the direction of his Qibla nor to his right but to his left or under his foot."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) said:

خ القرون قر

"Best period is my period."

The time Rasulullah (Sallallahu Alaihi Wasallam) was amidst his companions, spirituality was at its highest. The Archangel Jibra'eel would descend with the revelation to the Prophet (Sallallahu Alaihi Wasallam). The illumination of the hearts of the Sahaaba was at its peak. An incident is narrated that once a Sahaabi, while

having his horse tied nearby, started to recite the Holy Qur’an. It so happened that on his recitation his house started jumping and when he suspended his recitation it calmed down. On narrating this incident to Rasulullah (Sallallahu Alaihi Wasallam) he was told that the horse was able to see the angels descending and coming near you when you were reciting the Qur'an and that is why it reacted in such a manner.

The Holy Qur'an describes the condition of Sahaaba:

وَالذِينَ يَبِيتُونَ لِرَبهِمْ سُجدًا وَقِيَامًا

“And those who pass the night prostrating themselves and standing before their Lord” (25:64)

The companions of Rasulullah (Sallallahu Alaihi Wasallam) knowing the significance of Salaah extracted maximum benefits from it. Gradually people became negligent about its significance. Witnessing such negligence would reduce Sayyiduna Anas to tears. Once, when he was asked by Zuhri the reason behind it, he told him that the condition of the people was deteriorating in every aspect of Islam and what worried him most was the wasting of the most important worship i.e., Salaah.

Musnad Ahmad has quoted from Abu Rafia saying

عت أنس بن مالك يقول ما أعرف ا عهدت مع رسول ا صلى ا عليه وسلم اليوم فقال أبو رافع يا أبا ـزة و لا صلاة فقال أليس قد علمت ما صنع ا جاج الصلاة

“I heard Anas saying that he did not see anything safe what he saw during the period of Rasulullah (Sallallahu Alaihi Wasallam)” Abu Rafia asked Anas, “O Abu

Hamza, and not Salaah”, he said “Don’t you know what Hajjaj did with the Salaah” (Musnad Ahmed)

It is quoted in Tabaqaat Ibn Sa’d that Hajjaj delivered a Friday sermon so lengthy that the time of Zuhr Salaah slipped away. It is at this occasion Sayyiduna Anas made this statement *(Eidhahul-Bukhari)*

باب الْمُصَلى يُنَاجِى رَبهُ عَز وَجَل

Chapter 8 : The Musalli is in close conversation with his Lord, the Mighty and Exalted.

Purpose of Tarjamatul Baab

Allah is Samee’ (the all-Hearing) and Baseer (the all-Seeing) but He pays a special attention full of mercy and compassion to the bondsman offering Salaah. The fixed timings of different Salaah’s are not incidental but have a definite basis. By establishing this chapter Imam Bukhari wants to convey that if a bondsman yearns for this special attention he should offer Salaah in its proper time because these are timings specified by Allah to shower His special blessings upon His bondsmen.

Hadith No. 503

حَدثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ حَدثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنسٍ قَالَ قَالَ النبِى صلى ا عليه وسلم إن أَحَدَكُمْ إِذَا صَلى يُنَاجِى رَبهُ فَلاَ يَتفِلَن عَنْ يَمِينِهِ ، وَلَكِنْ تَحْتَ قَدَمِهِ الْيُسْرَى وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ لاَ يَتفِلُ قُدامَهُ أَوْ بَيْنَ يَدَيْهِ ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ . وَقَالَ شُعْبَةُ لاَ يَبْزُقُ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ وَقَالَ حُمَيْدٌ عَنْ أَنسٍ عَنِ النبِى صلى ا عليه وسلم لاَ يَبْزُقْ فِى الْقِبْلَةِ وَلاَ عَنْ يَمِينِهِ ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ

Narrated Anas

The Prophet said, "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to his right but under his left foot." Qatada said, "He should not spit in front of him but to his left or under his feet." And Shu'ba said, "He should not spit in front of him, nor to his right but to his left or under his foot." Anas said: The Prophet said, "He should neither spit in the direction of his Qibla nor to his right but to his left or under his foot."

Hadith No. 504

حَدثَنا حَفْصُ بْنُ عُمَرَ قَالَ حَدثَنا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ حَدثَنا قَتَادَةُ عَنْ أَنسٍ عَنِ النبِى صلى ا عليه وسلم قَالَ اعْتَدِلُوا فِى السجُودِ ، وَلاَ يَبْسُطْ ذِرَاعَيْهِ كَالْكَلْبِ ، وَإِذَا بَزَقَ فَلاَ يَبْزُقَن بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ ، فَإِنهُ يُنَاجِى رَبهُ

Narrated Anas

The Prophet said, "Do the prostration properly and do not put your fore-arms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor to the right for the person in prayer is speaking in private to his Lord."

باب الإِبْرَادِ بِالظهْرِ فِى شِدةِ الْحَر

Chapter 9 : Waiting until it is cooler to offer *Zuhr* during intense heat.

Purpose of Tarjamatul Baab

Now Imam Bukhari discusses the timing of an individual Salaah. The learned scholars have been at loss

to know why Imam Bukhari started this section with Zuhr Salaah and not with Fajr. According to some scholars he was discussing about the invocations to Allah in the previous chapter; and the time when Allah's wrath is getting manifested, is not the proper time of invocation. The intensity of heat at mid-noon is due to the intensity of the heat of Jahannum, which in turn is the manifestation of Allah's wrath. So, according to some scholars it is better to delay Zuhr until the mid-noon heat has subsided a little.

Hadith No. 505

وَنَافِعٌ مَوْلَى عَبْدِ اللهِ بْنِ عُمَرَ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنهُمَا حَدثَاهُ عَنْ رَسُولِ اللهِ
صلى ا عليه وسلم أَنهُ قَالَ إِذَا اشْتَد الْحَر فَأَبْرِدُوا عَنِ الصلاَةِ ، فَإِن شِدةَ الْحَر
مِنْ فَيْحِ جَهَنمَ

Narrated Abu Huraira and Abdullah bin Umar

Allah's Apostle said, "If it is very hot, then pray the Zuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire."

Hadith No. 506

حَدثَنَا ابْنُ بَشارٍ قَالَ حَدثَنَا غُنْدَرٌ قَالَ حَدثَنَا شُعْبَةُ عَنِ الْمُهَاجِرِ أَبِي الْحَسَنِ سَمِعَ
زَيْدَ بْنَ وَهْبٍ عَنْ أَبِي ذَر قَالَ أَذنَ مُؤَذنُ النبِي صلى ا عليه وسلم الظهْرَ فَقَالَ
أَبْرِدْ أَبْرِدْ أَوْ قَالَ انْتَظِرِ انْتَظِرْ وَقَالَ شِدةُ الْحَرِ مِنْ فَيْحِ جَهَنمَ ، فَإِذَا اشْتَد الْحَر
فَأَبْرِدُوا عَنِ الصلاَةِ حَتى رَأَيْنَا فَيْءَ التلُولِ

Narrated Abu Dhar

The Muadhdhin (call-maker) of the Prophet pronounced

the Azaan (call) for the Zuhr prayer but the Prophet said, "Let it be cooler, let it be cooler." Or said, 'Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, pray when it becomes (a bit) cooler and the shadows of hillocks appear."

Hadith No. 507

حَدثَنا عَلِى ْبنُ عَبدِ اللهِ قَالَ حَدثَنا سُفْيَانُ قَالَ حَفِظْنَاهُ مِنَ الزهْرِى عَنْ سَعِيدِ ْبنِ الْمُسَيبِ عَنْ أَبِى هُرَيْرَةَ عَنِ النبِى صلى ا عليه وسلم قَالَ إِذَا اشْتَد الْحَر فَأَبْرِدُوا بِالصلاَةِ ، فَإِن شِدةَ الْحَر مِنْ فَيْحِ جَهَنمَ وَاشْتَكَتِ النارُ إِلَى رَبهَا فَقَالَتْ يَا رَب أَكَلَ بَعْضِى بَعْضًا . فَأَذِنَ لَهَا بِنَفَسَيْنِ نَفَسٍ فِى الشتَاءِ ، وَنَفَسٍ فِى الصيْفِ ، فَهُوَ أَشَد مَا تَجِدُونَ مِنَ الْحَر ، وَأَشَد مَا تجِدُونَ مِنَ الزمْهَرِيرِ

Narrated Abu Huraira

The Prophet said, "In very hot weather delay the Zuhr prayer till it becomes (a bit) cooler because the severity of heat is from the raging of Hell-fire. The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."

Hadith No. 508

حَدثَنا عُمَرُ ْبنُ حَفْصٍ قَالَ حَدثَنا أَبِى قَالَ حَدثَنا الأَعْمَشُ حَدثَنا أَبو صَالِحٍ عَنْ أَبِى سَعِيدٍ قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم أَبْرِدُوا بِالظهْرِ ، فَإِن شِدةَ الْحَر مِنْ فَيْحِ جَهَنمَ تَابَعَهُ سُفْيَانُ وَيَحْيَى وَأَبو عَوَانَةَ عَنِ الأَعْمَشِ

Narrated Abu Sa'id

that Allah's Apostle said, "Pray Zuhr prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) instructed his Sahaaba to offer Zuhr Salaah when it is relatively cooler during the hot season. According to Sayyiduna Abu Zar once Sayyiduna Bilal wanted to pronounce the Azaan for Zuhr Salaah, Rasulullah (Sallallahu Alaihi Wasallam) instructed him to wait till it cools down a little.

Khatabi says:

الأبراد انكسار شدة حر الظه ة

"Coolness (here) means diminution in the intensity of mid-day heat"

The learned scholars have given two reasons for it, viz.,

دفع ا شقة لكون شدة ا ر ا يذهب ا شوع (عمدة القاري)

"To avoid inconvenience caused by the intensity of heat which results in the loss of concentration in Salaah".

Salaah, as we have seen, is the time when a bondsman holds secret conversation with his Lord wherein extreme humility and presence of mind is needed. When there is intense heat, it makes a person extremely uncomfortable due to which the above mentioned objectives become unattainable. Therefore, it is better to delay the time of Salaah so that the intensity of heat subsides a little. But at the same time, the delay should not be too much to elapse the proper time of the

Salaah. Secondly, the delay is recommended only during the hot season and not otherwise. The learned scholars have debated the point whether delaying the Salaah is obligatory (wajib) or just preferable (musstahab), and the majority of them say it is only preferable.

According to a narration the Sahaaba used to drag their clothes towards the point where they would prostrate during Salaah in hot season to save their foreheads from the hot ground.

The second reason given is

لأنه وقت تسجر فيه جهنم

"Because at that time the fire of Hell is being intensified."

There is consensus amongst the learned scholars of Ummah that Jahannum is already existing and these Ahaadith ratify that opinion. Rasulullah (Sallallahu Alaihi Wasallam) said that Jahannum breaths out two breath one during summer and the other during winter; the breaths in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold. How it actually happens, Allah knows the best. It is a well accepted fact that major portion of the universe is yet to be explored by science, and same is the case with different physical phenomena taking place in it.

It is to be understood here that one cannot ignore the existence of a particular thing on the basis that he hasn't seen it or doesn't know it. It is for this reason the Holy Qur'an challenges the non-believers.

هَاتُوا بُرْهَانَكُمْ إِنْ كُنتُمْ صَادِقِينَ

"Bring your proof, if you are truthful." (2:111)

In the same way, to deny the effect of Jahannum on earth due to its breath is illogical and unscientific because no logical explanation or scientific proof has been put forward to refute it.

باب الإِبْرَادِ بِالظهْرِ فِى السفَرِ

Chapter 10 : Delaying *Zuhr* until it gets cooler when on a journey.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that to delay Zuhr Salaah until it gets cooler has not been particularised to a Muqeem (resident) only but it applies to a Musaffir (traveller) also.

Hadith No. 509

حَدثَنا آدَمُ بْنُ أَبِى إِيَاسٍ قَالَ حَدثَنا شُعْبَةُ قَالَ حَدثَنا مُهَاجِرٌ أَبو الْحَسَنِ مَوْلًى لِبَنِى تَيْمِ اللهِ قَالَ سَمِعْتُ زَيْدَ بْنَ وَهْبٍ عَنْ أَبِى ذَر الْغِفَارِى قَالَ كُنا مَعَ النبِى صلى ا عليه وسلم فِى سَفَرٍ ، فَأَرَادَ الْمُؤَذنُ أَنْ يُؤَذنَ لِلظهْرِ فَقَالَ النبِى صلى ا عليه وسلم أَبرِدْ ثُم أَرَادَ أَنْ يُؤَذنَ فَقَالَ لَهُ أَبرِدْ حَتى رَأَيْنا فَىْءَ التلُولِ ، فَقَالَ النبِى صلى ا عليه وسلم إِن شِدةَ الْحَر مِنْ فَيْحِ جَهَنمَ ، فَإِذَا اشْتَد الْحَر فَأَبرِدُوا بِالصلاَةِ وَقَالَ ابْنُ عَباسٍ تَتَفَيأُ تَتَمَيلُ

Narrated Abu Dhar Al-Ghifari

We were with the Prophet on a journey and the Mu'adh-dhin (call maker for the prayer) wanted to pronounce the Azaan (call) for the Zuhr prayer. The Prophet said, 'Let it become cooler." He again (after a while) wanted to pronounce the Azaan but the Prophet said to him,

"Let it become cooler till we see the shadows of hill-ocks." The Prophet added, "The severity of heat is from the raging of the Hell-fire, and in very hot weather pray (Zuhr) when it becomes cooler."

Comments

According to the majority of the learned scholars it is preferable to delay Zurh Salaah a little during the hot season till it is relatively cooler. Imam Shafa'ee seems to differ from this view. It is said:

و قال شافعي إ ا الأبرد بصلاة الظهر إذا كان مسجد ينتاب أهله من ابعد فأما ا صلى وحده و لذي يصلى مسجد قومه فالذي أحب له أن لا يوخر الظهر شدة ا ر (ترمزي - عمدة القاري)

"And Shaafee said that delaying Zuhr Salaah till it is cooler is for those whose mosque is far away from them and I like for the one who offers Salaah alone and those who offer Salaah in their (nearby) mosque not to delay Zuhr Salaah due to intensity of heat".

Here Imam Tirmidhi's views differ from those of his teacher Imam Shaafee. He says that during journey people stay together, so, Imam Shaafee's argument is not valid; but according to Allama Kirmani it is not right to say that people stay together during journey because they might get scattered e.g., by going after their grazing animals, sleeping under trees and so on.

Imam Nawwani says:

و مع قوله رأينا التلول انه آخر تأخ ا كث ا ح صار للتلول و التلول منطجة غ منتصبة و لا يصر ا ا ادة إلا بعد زوال الشمس بكث (نووي بر مسلم - إيضاح البخاري)

"And 'we saw in the hills' means that he (i.e.,

Rasulullah (Sallallahu Alaihi Wasallam)) delayed the Salaah quite a bit till the shadow of the hills fell on the ground, and the hills are flatly placed and not erect; their shadow usually does not fall on the ground except after a long time after mid noon.

From this Hadith the Hanafite jurists deduce the conclusion that the shadow of hills falls on the ground after 'Mithli Awwal' i.e., when the shadow of an object equals its height. What they want to prove by this is that the timing of Zuhr Salaah lasts till the shadow of an object becomes double than its height which is also the beginning of Asr Salaah.

باب وَقْتِ الظُّهْرِ عِنْدَ الزَّوَالِ

وَقَالَ جَابِرٌ كَانَ النبِي صلى ا عليه وسلم يُصَلى بِالْهَاجِرَةِ .

Chapter 11 : The time of *Zuhr* is when the sun begins to decline.

Jaabir said, "The Prophet (Sallallahu Alaihi Wasallam) used to offer Salaah at midday."

Purpose of Tarjamatul Baab

In previous chapters it was said that it is preferable to delay Zuhr Salaah during hot season. Now in this chapter under discussion Imam Bukhari wants to convey the starting time of Zuhr Salaah. When the sun is right over head the shadow of objects does not fall on ground. After some time, when it starts declining towards west, the shadow of objects begins to fall on the ground. This total time, i.e., 'when the sun was overhead and when it starts declining westward', is called 'Zawaal' which lasts about 10-15 minutes. During this time it is prohib-

ited to offer any Salaah. Soon after, when the time of Zawaal finishes, the timing of Zuhr Salaah begins. The statement of Sayyiduna Jaabir that Rasulullah (Sallallahu Alaihi Wasallam) used to offer Zuhr Salaah during the heat of noon proves that the timing of Zuhr Salaah starts soon after Zawaal. 'Al-Hajiraah' means 'the noon time or midday' when people avoid walking on the roads due to intense heat.

Hadith No. 510

حَدثَنَا أُبو الْيَمَانِ قَالَ أَخْبَرَنَا شُعْيبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى أَنسُ بْنُ مَالِكٍ أَن رَسُولَ اللهِ صلى ا عليه وسلم خَرَجَ حِ َ زَاغَتِ الشمْسُ فَصَلى الظهْرَ ، فَقَامَ عَلَى الْمِنْبرِ ، فَذَكَرَ الساعَةَ ، فَذَكَرَ أَن فِيهَا أُمورًا عِظَامًا ثُم قَالَ مَنْ أَحَب أَنْ يَسْأَلَ عَنْ شَىْءٍ فَلْيَسْأَلْ ، فَلاَ تَسْأَلُونِى عَنْ شَىْءٍ إِلا أَخْبَرْتُكُمْ مَا دُمْتُ فِى مَقَامِى هَذَا فَأَكْثَرَ الناسُ فِى الْبُكَاءِ ، وَأَكْثَرَ أَنْ يَقُولَ سَلُونِى فَقَامَ عَبْدُ اللهِ بْنُ حُذَافَةَ السهْمِى فَقَالَ مَنْ أَبِى قَالَ أُبوكَ حُذَافَةُ ثُم أَكْثَرَ أَنْ يَقُولَ سَلُونِى فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ رَضِينَا بِاللهِ رَبا ، وَبِالإِسْلاَمِ دِينًا ، وَبِمُحَمدٍ نَبِيا . فَسَكَتَ ثُم قَالَ عُرِضَتْ عَلَى الْجَنةُ وَالنارُ آنِفًا فِى عُرْضِ هَذَا الْحَائِطِ فَلَمْ أَرَ كَالْخَيْرِ وَالشر

Narrated Anas bin Maalik

Allah's Apostle came out as the sun declined at mid-day and offered the Zuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgment) and said that in it there would be tremendous things. He then said, "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine. Most of the people wept and the Prophet said repeatedly, "Ask me." Abdullah bin Hudhafa As-Sahmi stood up and said, "Who is my father?" The Prophet said,

"Your father is Hudhafa." The Prophet repeatedly said, "Ask me." Then Umar knelt before him and said, "We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Prophet." The Prophet then became quiet and said, "Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the former) and a worse thing (than the latter)."

Hadith No. 511

حَدثَنا حَفْصُ بْنُ عُمَرَ قَالَ حَدثَنا شُعْبَةُ عَنْ أَبِى الْمِنْهَالِ عَنْ أَبِى بَرْزَةَ كَانَ النبِى صلى ا عليه وسلم يُصَلى الصبْحَ وَأَحَدُنَا يَعْرِفُ جَلِيسَهُ ، وَيَقْرَأُ فِيهَا مَا بَيْنَ الست َ إِلَى الْمِائَةِ ، وَيُصَلى الظهْرَ إِذَا زَالَتِ الشمْسُ ، وَالْعَصْرَ وَأَحَدُنَا يَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ ثُم يَرْجِعُ وَالشمْسُ حَيةٌ ، وَنَسِيتُ مَا قَالَ فِى الْمَغْرِبِ ، وَلاَ يُبَالِى بِتَأْخِ ِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ . ثُم قَالَ إِلَى شَطْرِ اللَّيْلِ . وَقَالَ مُعَاذٌ قَالَ شُعْبَةُ ثُم لَقِيتُهُ مَرةً فَقَالَ أَوْ ثُلُثِ اللَّيْلِ

Narrated Abu-l-Minhal

Abu Barza said, "The Prophet used to offer the Fajr (prayer) when one could recognize the person sitting by him (after the prayer) and he used to recite between 60 to 100 Ayat (verses) of the Qur'an. He used to offer the Zuhr prayer as soon as the sun declined (at noon) and the Asr at a time when a man might go and return from the farthest place in Medina and find the sun still hot. (The sub-narrator forgot what was said about the Maghrib). He did not mind delaying the 'Isha prayer to one third of the night or the middle of the night."

Hadith No. 512

حَدثَنَا مُحَمدٌ يَعْنِى ابْنَ مُقَاتِلٍ قَالَ أَخْبَرَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ الرحْمَنِ حَدثَنِى غَالِبٌ الْقَطانُ عَنْ بَكْرِ بْنِ عَبْدِ اللهِ الْمُزَنِى عَنْ أَنسِ بْنِ مَالِكٍ قَالَ كُنا إِذَا صَلْيْنَا خَلْفَ رَسُولِ اللهِ صلى ا عليه وسلم بِالظهَائِرِ فَسَجَدْنَا عَلَى ثِيَابِنَا اتقَاءَ الْحَرِ

Narrated Anas bin Maalik

When we offered the Zuhr prayers behind Allah's Apostle we used to prostrate on our clothes to protect ourselves from the heat.

Comments

According to Sayyiduna Anas once Rasulullah (Sallallahu Alaihi Wasallam) offered Zuhr Salaah soon after the Zawaal i.e. when sun started declining westward. From this incident Imam Bukhari wants to prove the actual beginning time of Zuhr Salaah. According to Sayyiduna Anas, after completing the Salaah, Rasulullah (Sallallahu Alaihi Wasallam) stood on the pulpit and delivered a heart touching sermon about the Qiyaamah that left Sahaaba in tears.

"Whoever likes to ask me about anything he can do so"

This statement clearly shows that it was some special moment for Rasulullah (Sallallahu Alaihi Wasallam) wherein he was at some extraordinary status. He asked his companions to ask him anything they liked and that he would reply them. At that instance, Abdullah bin Hudhafa asked him about his own fath as people

were questioning his parentage. Rasulullah (Sallallahu Alaihi Wasallam) told him that Huzafah was his father. Rasulullah (Sallallahu Alaihi Wasallam) again said, "Ask me and I will reply as long as I am at this place". Realising the situation, Sayyiduna Umar turned apprehensive that people might ask such questions the reply of which would become difficult for them to act upon. Therefore, he sat in front of Rasulullah (Sallallahu Alaihi Wasallam) on his knees and said loudly "We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Prophet".

Was Rasulullah (Sallallahu Alaihi Wasallam) having Ilm-ul-Ghayb (knowledge of unseen).

Some people present this Hadith as a proof that Rasulullah (Sallallahu Alaihi Wasallam) was possessing Ilm-ul-Gaib but majority of the learned scholars prove with the same Hadith that it is not so. They argue that it was a special occasion confined to that particular moment and place as is evident by the statement of Rasulullah that "I shall reply as long as I am at this place of mine".

Jannat and Jahannum were also displayed in front of him at that place which also indicates that it was some special and unusual occasion.

Allah Taala says in the Holy Qur'an.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

With Him are the keys of the Unseen. (6:59)

Mawlana Muhammad Shafi (RA) writes in Ma'ariful Qur'an:

Knowledge of the Unseen and Absolute Power: Two

Attributes of Allah, not shared by anyone

'Al-Ghayb' means things which have not come into existence, or in existence they have come but Allah Ta'ala has not let anyone know them (Mazhari). The first kind relates to conditions and events about Qiyamah, or future happenings in the universe - for example, who will be born when and where? Who will do what? Who will live how long? Who will have how many breath counts? Who will take how many steps? Who will die where and buried where? Who will get what sustenance, and how much, and at what time? When will it rain, and where, and how much?

The example of the second kind is the foetus which has come to exist in the womb of a woman, but no one can be certain in the absolute sense, as universally applicable with inevitable reliability and accessibility, about the foetus being good natured or bad tempered, handsome or ugly, even a male or female (the radiological determination of which at the later trimesters of pregnancy is a different matter and does not affect the premises of the present discussion). Similar is the case of many other things which, despite having come into existence, remain unseen and unknown to the created beings.

So, the sentence: عنده مفاتيح الغيب *means that with Allah are the keys (or treasures) of the Unseen. The sense of being 'with him'* عنده *is that they are owned by Him and are in His possession. The outcome is that He is the One who has control of the treasures of the Unseen and it is He who has the exclusive power to bring them into existence and make them manifest as and when He has determined. This is as has been said in an-*

other verse of the Holy Qur'an:

و إن من شيء إلا عندنا خزائنه و ما ن ل إلا بقدر

which means:

“We have treasures of everything, but We send them down in a particular measure (15:21).

In short, from this one sentence, it stands proved that the knowledge of Allah is perfect, and so is His power, and also that this all-encompassing knowledge and absolute power is the exclusive attribute of Allah Ta’ala Sha'nuhu, and that no one can acquire or have it. By putting the word عنده *indahu: with Him) before, according to the rules of the Arabic grammar, a pointed reference has been made towards this restriction and particularity. Immediately after, this hint has been changed into full clarity when, to drive the point home, it was said: (*لا يعلمها إلا هو *No one knows them but He).*

So, this sentence proves two things: (1) The awareness of Allah about everything Unseen by virtue of His all-encompassing knowledge, and His being dominant over all of them by virtue of His perfect power; and (2) The inability of any created being or thing, other than Allah Ta’ala Sha'nuhu, to acquire or have such knowledge and power.

The meaning of the word ‘Al-Ghayb’ (Unseen), as in the terminology of the Qur'an, which has been stated above (with reference to Tafsir Mazhari) - that it means things which have not yet come into existence, or have come into existence but have not yet been fully unveiled to any created being - was to be kept in sight, the common doubts which bother people when they take a shallow view of the question of Ghayb, would be automatically removed.

Usually what happens is that people take the word, Al-Ghayb (Unseen) in a literal sense, that is, that which is absent from our knowledge and perception - whether the sources of acquiring its knowledge be present in the sight of others - thus, they would start calling that too as the Ghayb. As a result, all sorts of doubts abound. Take the example of astrology, divination of fortunes mathematically ('Ilmul-Jafr : The knowledge of Jafr; vulg. 'Jafar'), geornancy ('Ilmur-Raml: The knowledge of Raml; vulg. 'Ramal', meaning divination by means of figures and lines in the sand), or palmistry and things like that which are harnessed to acquire the knowledge of future events. Or, there may be someone who gets to know about future events through Kashf (illumination) and Ilham (inspiration). Or, there are our weather forecasters who by examining things like the drift, power and velocity of the monsoons predict rains and storms a lot of which turns out to be right too. But, common people hasten to take all these to be the Knowledge of the Unseen. Therefore, they start doubting about these verses of the Holy Qur'an thinking that the Qur'an tells us that the 'Ilm of the Ghayb, the knowledge of the Unseen, is an attribute of Allah Ta'ala Sha'nuhu, while observation shows that others too get to acquire it.

The answer is clear. If Allah Ta'ala has made one of His servants informed on some future event, that then, in the terminology of the Qur'an, does not remain what the 'Ilm of Ghayb or the knowledge of the Unseen is. Similarly, in accordance with the Qur'anic terminology, knowledge ('Ilm) which can be acquired through means and instruments (technology) is no Knowledge of the Unseen ('Ilm al-Ghayb). Examples of this could be the

weather reports of the meteorological departments and bureaus, or the diagnosis of the hidden condition of a patient by feeling the pulse (manually or instrumentally). The reason is that the weather forecaster or the physician got the chance to announce such information only when the substance of these events comes into existence and becomes obvious. The only difference is that it does not manifest itself openly until that time; it reveals itself, through technical instruments, to experts. People at large remain unaware. And when this substance becomes stronger, its manifestation becomes common. For this reason, weather forecasters cannot come up with what would be the breaking news of rains that will come one or two months from now - because the substantial evidence of rains has not presented itself before them. Similarly, no physician can diagnose the status of medicine or food taken a year or two ago, or a year or two after, by feeling the pulse (manually or instrumentally) today - because that does not habitually leave any effect on the pulse.

In short, these are things the existence of which is foretold by examining their traces and signs. Now, when the traces, signs and substances of these have come into existence, that does not remain part of the Knowledge of the Unseen ('Ilm al-Ghayb); rather, it has become a matter of observation. However, because of its being refined or weak, it has not become public knowledge. When it becomes stronger, it will become a matter of common observation too.

In addition to this, the awareness acquired from all these things, despite that so much has taken place, still remains in the class of estimation and calculation. The real 'Ilm' or Knowledge is the name of Certitude.

That does not come out of any of these. That is why events attesting to the error of such information are many and frequent.

As for astrology and other disciplines, whatever is based on mathematical computation is knowledge, but not Al-Ghayb (Unseen). It is like someone computes existing data and says that the sun will rise today at the hour of five and forty one minutes; or, there will be a solar or lunar eclipse on such and such date in such and such a month. It is obvious that determining time by calculating the speed of that which is perceptible through the senses is very much like announcing the news of planes and trains reaching airports and stations. Moreover, the claim to be able to know things through astrology etc. is nothing but deception. The emergence of one truth out of a hundred lies is no knowledge.

When X-Ray equipment was invented, it was hoped that the determination of sex of the foetus will be possible, but it did not serve the purpose satisfactorily (besides being radiologically harmful). Experts in our time (specially those associated with digital imaging who study the foetus in section view, or use water-induced method to let the foetus float in the womb which helps determine digitally if it is a boy) too are helpless as far as the first trimester of pregnancy is concerned. Nothing can be known at that stage (Even the test of genes to determine the gender of a child, cannot work before a certain stage of pregnancy which again is a matter of observation, and not the knowledge of the unseen. (Muhammad Taqi Usmani)). But, during the later trimesters, predictions are made which can be called technical approximations at best and cannot be classed as certain

knowledge and absolute awareness. Sometimes predictions can be correct, at others faulty or misread. This is not the Certitude of 'Ilm al-Ghayb, nor qualifies as such.

The gist of the assertion is: That which is Al-Ghayb in the terminology of the Qur'an is something no one knows but the most sacred Allah. As for what people habitually get to know through causation or intrumentation is not really the Ghayb - though, it may be so called because of not having been manifested openly.

Similarly, when part of the knowledge of what belongs to the Ghayb has been given to some prophet or messenger, through Wahy (revelation), or to a man of Allah (Waliy) through Kashf (illumination) and Ilham (inspiration), that then, does not remain Ghayb. This is called (أنباء الغيب the reports or news of the Unseen) in the Holy Qur'an, and not Al-Ghayb. This appears in several verses of the Qur'an, for example: (تلك من أنباء الغيب نوحيها إليك These are some reports from the Unseen (events) which We reveal to you - 11:49). Therefore, when it is said: (لا يعلمها إلا هو No one knows them but He) in the present verse, there is no room for any doubt or exemption in it.

In this particular sentence, a special attribute of Allah has been pointed out - that He is the Knower of the Unseen ('Alim al-Ghayb). The sentences that follow contain a description of the knowledge of the Seen ('Ilmush-Shahadah), that is, the knowledge of things present and existing, in sharp contrast to the knowledge of the Unseen ('Ilmul-Ghayb). They too establish that the knowledge of Allah Ta'ala Sha'nuhu is all encompassing leaving not the minutest particle outside its reach. It was said: And He knows what is in the land and the sea. Not a leaf ever falls but He knows it, nor a grain in the

dark hollows of the earth, which too is within His knowledge; and so is, in His knowledge, everything fresh or wet or dry in the whole universe - and all of which lies recorded in writing on al-Lawh al-Mahfuz, the Preserved Tablet.

To sum up, it can be said that Allah Ta'ala has two unique attributes of knowledge which no angel or prophet or another created being shares with Him. These are: the Knowledge of the Unseen ('Ilm al-Ghayb) and the All-Encompassing Knowledge of existents (al-'Ilm al-Muhif). These attributes have been described with a system. The first sentence says (و عنده مفاتيح الغيب لا يعلمها إلا هو And with Him are the keys of (the Unseen. No one knows them but He). This was about the first attribute. In the sentences that follow, the all-encompassing knowledge of Allah about His universe of existents was identified first by saying: (و يعلم ما في البر و البحر He knows what is in the land and the sea). It means the whole universe and all existents. This is like saying morning and evening in the sense of all the time or saying the East and the West in the sense of the whole world. Thus, by saying land and sea the sense given is that of the whole universe with its existents. So, the knowledge of Allah Ta'ala Sha'nuhu covers whatever there is.

Further on, this was explained by saying that the knowledge of Allah Ta'ala is not limited to what is big, He also knows what is the minutest and the most concealed: (و ما تسقط من ورقة إلا يعلمها Not a leaf ever falls but He knows it). It means that the falling of every leaf in the whole wide world - before it falls, when it falls and after it falls - remains within His knowledge. He knows how many times each leaf on a tree will swing and sway and when

and where it will fall and through what circumstances it will go through. The mention of Ta'ala' at this place is perhaps indicative of the life cycle of the leaf. Its fall from the tree is the end of its growth and botanical life. Its last condition has been pointed out here as a mirror to the rest of its conditions.

After that it was said: (و لا حبة في ظلمات الأرض Nor a grain in the dark hollows of the earth). Mentioned first was a leaf which falls in common sight. After that, it was a grain which is sowed in fields by a farmer, or gets buried somewhere in the dark and deep belly of the earth. Then, the same all-surrounding knowledge of Allah has been pointed out through things fresh and dry. In the end it was said that with Allah all these things were present in writing. According to some commentators, (كتاب مبين a manifest book) means al-Lawh al-Mahfuz, the Preserved Tablet. Some others say that it denotes Divine Knowledge. It has been identified with 'a manifest book' because what is written stays preserved leaving nothing to chance or mistake or forgetting. This is similar to the all-encompassing knowledge of Allah Ta'ala Sha'nuhu, which is not based on conjecture - it is certain.

Many verses of the Holy Qur'an confirm that the kind of all-encompassing knowledge from which nothing, neither a particle nor its condition, remains excluded is but that of Allah Subhanuhu wa Ta'ala. It was said in Surah Luqman:

إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِن اللَهَ لَطِيفٌ خَبِيرٌ

If it be (anything) even equal to the weight of a grain of mustard-seed, and though it be in a rock, or (anywhere)

in the heavens or in the earth, Allah will bring it forth: for Allah is subtle and aware -(31:16).

It appears in the Ayatul-Kursi of Surah al-Baqarah:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إلا بِمَا شَاءَ.

"He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He wills - (2:255)

In Surah Yunus, it was said:

وَمَا يَعْزُبُ عَنْ رَبكَ مِنْ مِثْقَالِ ذَرةٍ فِي الْأَرْضِ وَلَا فِي السمَاءِ

And not hidden from your Lord is (anything even) the weight of an atom in the earth or in the heaven - (10:61)

And it appears in Surah At-Talaq:

وَأَن اللهَ قَدْ أَحَاطَ بِكُل شَيْءٍ عِلْمًا

And that Allah encompasses all things in (His) Knowledge (65:12)

This subject has been dealt within the Holy Qur'an at many more places where it has been made very clear that the 'Ilm of Al-Ghayb (as determined in the Qur'an and explained earlier) or the all-encompassing knowledge of everything in the universe is the exclusive attribute of Allah Ta'ala Sha'nuhu. Taking the knowledge of an angel or messenger to be as all-compassing amounts to giving a messenger of Allah the status of Allah Himself and declaring him to be equal to Him - which is Shirk according to the Holy Qur'an. This aspect of Shirk has been pointed out in Surah Al-Shu'ara':

تَاللهِ إِنْ كُنا لَفِي ضَلَالٍ مُبِينٍ () إِذْ نُسَويكُمْ بِرَب الْعَالَمِينَ ()

That is (the Mushriks will say in Qiyamah), By Allah, we were in an error manifest when we held you (objects of worship) as equals with the Lord of the Worlds -

(26:97,98)

No doubt, Allah Ta'ala had blessed His Messengers (AS) specially the last among them (i.e., Rasulullah (Sallallahu Alaihi Wasallam)), with the knowledge of many things from the Unseen, more than the knowledge of all angels and prophets, but it is obvious that the knowledge of anyone cannot be equal to that of Allah, nor it can ever be. Otherwise, this will become the kind of excess Christians committed in their reverence for the prophet when they started equating the prophet with God. This is Shirk. May Allah keep all of us protected from it.

(Quoted from Ma'ariful Qur'an, Vol 3)

In the second Hadith Sayyiduna Abu Barza (RA) says that they used to offer Fajr Salaah with Rasulullah (Sallallahu Alaihi Wasallam) at such a time when one could recognise the person next to him. This statement favours the scholars who consider it better to offer Fajr Salaah during the emergence of morning light and not in complete darkness as is the opinion of some scholars. It is to be noted that Masjid-i-Nabawi had low roof and no lighting arrangement during the period of Rasulullah (Sallallahu Alaihi Wasallam), despite this, recognising the person next to someone indicates that the day had dawned upon them.

Regarding the Zuhr Salaah, he says that they used to offer it soon after the Zawaal or noon. According to him, they used to offer Asr Salaah at such a time that if a person would go and return from the farthest place in Madinah he would find the sun still hot with no signs of setting. It is said that at that time the city Madinah was of 4kms radius. The issue regarding the time of Asr Sa-

laah will be discussed in coming chapters.

The third Hadith also shows that the Sahaaba offered Zuhr Salaah soon after the Zawaal as they prostrated on their clothes to protect their foreheads from the hot ground because of too much heat.

باب تَأخِيرِ الظُّهْرِ إِلَى الْعَصْرِ

Chapter 12 : Delaying Zuhr until Asr.

Purpose of Tarjamatul Baab

In the earlier chapters Imam Bukhari mentioned the beginning of Zuhr time. Now, in this chapter he mentions the end of Zuhr time i.e. when Asr time starts. According to Imam Bukhari there is no time gap between Zuhr and Asr time as against the opinion of Imam Maalik who says that there should be at least a time gap in which it is possible to offer four Rak'ats.

Hadith No. 513

حَدثَنَا أَبو النعْمَانِ قَالَ حَدثَنَا حَمادٌ هُوَ ابْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ابْنِ عَباسٍ أن النبى صلى ا عليه وسلم صَلى بِالْمَدِينَةِ سَبْعًا وَثَمَانِيًا الظهْرَ وَالْعَصْرَ ، وَالْمَغْرِبَ وَالْعِشَاءَ فَقَالَ أيوبُ لَعَلهُ فِى لَيْلَةٍ مَطِيرَةٍ قَالَ عَسَى

Narrated Ibn Abbas

"The Prophet prayed eight Rak'ats for the Zuhr and Asr, and seven for the Maghrib and 'Isha prayers in Medina." Aiyub said, "Perhaps those were rainy nights." Anas said, "May be."

Comments

جمع بين الصلاتين i.e., Combining Zuhr and Asr, and

Maghrib and Isha

It is an established fact that Rasulullah (Sallallahu Alaihi Wasallam) combined Zuhr with Asr, and Maghrib with Isha. According to the learned scholars it is permissible to do so during journey or fearful conditions or when it is raining. But this Hadith eliminates two possibilities viz., journey and fear as Rasulullah (Sallallahu Alaihi Wasallam) combined Salaah when he was in Madinah. That is why, Aiyub asked 'perhaps those were rainy nights?', to which Sayyiduna Anas replied 'may be'. There is a Hadith in Muslim which says

من غ خوف ولا مطر

"Without fear and no rain"

According to some Rasulullah (Sallallahu Alaihi Wasallam) did so due to illness. However, majority of the Ulema reject this opinion saying, 'since the Salaah was offered in congregation it is almost impossible that everybody who joined in the Salaah would have been ill'.

Imam Nawwawi says that according to some people it happened due to cloudiness. They offered Zuhr and soon afterwards they found that Asr time has set in and therefore offered Asr. This explanation has also been rejected because such a case might happen as far as Zuhr and Asr is concerned but not for Maghrib and Isha.

Formal but not real combination جمع صوري ولا حقيقي

According to Hanafite jurists it was a formal ثوري type of combination and not the real one حقيقي. Which means that Zuhr was offered in its last time and Asr in its beginning but both were offered in their own time

period. This type of combination is knows as formal combination or جمع صوري. The Hanafites while claiming Imam Bukhari of holding the same opinion, put forward the statement of Abu Ash-Sha'sha—a student of Ibn Abbas—which he made when Umar ibn Dhinaar asked him about this Hadith. The statement is:

أظنه أخر الظهر و عجل العصر و أخر ا غرب و عجل العشاء قال و أنا أظنه

"I guess that he (Rasulullah (Sallallahu Alaihi Wasallam)) offered Zuhr in its last time and Asr just when its time began, and Maghrib in its last timing and Isha just when its time began. He said 'I also think so'".

How to combine the two

There are two ways to combine two different Salaahs:

1. To delay the first Salaah till its last time and offer the second one just when its time sets in. For example, if the time of Zuhr ends at 4pm then one has to offer it say at 3:55pm and soon afterwards when the time of Zuhr ends at 4pm and the time of Asr sets in he has to offer Asr instantly. This way both the Salaahs are combined and at the same time are offered in their respective time period. The learned scholars supporting this type of combination argue with the above mentioned hadith and also the following verse of the Holy Qur'an:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِ ـَ كِتَابًا مَّوْقُوتًا

"Salaah is an obligation on the believers that is tied up with time". (4:103)

There is a Hadith quoted in Nase'ee on the authority of Sayyiduna Anas which says:

عن أنس عن رسول ا صلى ا عليه وسلم أنه كان إذا عجل به الس يؤخر

الظهر إ وقت العصر فيجمع بينهما و يؤخر ا غرب ح مع بينها و ب العشاء ح يغيب شفق

"Anas narrates from Rasulullah (Sallallahu Alaihi Wasallam) that when he had to hurry for journey he would delay Zuhr till Asr time and combine the two, and also delay Maghrib till he combined it with Isha when the twilight would vanish away".

باب وَقْتِ الْعَصْرِ

Chapter 13 : The Time of Asr.

Purpose of Tarjamatul Baab

There are two schools of thought regarding the starting time of Asr Salaah. The majority of jurists support 'Mithli Awwal' i.e. the time when the shadow of an object equals its height. Imam Bukhari also seems to concur with this view but he has not been able to support his claim with any Hadith satisfying his strict criterion, so he has tried to prove his point by quoting the above mentioned Ahaadith in this chapter.

Hadith No. 514

حَدثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدثَنا أَنسُ بْنُ عِيَاضٍ عَنْ هِشَامٍ عَنْ أَبِيهِ أَن عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُصَلى الْعَصْرَ وَالشمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا . وَقَالَ أَبو أُسَامَةَ عَنْ هِشَامٍ مِنْ قَعْرِ حُجْرَتِهَا .

Narrated Aisha

Allah's Apostle used to offer the Asr prayer when the sunshine had not disappeared from my chamber.

Hadith No. 515

حَدثَنَا قُتَيْبَةُ قَالَ حَدثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أن رَسُولَ اللهِ
صلى ا عليه وسلم صَلى الْعَصْرَ وَالشمْسُ فِى حُجْرَتِهَا ، لَمْ يَظْهَرِ الْفَىْءُ مِنْ
حُجْرَتِهَا

Narrated Aisha

Allah's Apostle used to offer the Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

Hadith No. 516

حَدثَنَا أَبُو نُعَيْمٍ قَالَ أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنِ الزهْرِى عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ
النبِى صلى ا عليه وسلم يُصَلى صَلاَةَ الْعَصْرِ وَالشمْسُ طَالِعَةٌ فِى حُجْرَتِى لَمْ
يَظْهَرِ الْفَىْءُ بَعْدُ . وَقَالَ مَالِكٌ وَيَحْيَى بْنُ سَعِيدٍ وَشُعَيْبٌ وَابْنُ أَبِى حَفْصَةَ
وَالشمْسُ قَبْلَ أَنْ تَظْهَرَ .

Narrated Aisha

The Prophet used to pray the Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

Hadith No. 517

حَدثَنَا مُحَمدُ بْنُ مُقَاتِلٍ قَالَ أَخْبَرَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنَا عَوْفٌ عَنْ سَيارِ بْنِ سَلاَمَةَ
قَالَ دَخَلْتُ أَنَا وَأَبِى عَلَى أَبِى بَرْزَةَ الأَسْلَمِى ، فَقَالَ لَهُ أَبِى كَيْفَ كَانَ رَسُولُ اللهِ
صلى ا عليه وسلم يُصَلى الْمَكْتُوبَةَ فَقَالَ كَانَ يُصَلى الْهجِ َ الَّتِى تَدْعُونَهَا الأُولَى
حِ َ تَدْحَضُ الشمْسُ ، وَيُصَلى الْعَصْرَ ، ثُم يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِى أَقْصَى
الْمَدِينَةِ وَالشمْسُ حَيةٌ وَنَسِيتُ مَا قَالَ فِى الْمَغْرِبِ وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخرَ الْعِشَاءَ

الِتى تَدْعُونَهَا الْعَتَمَةَ ، وَكَانَ يَكْرُهُ النوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا ، وَكَانَ يَنْفَتِلُ مِنْ صَلاَةِ الْغَدَاةِ حِ يَعْرِفُ الرجُلُ جَلِيسَهُ ، وَيَقْرَأُ بِالستن إِلَى الْمِائَةِ

Narrated Saiyar bin Salmah

I along with my father went to Abu- Barza Al-Aslarrni and my father asked him, "How Allah's Apostle used to offer the five compulsory congregational prayers?" Abu-Barza said, "The Prophet used to pray the Zuhr prayer which you (people) call the first one at mid-day when the sun had just declined The Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet Loved to delay the 'Isha which you call Al-Atama and he disliked sleeping before it and speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 Ayat (in the Fajr prayer) .

Hadith No. 518

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِى طَلْحَةَ عَنْ أَنسِ بْنِ مَالِكٍ قَالَ كُنا نُصَلى الْعَصْرَ ثُم يَخْرُجُ الإِنْسَانُ إِلَى بَنِى عَمْرِو بْنِ عَوْفٍ فَنَجِدُهُمْ يُصَلونَ الْعَصْرَ

Narrated Anas bin Maalik

We used to pray the Asr prayer and after that if someone happened to go to the tribe of Bani Amr bin Auf, he would find them still praying the Asr (prayer).

Hadith No. 519

حَدثَنا ابْنُ مُقَاتِلٍ قَالَ أَخْبَرَنا عَبْدُ اللهِ قَالَ أَخْبَرَنا أَبو بَكْرِ بْنُ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيفٍ قَالَ سَمِعْتُ أَبا أُمَامَةَ يَقُولُ صَلَّيْنا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظهْرَ ، ثُم خَرَجْنَا حَتى دَخَلْنَا عَلَى أَنسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلى الْعَصْرَ فَقُلْتُ يَا عَم ، مَا هَذِهِ الصلاَةُ الِتى صَلَّيْتَ قَالَ الْعَصْرُ ، وَهَذِهِ صَلاَةُ رَسُولِ اللهِ صلى ا عليه وسلم الِتى كُنا نُصَلى مَعَهُ

Narrated Abu Bakr bin Uthman bin Sahl bin Hunaif

that he heard Abu Umama saying: We prayed the Zuhr prayer with Umar bin Abdul Aziz and then went to Anas bin Maalik and found him offering the Asr prayer. I asked him, "O uncle! Which prayer have you offered?" He said 'The Asr and this is (the time of) the prayer of Allah s Apostle which we used to pray with him."

Hadith No. 520

حَدثَنا أَبو الْيَمَانِ قَالَ أَخْبَرَنا شُعَيبٌ عَنِ الزهْرِى قَالَ حَدثَنِى أَنسُ بْنُ مَالِكٍ قَالَ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُصَلى الْعَصْرَ وَالشمْسُ مُرْتَفِعَةٌ حَيةٌ ، فَيَذْهَبُ الذاهِبُ إِلَى الْعَوَالِى فَيَأْتِيهِمْ وَالشمْسُ مُرْتَفِعَةٌ ، وَبَعْضُ الْعَوَالِى مِنَ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَميَالٍ أَوْ نَحْوِهِ

Narrated Anas bin Maalik

Allah's Apostle (Sallallahu Alaihi Wasallam) used to offer the Asr prayer at a time when the sun was still hot and high and if a person went to Al-'Awali (a place) of Medina, he would reach there when the sun was still high. Some of Al-'Awali of Medina were about four miles or so from the town.

Hadith No. 521

حَدثَنَا عَبْدُ اللهِ بنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنِ ابنِ شِهَابٍ عَنْ أَنسِ بنِ مَالِكٍ قَالَ
كُنا نُصَلى الْعَصْرَ ثُم يَذْهَبُ الذاهِبُ مِنا إِلَى قُبَاءٍ ، فَيَأْتِيهِمْ وَالشمْسُ مُرْتَفِعَةٌ .

Narrated Anas bin Maalik

We used to pray the Asr and after that if one of us went to Quba he would arrive there while the sun was still high.

Comments

There has always been an extensive debate among the Islamic jurists regarding the timing of Asr Salaah. According to one group, as already mentioned, it starts from 'Mithli Awwal'. While as per Imam Abu Haneefah it starts from 'Mithli Thaani' i.e. when the shadow of an object is double its height.

Arguments supporting 'Mithli Awwal'

This group that supports this view argue with the traditions quoted above. In the first thtee Ahaadith quoted above Sayyida Aisah says that Rasulullah (Sallallahu Alaihi Wasallam) used to offer Asr Salaah at a time when the sunshine was still inside her chamber and no shadow had yet appeared in it. From these traditions, the jurists of this group conclude that Asr Salaah should be offered when its times sets in i.e. 'Mithli Awal'.

Imam Nawawi says:

كانت ا جرة ضيقة العرصة قصة ا دار يث كان طول جدارها اقل من مسافة
العرصة بشيء بس فإذا صار ظل ا دار مثله كانتا س البعد الأواخر العرصة

(فتح الباري)

"(Sayyida Aisha's) compartment was narrow and the walls of the courtyard were of low height so much so that it was less than the space of the courtyard. And when the shadow of the wall equalled its height, it was still away from the end of the courtyard".

What Imam Nawwawi wants to convey is that the courtyard of Sayyida Aisha was little longer than the height of its walls, so when the shadow equalled the height of the wall, it still used to be in the courtyard and not rise on to the wall of the house. From this he concludes that Asr Salaah used to be offered at 'Mithli Awal'.

Arguments supporting 'Mithli Thaani'

1. Allah Ta'ala says in the Qur'an

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

"Praise of your Lord before sunrise and before sunset." (20:130)

The Ulema are in consensus that in this verse 'before sunset', means Asr Salaah and hence it is being enjoined to offer it before sunset. According to the scholars of this school i.e. Hanafite, 'before sunset' indicates at the most one and half hours before sunset and not three or four hours.

2. Speaking on the Hadith of Sayyida Aisha, Imam Tahawi says:

لا دلالة فيه على التعجيل كانت قص ة ا دار فلم تكن الشمس تجب عنها إلا بقرب غروبا فيدل علا التأخ لا على التعجيل

"There is no proof in it that supports Tajeel' (i.e., to

offer Asr early) because there is a possibility that the walls of the compartment were little in height to the extent not getting shadowed unless the sunset is nearer and this supports Ta'kheer (to offer late) and not Ta'jeel".

Common time between Zuhr and Asr.

According to Allaama Anwar Shah Kashmiri the time between 'Mithli Awal' and 'Mithli Thaani' is common for both Zuhr as well as Asr i.e., during this time both Zuhr as well as Asr can be offered as is evident from the Hadith-i-Jibra'eel wherein Jibra'eel (AS) had offered Asr Salaah at 'Mithli Awwal' on the first day and Zuhr on the second day at the same time 'at the time of yesterday's Asr'. This proves that this time is common for both.

بَاب إِثْمِ مَنْ فَاتَتْهُ الْعَصْرُ

Chapter 14 : Sin of one who misses Asr.

Purpose of Tarjamatul Baab

The Asr Salaah has a special status and some distinguishing features than other Salaahs. It is a time when people are grossly involved in their worldly engagements. So, the person who offers this Salaah in time despite his busy schedule is highly rewarded and the one who misses it is deprived from any such reward and instead earns sins.

Hadith No. 522

حَدثَنَا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَن رَسُولَ اللهِ

صلى ا عليه وسلم قَالَ الذِى تَفُوْتُهُ صَلاَةُ الْعَصْرِ كَأَنمَا وُتِرَ أَهْلُهُ وَمَالُهُ

Narrated Ibn Umar

Allah's Apostle said, "Whoever misses the Asr prayer (intentionally) then it is as if he lost his family and property."

Comments

Allah Ta'ala says in the Holy Qur'an:

حَافِظُوا عَلَى الصلَوَاتِ وَالصلَاةِ الْوُسْطَى وَقُومُوا لِلهِ قَانِتِينَ

Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion. (2:238)

Majority of the commentators of the Holy Qur'an believe that this الصلاة الوسطى - 'middle Salaah' indicates the Asr Salaah.

Musnad Ahmad has quoted a Hadith in which Rasulullah (Sallallahu Alaihi Wasallam) says:

إن هذا الصلاة فرضت على من كان قبلكم فتوانوا فيها و تركوها فمن صلاها منكم ضعف له أجره ضعف

"Indeed this Salaah (Asr) was made obligatory on people before you and then they showed laziness and left offering it. So whosoever amongst offers it will get his reward doubled".

و قال ا هلب و من تبعه من الشراح : إ ا أراد فواتا ا ماعة لا فواتا باصفرار الشمس أو غيبها

"And Al-Muhalab and those who follow him in commentary said, "Here, missing the Salaah means missing the congregational Salaah, and not delaying it till the paleness of sun, or after the sunset".

It is like ruining of property and family

The reward of Asr Salaah is so substantial that missing it has been compared with the loss one incurs by losing his property and family. From this one can imagine how damaging it is to be careless about this Salaah. Since, at its time people have maximum worldly engagements and therefore have to exert considerably in order to stick to it; further, since it is the time when the angels of day and night get together, that is why such a warning has been mentioned in the Hadith.

Why the particularization of family and property?

It is because these are the two main causes which make one careless and negligent towards the worship of Allah.

باب مَنْ تَرَكَ الْعَصْرَ

Chapter 15 : (Sin of) One who fails to offer Asr.

Purpose of Tarjamatul Baab

In previous chapter it was said, "Sin of one who misses Asr", and here it is said, "Sin of one who fails to offer Asr'. The learned scholars say that missing is unintentional whereas leaving is intentional. This clears the doubt put up by some who say that this chapter is repetition of previous chapter.

Hadith No. 523

حَدثَنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ حَدثَنا هِشَامٌ قَالَ حَدثَنا يَحْيى بْنُ أَبِى كَثِيرٍ عَنْ أَبِى قِلَابَةَ عَنْ أَبِى الْمَلِيحِ قَالَ كُنا مَعَ بُرَيْدَةَ فِى غَزْوَةٍ فِى يَوْمٍ ذِى غَيْمٍ فَقَالَ بَكرُوا

بِصَلاَةِ الْعَصْرِ فَإِن النبِى صلى ا عليه وسلم قَالَ مَنْ تَرَكَ صَلاَةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ

Narrated Abu Al-Maleeh

We were with Buraida in a battle on a cloudy day and he said, "Offer the Asr prayer early as the Prophet said, "Whoever leaves the Asr prayer, all his (good) deeds will be annulled."

Comments

According to Abu Al-Mateeh once in a battle on a cloudy day they were with Sayyiduna Buraida Aslami who told them to offer Asr Salaah quickly as on such a day there is apprehension that one may miss the actual time of Asr Salaah because of clouds. He further told them that Rasulullah (Sallallahu Alaihi Wasallam) said, "one who leaves Asr Salaah, all his (good) deeds will be annulled." In earlier Hadith it was said that one who misses Asr Salaah, it is as if he lost his family and property. Since missing a Salaah is unintentional so the loss has been compared with the loss of family and property. In this particular Hadith it is said that one who intentionally leaves Asr Salaah, all his (good) deeds will be annulled. In the first case since the act is involuntary so the loss is of the related concern and in the second situation since the act is voluntary so the person himself has to bear the loss. 'Habt' - 'To annul the deeds' has two meanings, one—the total annulling which takes place when one moves out of the bond of Islam because of the belief that Asr Salaah is not necessary or is useless and; second—the annulling because of missing Asr Salaah

unintentionally, is 'a greater loss' but it does not take one away from the fold of Islam. The word 'Habt' has been used here to impress the severity of the loss.

باب فَضْلِ صَلاَةِ الْعَصْرِ

Chapter 16 : The excellence of the Asr Salaah.

Purpose

Ibn Hajr says, "Asr Salaah is having excellence over all other Salaahs except Fajr".

According to Allaama Ayni both Fajr and Asr are having excellences but Imam Bukhari has only used the word 'Asr' because Fajr is understood to have same excellence as is evident by the Qur'anic verse quoted below in the Hadith.

Hadith No. 524

حَدثَنا الْحُمَيْدِى قَالَ حَدثَنا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ حَدثَنا إِسْمَاعِيلُ عَنْ قَيْسٍ عَنْ جَرِيرٍ قَالَ كُنا عِنْدَ النبِى صلى ا عليه وسلم فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً يَعْنِى الْبَدْرَ فَقَالَ إِنكُمْ سَتَرَوْنَ رَبكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لاَ تُضَامونَ فِى رُؤْيَتِهِ ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا ثُم قَرَأَ (وَسَبحْ بِحَمْدِ رَبكَ قَبْلَ طُلُوعِ الشمْسِ وَقَبْلَ الْغُرُوبِ) قَالَ إِسْمَاعِيلُ افْعَلُوا لاَ تَفُوتَنكُمْ

Narrated Qais

Jarir said, "We were with the Prophet and he looked at the moon--full-moon--and said, 'Certainly you will see your Lord as you see this moon and you will have no

trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sun-rise (Fajr) and a prayer before sunset (Asr), you must do so.' He then recited Allah's Statement:
And proclaim His purity, along with your Lord's praise, before sunrise and before sunset." (50.39) Isma'il said, "Offer those prayers and do not miss them."

Hadith No. 525

حَدثَنا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ حَدثَنا مَالِكٌ عَنْ أَبِى الزِنَادِ عَنِ الأَعْرَجِ عَنْ أَبِى هُرَيْرَةَ أَن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَيْلِ وَمَلاَئِكَةٌ بِالنهَارِ ، وَيَجْتَمِعُونَ فِى صَلاَةِ الْفَجْرِ وَصَلاَةِ الْعَصْرِ ، ثُم يَعْرُجُ الذِينَ بَاتُوا فِيكُمْ ، فَيَسْأَلُهُمْ وَهْوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِى فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلونَ ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلونَ

Narrated Abu Huraira

Allah's Apostle said, "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows every-thing about you, well, "In what state did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."

Comments

Abdullah bin Jarir says that once during a full moon night they were sitting with Rasulullah (Sallallahu Alaihi Wasallam). He looked at the moon and told them, "Certainly you will see your Lord as you see this

moon and you will have no trouble in seeing Him". The learned scholars have given different reasons why Rasulullah (Sallallahu Alaihi Wasallam) used this metaphor:

1. Everybody is able to see a full moon irrespective of a huge crowd or any difficulty while sitting comfortably at his place.
2. There is no need to push or pull others or to peep over the heads and shoulders of people to see a moon.
3. According to some it means that people will have no confusion or doubt regarding seeing Allah Ta'ala in the Hereafter.
4. One feels uncomfortable and has difficulty to look at the sun but it is not so in case of moon. The people will see Allah quite comfortably.

Sight of Allah in the hereafter

This Hadith clearly states that people will definitely see Allah Ta'ala in the Hereafter and it is proved beyond doubt by the Holy Qur'an, the Ahaadith of Rasulullah (Sallallahu Alaihi Wasallam) and the consensus of the companions of Rasulullah (Sallallahu Alaihi Wasallam). It is the unanimous opinion of 'Ahl-i-Sunnah wal Jamaat'. It has been quoted from at least twenty Sahaaba including Abu Bakr, Ali, Muadh and Ibn Mas'ud.

Only Khawaarijis and Muatazilites have disagreed on this issue, they argue with the verse of the Holy Qur'an:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللطِيفُ الْخَبِيرُ

No vision can comprehend Him, and He comprehends all visions, and He is Absolutely Subtle, All-Aware. (6:103)

According to them it is evident from this verse that He cannot be seen. But, the learned scholars of Ahl-i-Sunnah wal Jamaah say that the meaning of this verse is that since Allah Ta'ala is infinite hence no eye can see Him in totality.

The second argument put forward by Khawaarijis in this connection is the following verse of the Holy Qur'an:

رَب أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنِ انظُرْ إِلَى الْجَبَلِ

My Lord, show (Yourself) to me that I may look at You." He said: "You shall never see Me. But look at the mount. (7:143)

They argue that the word 'لن' is used to negate something forever. The learned scholars refute this concept by putting forward the following verse:

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ

But they will never wish for it (i.e., death) because of what their hands have sent ahead. (2:95)

But it is known that they will wish so when thrown in Hellfire.

Their third argument is the following verse:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا

It is not (possible) for a human being that Allah speaks to him, except by way of revelation, or from behind a curtain. (42:51)

According to the learned scholars this verse is related to revelation and not sight of Allah in the hereafter.

Verses proving the sight of Allah in the hereafter

وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ () إِلَى رَبِّهَا نَاظِرَةٌ ()

Many faces, that day, will be glowing, looking towards their Lord, (75:22,23)

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

No! Indeed they will be screened off from their Lord on that Day. (83:15)

Fajr and Asr Salaah, and the sight of Allah in the hereafter

In the Hadith under discussion, after mentioning how the believers will see Allah in the hereafter, Rasulullah (Sallallahu Alaihi Wasallam) advised his Ummah to remain careful regarding the Fajr and Asr Salaah, and recited the following verse of the Qur'an:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

And proclaim His purity, along with your Lord's praise, before sunrise and before sunset." (50.39)

The learned scholars, in view of this Hadith, have derived the conclusion that to offer Fajr and Asr Salaah in congregation satisfying all etiquettes plays an essential role in making a believer eligible for the honour of seeing Allah in the hereafter. It is very arduous on one's Nafs to offer these two Salaahs, because for Fajr, one has to get up early in the morning when he has a strong desire to keep on sleeping. He has to perform Wudu which is quiet difficult for him especially during harsh winter season and has to leave for the mosque in dark. All these pains will be taken only by a true believer. This is the time when the angels performing their duties during night finish their duty and are replaced by those decreed for the day. This is the special time when the breeze of Allah's mercy

blows with full spiritual fervor which is appreciated only by those pure by heart and sincere in intentions. May Allah bestow us also with such blessings. A very famous Urdu poet of the Indian subcontinent, Allaama Iqbal says:

رومی ہو رازی ہو غزالی ہو

کچھ ہاتھ نہی آتا بے آہ سحر گاہی

May it be Rumi or Raazi or Gazaali
Nothing is achieved without praying in the early dawn.

Regarding the Asr Salaah, it is a time when people are very busy in their worldly affairs and the market is at its peak. To remember Allah during such a busy hour is highly rewarding. Rasulullah (Sallallahu Alaihi Wasallam), knowing the essence of the reward of Asr Salaah, warned the believers against losing it.

What this Hadith tells us is that whosoever wants to get the most important blessing in the hereafter, i.e. 'the sight of Allah Ta'ala', he should remain very careful regarding the Fajr and Asr Salaah throughout his life. He should offer them in time, preferably in congregation and satisfying all prerequisites.

بابِ مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ الْغُرُوبِ

Chapter 17 : The one who gets one rak'at of Asr before sunset.

Purpose of Tarjamatul Baab

According to the learned scholars, here, Imam Bukhari wants to tell us that the timing of Asr Salaah lasts till sunset.

Hadith No. 526

حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِنْ صَلاَةِ الْعَصْرِ قَبْلَ أَنْ
تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلاَتَهُ ، وَإِذَا أَدْرَكَ سَجْدَةً مِنْ صَلاَةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ
الشَّمْسُ فَلْيُتِمَّ صَلاَتَهُ

Narrated Abu Huraira

Allah's Apostle said, "If anyone of you can get one Rak'at of the Asr prayer before sunset, he should complete his prayer. If any of you can get one Rak'at of the Fajr prayer before sunrise, he should complete his prayer."

Comments

In the Hadith the word 'Sajda' has been mentioned whereas Imam Bukhari has used the word 'Rak'at' in the title (Tarjamatul Baab). According to the learned scholars these two words are synonymous, as the Rak'at is complete only when one completes his Sajda. Some scholars hold the opinion that here Imam Bukhari refutes the opinion of some Shaafite scholars who say that the timing of Asr Salaah is only till the time sun turns pale before finally setting. *(Eidhahul Bukhari)*

Hadith No. 527

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي إِبْرَاهِيمُ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ
اللَّهِ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ إِنَّمَا بَقَاؤُكُمْ
فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الأُمَمِ كَمَا بَيْنَ صَلاَةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ ، أُوتِيَ أَهْلُ
التَّوْرَاةِ التَّوْرَاةَ فَعَمِلُوا حَتَّى إِذَا انْتَصَفَ النَّهَارُ عَجَزُوا ، فَأُعْطُوا قِيرَاطًا قِيرَاطًا ، ثُمَّ

أُوتِىَ أَهْلُ الإِنْجِيلِ الإِنْجِيلَ فَعَمِلُوا إِلَى صَلاَةِ الْعَصْرِ ، ثُمَّ عَجَزُوا ، فَأُعْطُوا قِيرَاطًا قِيرَاطًا ، ثُمَّ أُوتِينَا الْقُرْآنَ فَعَمِلْنَا إِلَى غُرُوبِ الشَّمْسِ ، فَأُعْطِينَا قِيرَاطَيْنِ قِيرَاطَيْنِ ، فَقَالَ أَهْلُ الْكِتَابَيْنِ أَىْ رَبَّنَا أَعْطَيْتَ هَؤُلاَءِ قِيرَاطَيْنِ قِيرَاطَيْنِ ، وَأَعْطَيْتَنَا قِيرَاطًا قِيرَاطًا ، وَنَحْنُ كُنَّا أَكْثَرَ عَمَلاً ، قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَىْءٍ قَالُوا لاَ ، قَالَ فَهْوَ فَضْلِى أُوتِيهِ مَنْ أَشَاءُ

Narrated Salim bin Abdullah

My father said, "I heard Allah's Apostle saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till mid-day then they were exhausted and were given one Qirat (of gold) each. And then the people of the Gospel were given the Gospel and they acted (upon it) till the Asr prayer then they were exhausted and were! given one Qirat each. And then we were given the Qur'an and we acted (upon it) till sunset and we were given two Qirats each. On that the people of both the scriptures said, 'O our Lord! You have given them two Qirats and given us one Qirat, though we have worked more than they.' Allah said, 'Have I usurped some of your right?' They said, 'No.' Allah said: "That is my blessing I bestow upon whomsoever I wish."

Hadith No. 528

حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِى بُرْدَةَ عَنْ أَبِى مُوسَى عَنِ النَّبِىِّ صلى الله عليه وسلم مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلاً إِلَى اللَّيْلِ ، فَعَمِلُوا إِلَى نِصْفِ النَّهَارِ ، فَقَالُوا لاَ حَاجَةَ لَنَا إِلَى

أَجْرِكَ ، فَاسْتَأْجَرَ آخَرِينَ فَقَالَ أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ ، وَلَكُمُ الَّذِى شَرَطْتُ ، فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلاَةِ الْعَصْرِ قَالُوا لَكَ مَا عَمِلْنَا . فَاسْتَأْجَرَ قَوْمًا فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ

Narrated Abu Musa

The Prophet said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night. They worked till mid-day and they said, 'We are not in need of your reward.' So the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch). They worked till the time of the Asr prayer and said, 'Whatever we have done is for you.' He employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches."

Comments

In these two Ahaadith Rasulullah (Sallallahu Alaihi Wasallam) has compared Jews, Christians and Muslims by using a metaphor. He (Sallallahu Alaihi Wasallam) said that the Jews are like those labourers who work from morning to mid-day and leave it uncompleted halfway due to tiredness and get one caret of gold. The Christians are like those labourers who work from mid-day to Asr time and leave it there unfinished due to tiredness and get one caret. The Muslims are like those labourers who work from Asr till Maghrib only but since they complete the work they get double the reward i.e., two carets of gold.

The message is that the Jews and Christians were given good amount of time to accomplish the job but they failed and hence got half the reward; whereas the Muslims, though getting less working hours, finished the job to its completion and were rewarded doubly.

According to the learned scholars the Jews got almost two thousand years i.e., the time period between Sayyiduna Musa (AS) and Sayyiduna Eisa (AS); the Christians got around six hundred years i.e. the time period between Sayyiduna Eisa (AS) and Rasulullah (Sallallahu Alaihi Wasallam) and this Ummah has so far been there for more than fourteen hundred years and will continue to remain until the Day of Judgment whose exact time is known to Allah alone. As per the learned scholars it is not these periods which have been referred to in the Hadith but it is in reference to the life span of individuals. The earlier people had longer life span than the average life span of the individuals of this ummah. Since the religion of Islam has been completed and sealed forever at the hands of Rasulullah (Sallallahu Alaihi Wasallam) through Qur'an, so this Ummah, while acting upon the prefect Deen, gets more reward irrespective of working for a relatively lesser period of time. Allah knows the best. Allah Ta'ala says in the Holy Qur'an:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Dīn (religion and a way of life) for you. (5:3)

In this connection, Allama Ayni has given a better explanation. He says that those Jews who faith-

fully followed Musa (AS) would get full reward and those who believed in Musa (AS) alone but rejected Eisa (AS) would get half the reward. In the same way those Christians who believed in Eisa (AS) only and rejected Muhammad (Sallallahu Alaihi Wasallam) would also be denied full reward.

It has been narrated in another Hadith that those Christians who believed in Eisa (AS) and also accepted the Rasulullah (Sallallahu Alaihi Wasallam) as prophet, would get double reward. The Muslims believe in all the prophets and follow the perfect Deen presented by Rasulullah (Sallallahu Alaihi Wasallam), so they would get double the reward even though their working period is less.

Relation of these two Ahaadith with the title (Tarjamatul Baab)

This chapter is about the timing of Asr Salaah and according to the learned scholars these Ahaadith convey that the working time of this Ummah is from Asr till sunset, and this is what Imam Bukhari wants to convey.

The Hanafite scholars prove their point from these Ahaadith by saying that the timing of Asr Salaah has to start from the time when the shadow of an object becomes double its height (i.e., two Mithl) then only the working time of this Ummah will be lesser than the Jews and Christians. If it is considered from the time when the shadow of an object equals its height (one Mithl) then the time period between Zuhr and Asr, and, Asr and Maghrib becomes almost equal.

بَاب وَقْتِ الْمَغْرِبِ

وَقَالَ عَطَاءٌ يَجْمَعُ الْمَرِيضُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ .

Chapter 18 : The time of Maghrib

'Ata' said, "A sick person can offer Maghrib and Isha together."

Purpose of Tarjamatul Baab

Here Imam Bukhari is commenting about the timing of Maghrib Salaah which starts soon after sunset. By quoting the statement of Ata that a sick person can offer Maghrib and Isha Salaah together, Imam Bukhari wants to convey that the time of Maghrib Salaah lasts until Isha.

Hadith No. 529

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ قَالَ حَدَّثَنَا الْوَلِيدُ قَالَ حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ حَدَّثَنَا أَبُو النَّجَاشِيِّ صُهَيْبٌ مَوْلَى رَافِعِ بْنِ خَدِيجٍ قَالَ سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ صلى ا عليه وسلم فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ

Narrated Raafe bin Khadij

We used to offer the Maghrib prayer with the Prophet and after finishing the prayer one of us may go away and could still see as far as the spots where one's arrow might reach when shot by a bow.

Hadith No. 530

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ قَدِمَ الْحَجَّاجُ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ

فَقَالَ كَانَ النبِى صلى ا عليه وسلم يُصَلى الظهْرَ بِالْهَاجِرَةِ ، وَالْعَصْرَ وَالشمْسُ نَقِيةٌ ، وَالْمَغْرِبَ إِذَا وَجَبَتْ ، وَالْعِشَاءَ أَحْيَانًا وَأَحْيَانًا ، إِذَا رَآهُمُ اجْتَمَعُوا عَجلَ ، وَإِذَا رَآهُمْ أَبطَوْا أخرَ ، وَالصبْحَ كَانُوا أَوْ كَانَ النبِى صلى ا عليه وسلم يُصَليهَا بِغَلَسٍ

Narrated Jaabir bin Abdullah

The Prophet used to pray the Zuhr at mid-day, and the Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the Isha at a variable time. Whenever he saw the people assembled (for Isha' prayer) he would pray earlier and if the people delayed, he would delay the prayer. And they or the Prophet used to offer the Fajr Prayers when it still dark.

Hadith No. 531

حَدثَنَا الْمَكى بْنُ إِبْرَاهِيمَ قَالَ حَدثَنَا يَزِيدُ بْنُ أَبِى عُبَيْدٍ عَنْ سَلَمَةَ قَالَ كُنا نُصَلى مَعَ النبِى صلى ا عليه وسلم الْمَغْرِبَ إِذَا تَوَارَتْ بِالْحِجَابِ

Narrated Salmah

We used to pray the Maghrib prayer with the Prophet when the sun disappeared from the horizon.

Hadith No. 532

حَدثَنَا آدَمُ قَالَ حَدثَنَا شُعْبَةُ قَالَ حَدثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ سَمِعْتُ جَابِرَ بْنَ زَيْدٍ عَنِ ابْنِ عَباسٍ قَالَ صَلى النبِى صلى ا عليه وسلم سَبْعًا جَمِيعًا وَثَمَانِيًا جَمِيعًا

Narrated Ibn Abbas

The Prophet prayed seven Rak'ats together and eight Rak'ats together.

Comments

Raafe bin Khadij says that they used to offer Maghrib Salaah with Rasulullah (Sallallahu Alaihi Wasallam) at such a time when there would be enough light even after the Salaah. Giving example he says that if anybody threw his arrow he was able to easily locate where it had landed. It means that Rasulullah (Sallallahu Alaihi Wasallam) used to offer Maghrib Salaah soon after sunset; had it been delayed a little, darkness would have prevailed. According to the second and third Hadith quoted above, it is evident that Maghrib Salaah was not usually delayed. As per the fourth Hadith, discussed earlier as well, Maghrib Salaah can be delayed in case of sickness, rain etc.

A Hadith reported on the authority of Sayyiduna Abbas says that Rasulullah (Sallallahu Alaihi Wasallam) said that this Ummah will remain in its natural state as long as it won't delay Maghrib Salaah until the time stars appear in the sky (i.e., when it is dark).

Hajjaj bin Yousuf, who was appointed governor of Madinah by Khalifa Abdul Maalik bin Marwaan in 74 Hijri, delayed Salaah timings considerably. Muhammad bin Umru enquired of Sayyiduna Jaabir bin Abdullah about the timings at which they used to offer Salaah with Rasulullah (Sallallahu Alaihi Wasallam). In this Hadith also, Jaabir says that they used to offer Maghrib Salaah soon after sunset.

بَاب مَنْ كَرِهَ أَنْ يُقَالَ لِلْمَغْرِبِ الْعِشَاءُ

Chapter 19 : One who dislikes to call *Maghrib Isha*.

Imam Bukhari wants to say that the names given

by the Shariah carry very much importance and significance. Muhlab says that the names were taught by Allah as He said in the Qur'an:

وَعَلَمَ آدَمَ الْأَسْمَاءَ كُلَهَا

"And He taught Adam the name, all of them" (2:31)

Hadith No. 533

حَدثَنَا أُبو مَعْمَرٍ هُوَ عَبْدُ اللهِ بْنُ عَمْرٍو قَالَ حَدثَنَا عَبْدُ الْوَارِثِ عَنِ الْحُسَيْنِ قَالَ حَدثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ قَالَ حَدثَنِى عَبْدُ اللهِ الْمُزَنِى أن النبِى صلى ا عليه وسلم قَالَ لاَ تَغْلِبَنكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمُ الْمَغْرِبِ قَالَ الْأَعْرَابُ وَتَقُولُ هِىَ الْعِشَاءُ

Narrated Abdullah Al-Muzani

The Prophet said, "Do not be influenced by bedouins regarding the name of your Maghrib prayer which is called Isha by them."

Comments

Islamic Shariah is a comprehensive and complete code of life. Nothing, which could have been of some benefit, has been left and any loophole which could have been source of damage at any point of time has been taken care of. The rules of the Shariah are closely related with their technical terminology, and therefore, the Shariah has taken due measures in order to keep this terminology intact. The 'Badavi'- rural people' used to call Maghrib by the name Isha, which Rasulullah (Sallallahu Alaihi Wasallam) forbade. Maghrib literally means 'time soon after sunset' and Isha means 'first part of the night darkness'.

باب ذِكْرِ الْعِشَاءِ وَالْعَتَمَةِ وَمَنْ رَآهُ وَاسِعًا

قَالَ أَبو هُرَيْرَةَ عَنِ النبِى صلى ا عليه وسلم أَثْقَلُ الصلاَةِ عَلَى الْمُنَافِقِ الْعِشَاءُ وَالْفَجْرُ وَقَالَ لَوْ يَعْلَمُونَ مَا فِى الْعَتَمَةِ وَالْفَجْرِ قَالَ أَبو عَبْدِ اللهِ وَالاِخْتِيَارُ أَنْ يَقُولَ الْعِشَاءُ لِقَوْلِهِ تَعَالَى (وَمِنْ بَعْدِ صَلاَةِ الْعِشَاءِ) . وَيُذْكَرُ عَنْ أَبِى مُوسَى قَالَ كُنا نَتَنَاوَبُ النبِى صلى ا عليه وسلم عِنْدَ صَلاَةِ الْعِشَاءِ فَأَعْتَمَ بِهَا . وَقَالَ ابْنُ عَباسٍ وَعَائِشَةُ أَعْتَمَ النبِى صلى ا عليه وسلم بِالْعِشَاءِ . وَقَالَ بَعْضُهُمْ عَنْ عَائِشَةَ أَعْتَمَ النبِى صلى ا عليه وسلم بِالْعَتَمَةِ . وَقَالَ جَابِرٌ كَانَ النبِى صلى ا عليه وسلم يُصَلى الْعِشَاءَ . وَقَالَ أَبو بَرْزَةَ كَانَ النبِى صلى ا عليه وسلم يُؤَخرُ الْعِشَاءَ . وَقَالَ أَنسٌ أَخرَ النبِى صلى ا عليه وسلم الْعِشَاءَ الآخِرَةَ . وَقَالَ ابْنُ عُمَرَ وَأَبو أَيوبَ وَابْنُ عَباسٍ رضى ا عنهم صَلى النبِى صلى ا عليه وسلم الْمَغْرِبَ وَالْعِشَاءَ .

Chapter 20 : The mentioning of *Isha* and *'Atama*, and those who hold both names as permitted.

Abu Huraira narrates from the Prophet (Sallallahu Alaihi Wasallam), "The most difficult prayers for the hypocrites are *Isha* and *Fajr*." And he said "If they only knew what *'Atama* and *Fajr* contain."

Abu Abdullah said, "It is best to call it *Isha*, going by the words of Allah, *'and after the Isha prayer.'* (24:58)"

It is mentioned that Abu Musa said, "We used to take turns in attending the prayer of *Isha* with the Prophet (Sallallahu Alaihi Wasallam), and then he made it later (*a'tama biha*)."

Ibn Abbas and 'A'isha said, "The Prophet (Sallallahu Alaihi Wasallam), delayed *(a'tama*) the *Isha* prayer."

Someone said that 'A'isha said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), delayed *(a'tama*) *al-'Atama*."

Jaabir said, "The Prophet (Sallallahu Alaihi Wasallam),

used to pray *Isha*."
Abu Barza said,"The Prophet (Sallallahu Alaihi Wasallam), used to delay *Isha*."
Anas said, "The Prophet (Sallallahu Alaihi Wasallam), used to delay the last *Isha*."
Ibn Umar, Abu Ayyub and Ibn Abbas said, "The Prophet (Sallallahu Alaihi Wasallam), prayed *Maghrib* and *Isha*."

Purpose of Tarjamatul Baab

According to Imam Bukhari, as is evident from previous chapter, it is not right to change the nomenclature of Salaah i.e., Maghrib should not be called Isha, and here in this chapter he says that at some occasions the Sahaaba have called a Salaah by two names, which proves that there is no problem in using two names for the same Salaah. But if the nomenclature of two different Salaahs are interchanged that will create confusion in the rules. Imam Bukhari has substantiated his point by quoting different statements of the Sahaaba.

Hadith No. 534

حَدثَنَا عَبْدَانُ قَالَ أَخْبَرَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنَا يُونُسُ عَنِ الزهْرِى قَالَ سَالِمٌ أَخْبَرَنِى عَبْدُ اللهِ قَالَ صَلى لَنَا رَسُولُ اللهِ صلى ا عليه وسلم لَيْلَةً صَلاَةَ الْعِشَاءِ وَهْىَ الِتى يَدْعُو الناسُ الْعَتَمَةَ ثُم انْصَرَفَ فَأَقْبَلَ عَلَيْنَا فَقَالَ أَرَأَيْتُمْ لَيْلَتكُمْ هَذِهِ فَإِن رَأْسَ مِائَةِ سَنَةٍ مِنْهَا لاَ يَبْقَى مِمنْ هُوَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ

Narrated Abdullah

"One night Allah's Apostle led us in the Isha prayer and that is the one called Al-'Atama by the people. After the

completion of the prayer, he faced us and said, "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night."

Comments

The Arab people used to call Isha Salaah as al-Atama as well. During the early days of Islam the companions of Rasulullah (Sallallahu Alaihi Wasallam) called Isha Salaah by this name also. Both the names Isha and al-Atama have been mentioned in Ahaadith but gradually the word al-Atama was shunned and only the name Isha prevailed. This Hadith has been already discussed in 'The Book of Knowledge, chapter - ألسمر في العلم'. *(Vol. II, Ra'afatul Baari)*

بِاب وَقْتِ الْعِشَاءِ إِذَا اجْتَمَعَ الناسُ أَوْ تَأَخرُوا

Chapter 21 : The time of *Isha* when people gather or are late.

Purpose of Tarjamatul Baab

Here Imam Bukhari is commenting on the timing of Isha Salaah. There is absolutely no problem to offer Isha if people gather when its time sets in, however, if they are late then it is preferable to wait as more the number of people for congregation, more is it rewarding. According to Ibn Hajr, Imam Bukhari refutes those who say that if Isha is offered at its starting time, it is called Isha, and if delayed then it is called al-Atama.

Hadith No. 535

حَدثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ حَدثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عَمْرِو

هُوَ ابْنُ الْحَسَنِ بْنِ عَلِى قَالَ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ عَنْ صَلاَةِ النبى صلى ا عليه وسلم فَقَالَ كَانَ يُصَلى الظهْرَ بِالْهَاجِرَةِ ، وَالْعَصْرَ وَالشمْسُ حَيةٌ ، وَالْمَغْرِبَ إِذَا وَجَبَتْ ، وَالْعِشَاءَ إِذَا كَثُرَ الناسُ عَجلَ ، وَإِذَا قَلوا أَخرَ ، وَالصبْحَ بِغَلَسٍ

Narrated Muhammad bin 'Amr

We asked Jaabir bin Abdullah about the prayers of the Prophet . He said, "He used to pray Zuhr prayer at mid-day, the Asr when the sun was still hot, and the Maghrib after sunset (at its stated time). The 'Isha was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer was offered when it was still dark. "

Comments

This Hadith has been discussed earlier as well. There was no fixed timing of Isha Salaah. If people gathered early it was offered at that time, and if they gathered late it was delayed.

باب فَضْلِ الْعِشَاءِ

Chapter 22 : The excellence of Isha.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the excellences of Isha Salaah. According to Allama Ayni, Isha is the only Salaah for which delay is allowed. It is the distinctive feature of this Ummah that they have been given this timing for offering Salaah.

Hadith No. 536

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ أَن

عَائِشَةَ أَخْبَرَتْهُ قَالَتْ أَعْتَمَ رَسُولُ اللهِ صلى ا عليه وسلم لَيْلَةً بِالْعِشَاءِ ، وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الإِسْلاَمُ ، فَلَمْ يَخْرُجْ حَتى قَالَ عُمَرُ نَامَ النسَاءُ وَالصبْيانُ . فَخَرَجَ فَقَالَ لأَهْلِ الْمَسْجِدِ مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيْرُكُمْ

Narrated Aisha

Allah's Apostle once delayed the Isha prayer and that was during the days when Islam still had not spread. The Prophet did not come out till Umar informed him that the women and children had slept. Then he came out and said to the people of the mosque:"None amongst the dwellers of the earth has been waiting for it ('Isha prayer) except you."

Hadith No. 537

حَدثَنَا مُحَمدُ بْنُ الْعَلاَءِ قَالَ أَخْبَرَنَا أَبو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِى بُرْدَةَ عَنْ أَبِى مُوسَى قَالَ كُنْتُ أَنَا وَأَصْحَابِى الذِينَ قَدِمُوا مَعِى فِى السفِينَةِ نُزُولاً فِى بَقِيعِ بُطْحَانَ ، وَالنبِى صلى ا عليه وسلم بِالْمَدِينَةِ ، فَكَانَ يَتَنَاوَبُ النبِى صلى ا عليه وسلم عِنْدَ صَلاَةِ الْعِشَاءِ كُل لَيْلَةٍ نَفَرٌ مِنْهُمْ ، فَوَافَقْنَا النبِى عليه السلام أَنَا وَأَصْحَابِى وَلَهُ بَعْضُ الشغْلِ فِى بَعْضِ أَمْرِهِ فَأَعْتَمَ بِالصلاَةِ حَتى ابْهَار اللَّيْلُ ، ثُم خَرَجَ النبِى صلى ا عليه وسلم فَصَلى بِهِمْ ، فَلَما قَضَى صَلاَتَهُ قَالَ لِمَنْ حَضَرَهُ عَلَى رِسْلِكُمْ ، أَبْشِرُوا إِن مِنْ نِعْمَةِ اللهِ عَلَيْكُمْ أَنهُ لَيْسَ أَحَدٌ مِنَ الناسِ يُصَلى هَذِهِ الساعَةَ غَيْرُكُمْ أَوْ قَالَ مَا صَلى هَذِهِ الساعَةَ أَحَدٌ غَيْرُكُمْ لاَ يَدْرِى أَى الْكَلِمَتَيْنِ قَالَ قَالَ أَبو مُوسَى فَرَجَعْنَا فَفَرِحْنَا بِمَا سَمِعْنَا مِنْ رَسُولِ اللهِ صلى ا عليه وسلم

Narrated Abu Musa

My companions, who came with me in a boat and I landed at a place called Baqi But-han. The Prophet was

in Medina at that time. One of us used to go to the Prophet by turns every night at the time of Isha prayer. Once I along with my companions went to the Prophet and he was busy in some of his affairs, so the Isha prayer was delayed to the middle of the night. He then came out and led the people (in prayer). After finishing the prayer, he addressed the people present there saying, "Be patient! Don't go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time save you." Or said, "None except you has prayed at this time." Abu Musa added, 'So we returned happily after what we heard from Allah's Apostle ."

Comments

According to Sayyida Aisha, during the early days of Islam, when it had not spread far and wide, one night Rasulullah (Sallallahu Alaihi Wasallam) did not come out for Isha Salaah till it was very late. Sayyiduna Umar, seeing people had slept particularly women and children, informed Rasulullah (Sallallahu Alaihi Wasallam) about it. Then Rasulullah (Sallallahu Alaihi Wasallam) came out and led Isha Salaah and gave a glad tiding to the people. He said to them, "none amongst the dwellers of the earth has been waiting for it except you". According to the learned scholars, this statement means that the Isha Salaah is one of the special gifts given to this Ummah. As per some other learned scholars it could also mean that the people in Masjid Nabawi were the only people awake to offer Salaah at such a late hour as all others had already offered it at its starting time. (Allah knows best)

In the second Hadith, Sayyiduna Abu Musa Ash'ari says that once they were returning from a sea voyage and when they reached a place near Madinah called Baq'ee Buthan, they camped there. Abu Musa Ash'ari, a Yemani, embraced Islam when he came to Makkah during the early days of Islam. According to Ibn Hajr, he boarded a boat in Yeman for Makkah, but the wind blew in opposite direction and he reached Habsha (Abyssinia) where he stayed with the Muslims who had migrated there under the leadership of Sayyiduna Jaafar Tayyaar. It was with them that he returned to Madinah. *(Tahzibul-Tahzib)* However, Haafiz Ibn al-Qayyim has said in Zaad-ul-M'aad that Abu Musa returned to Yeman after embracing Islam and it was there that he came to know about the migration of Muslims to Abyssinia. He left Yeman to join them in Abyssinia and then came to Madinah in 7th Hijra after the Khyber victory.

As per, Abu Musa, they could not go to Madinah from But-han valley to see Rasulullah (Sallallahu Alaihi Wasallam) on daily basis. They decided to go there in turns and one day Abu Musa's and his companion's turn came out. That day, due to some engagement, Rasulullah (Sallallahu Alaihi Wasallam) came out very late, almost at mid-night, to offer Isha Salaah. After finishing the Salaah, he told them, "Be patient! Don't go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time save you".

Sayyiduna Abu Musa says that they were very happy on listening this glad tiding.

باب مَا يُكْرَهُ مِنَ النوْمِ قَبْلَ الْعِشَاءِ

Chapter 23 : The sleep, disapproved before *Isha*.

Purpose of Tarjamatul Baab

The learned scholars have unanimously appreciated the excellence of Imam Bukhari's usage of words for the chapter titles. Here, he does not say that sleep is altogether disapproved before Isha, but it is that sleep only which results in missing Isha Salaah.

Hadith No. 538

حَدثَنَا مُحَمدُ بْنُ سَلاَمٍ قَالَ أَخْبَرَنَا عَبْدُ الْوَهابِ الثقَفِى قَالَ حَدثَنَا خَالِدٌ الْحَذاءُ عَنْ أَبِى الْمِنْهَالِ عَنْ أَبِى بَرْزَةَ أَن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يَكْرَهُ النوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا

Narrated Abu Barza

Allah's Apostle disliked to sleep before the Isha prayer and to talk after it.

Comments

As narrated by Abu Barza, Rasulullah (Sallallahu Alaihi Wasallam) disliked sleeping before Isha and talking after it. Haafiz Ibn Hajr and Allaama Ayni have quoted from Imam Tirmidhi:

كره أكثر أهل العلم النوم قبل العشاء و رخص ذالك بعضهم و قال ابن ا بارك أكثر الأحاديث على الكراهة و رخص بعضهم رمضان (ترمزي - وله إيضاح البخاري)

"Majority of the learned scholars disapproved sleeping before Isha, but some allow relaxation. Ibn al-Mubarak said that according to the majority of Ahaadith it is dis-

approved and relaxation has been allowed during Ramadhan only" (Tirmidhi)

Imam Tahaawi here tried to correlate the two by saying, 'there is provision for sleeping before the time of Isha sets in but once it has set in it is disapproved.

بَاب النَّوْمِ قَبْلَ الْعِشَاءِ لِمَنْ غُلِبَ

Chapter 24 : Sleeping before *Isha* for one who is overcome by sleep.

Purpose of Tarjamatul Baab

This chapter is in further explanation of the previous chapter. Here it is mentioned that if sleep overcomes one and it becomes difficult for him to remain awake, he is excused to sleep before Isha.

Hadith No. 539

حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنِي أَبُو بَكْرٍ عَنْ سُلَيْمَانَ قَالَ صَالِحُ بْنُ كَيْسَانَ أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ أَعْتَمَ رَسُولُ اللهِ صلى الله عليه وسلم بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ الصَّلاَةَ نَامَ النِّسَاءُ وَالصِّبْيَانُ فَخَرَجَ فَقَالَ مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيْرُكُمْ قَالَ وَلاَ يُصَلَّى يَوْمَئِذٍ إِلاَّ بِالْمَدِينَةِ وَكَانُوا يُصَلُّونَ فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ الأَوَّلِ .

Narrated Ibn Shihab from 'Urwa

Aisha said, "Once Allah's Apostle delayed the Isha prayer till Umar reminded him by saying, "The prayer!" The women and children have slept. Then the Prophet came out and said, 'None amongst the dwellers of the earth has been waiting for it (the prayer) except you."

Urwa said, "Nowhere except in Medina the prayer used to be offered (in those days)." He further said, "The Prophet used to offer the Isha prayer in the period between the disappearance of the twilight and the end of the first third of the night."

Hadith No. 540

حَدثَنا مَحْمُودٌ قَالَ أَخْبَرَنا عَبْدُ الرزاقِ قَالَ أَخْبَرَنِى ابْنُ جُرَيْجٍ قَالَ أَخْبَرَنِى نَافِعٌ قَالَ
حَدثَنا عَبْدُ اللهِ بْنُ عُمَرَ أن رَسُولَ اللهِ صلى ا عليه وسلم شُغِلَ عَنْهَا لَيْلَةً ،
فَأَخرَهَا حَتى رَقَدْنا فِى الْمَسْجِدِ ، ثُم اسْتَيْقَظْنا ثم رَقَدْنا ثُم اسْتَيْقَظْنا ، ثُم خَرَجَ
عَلَيْنا النبِى صلى ا عليه وسلم ثم قَالَ لَيسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ يَنْتَظِرُ الصلاَةَ
غَيْرُكُمْ وَكَانَ ابْنُ عُمَرَ لاَ يُبَالِى أَقَدمَهَا أَمْ أَخرَهَا إِذَا كَانَ لاَ يَخْشَى أَنْ يَغْلِبَهُ النوْمُ
عَنْ وَقْتِهَا ، وَكَانَ يَرْقُدُ قَبْلَهَا
قَالَ ابْنُ جُرَيْجٍ قُلْتُ لِعَطَاءٍ وَقَالَ سَمِعْتُ ابْنَ عَباسٍ يَقُولُ أَعْتَمَ رَسُولُ اللهِ صلى ا
عليه وسلم لَيْلَةً بِالْعِشَاءِ حَتى رَقَدَ الناسُ وَاسْتَيْقَظُوا ، وَرَقَدُوا وَاسْتَيْقَظُوا ، فَقَامَ
عُمَرُ بْنُ الْخَطابِ فَقَالَ الصلاَةَ . قَالَ عَطَاءٌ قَالَ ابْنُ عَباسٍ فَخَرَجَ نَبِى اللهِ صلى ا
عليه وسلم كَأَنى أَنظُرُ إِلَيْهِ الآنَ ، يَقْطُرُ رَأْسُهُ مَاءً ، وَاضِعًا يَدَهُ عَلَى رَأْسِهِ فَقَالَ
لَوْلاَ أَنْ أَشُق عَلَى أُمتِى لأَمَرْتُهُمْ أَنْ يُصَلوهَا هَكَذَا فَاسْتَثْبت عَطَاءً كَيْفَ وَضَعَ
النبِى صلى ا عليه وسلم عَلَى رَأْسِهِ يَدَهُ كَمَا أَنبَأَه ابْنُ عَباسٍ ، فَبددَ لِى عَطَاءٌ بَيْنَ
أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ ، ثُم وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرأْسِ ثُم ضَمهَا ،
يُمِرهَا كَذَلِكَ عَلَى الرأْسِ حَتى مَستْ إِبْهَامُهُ طَرَفَ الأُذُنِ مِما يَلِى الْوَجْهَ عَلَى
الصدْغِ ، وَنَاحِيَةِ اللحْيَةِ ، لاَ يُقَصرُ وَلاَ يَبْطُشُ إِلا كَذَلِكَ وَقَالَ لَوْلاَ أَنْ أَشُق عَلَى
أُمتِى لأَمَرْتُهُمْ أَنْ يُصَلوا هَكَذَا

Narrated Ibn Juraij from Nafi

Abdullah bin Umar said, "Once Allah's Apostle was

busy (at the time of the Isha), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet came out and said, 'None amongst the dwellers of the earth but you have been waiting for the prayer." Ibn Umar did not find any harm in praying it earlier or in delaying it unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the Isha prayer. Ibn Juraij said, "I said to 'Ata', 'I heard Ibn Abbas saying: Once Allah's Apostle delayed the Isha prayer to such an extent that the people slept and got up and slept again and got up again. Then Umar bin Al-Khattab I, stood up and reminded the Prophet I of the prayer.' 'Ata' said, 'Ibn Abbas said: The Prophet came out as if I was looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to pray (Isha prayer) at this time.' I asked 'Ata' for further information, how the Prophet had kept his hand on his head as he was told by Ibn Abbas. 'Ata' separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the temple and the beard on the face. He neither slowed nor hurried in this action but he acted like that. The Prophet said: "Hadn't I thought it hard for my followers I would have ordered them to pray at this time."

Comments

The first Hadith quoted by Sayyida Aisha has already been discussed.

The second hadith clearly proves Imam Bukhari's point that a person overpowered by sleep is permitted to sleep.

باب وَقْتِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ

وَقَالَ أَبُو بَرْزَةَ كَانَ النبِي صلى الله عليه وسلم يَسْتَحِب تَأْخِيرَهَا

Chapter 25 : The time of *Isha* extends up until the middle of the night

Abu Barza said, "The Prophet (Sallallahu Alaihi Wasallam) preferred to delay it."

Purpose of Tarjamatul Baab

Imam Bukhari says that the timing of Isha Salaah is until midnight. There has been difference of opinion regarding this issue among the learned scholars.

Hadith No. 541

حَدثَنَا عَبْدُ الرحِيمِ الْمُحَارِبِى قَالَ حَدثَنَا زَائِدَةُ عَنْ حُمَيْدٍ الطوِيلِ عَنْ أَنسٍ قَالَ أَخرَ النبِى صلى الله عليه وسلم صَلاَةَ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ ثُم صَلى ثُم قَالَ قَدْ صَلى الناسُ وَنَامُوا أَمَا إِنكُمْ فِى صَلاَةٍ مَا انْتَظَرْتُمُوهَا وَزَادَ ابْنُ أَبِى مَرْيَمَ أَخْبَرَنَا يَحْيَى بْنُ أَيوبَ حَدثَنِى حُمَيْدٌ سَمِعَ أَنسًا كَأَنى أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ لَيْلَتَئِذٍ .

Narrated Anas

The Prophet delayed the Isha prayer till midnight and then he offered the prayer and said, "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking now at the glitter of the ring of the Prophet on that night.

Comments

As per Abu Barza, Rasulullah (Sallallahu Alaihi Wasallam) liked to delay Isha Salaah till late in the night. According to the learned scholars, the preferable time for Isha is the first one-third of the night followed by the end of this time until midnight. It has been disapproved by some learned scholars to delay Isha beyond midnight, though its stipulated time remains until 'Subh-us-Saadiq'. Regarding Imam Bukhari's statement that the time of Isha extends up until the middle of the night, the learned scholars say that he probably refers to its preferable time.

باب فَضْلِ صَلاَةِ الْفَجْرِ وَالْحَدِيْث

Chapter 26 : The excellence of the Fajr Salaah and the Hadith.

Purpose of Tarjamatul Baab

What has been perplexing to the learned scholars is the word 'Hadith' used at the end of the title of this chapter. This word is present only in Abu Zar's compilation. It has been mentioned by some scholars that by this word 'Hadith' Imam Bukhari is referring to the Hadith of this chapter (quoted below) stating the excellence of Fajr Salaah.

Hadith No. 542

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيى عَنْ إِسْمَاعِيلَ حَدثَنَا قَيْسٌ قَالَ لِى جَرِيرُ بْنُ عَبْدِ اللهِ
كُنا عِنْدَ النبِى صلى ا عليه وسلم إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ أَمَا إِنكُمْ
سَتَرَوْنَ رَبكُمْ كَمَا تَرَوْنَ هَذَا ، لاَ تُضَامونَ أَوْ لاَ تُضَاهُونَ فِى رُؤْيَتِهِ ، فَإِن

اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا ثُمَّ قَالَ
فَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

Narrated Jarir bin Abdullah

We were with the Prophet on a full moon night. He looked at the moon and said, "You will certainly see your Lord as you see this moon, and there will be no trouble in seeing Him. So if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting (Asr) you must do so. He (the Prophet) then recited the following verse: And celebrate the praises Of Your Lord before The rising of the sun And before (its) setting." (50.39)

Hadith No. 543

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ قَالَ حَدَّثَنَا هَمَّامٌ حَدَّثَنِي أَبُو جَمْرَةَ عَنْ أَبِي بَكْرِ بْنِ أَبِي
مُوسَى عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صلى ا عليه وسلم قَالَ مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ
الْجَنَّةَ وَقَالَ ابْنُ رَجَاءٍ حَدَّثَنَا هَمَّامٌ عَنْ أَبِي جَمْرَةَ أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ اللَّهِ بْنِ قَيْسٍ
أَخْبَرَهُ بِهَذَا

Narrated Abu Bakr bin Abi Musa:

My father said, "Allah's Apostle said, 'Whoever prays the two cool prayers (Asr and Fajr) will go to Paradise.' "

Comments

The first Hadith of Jarir bin Abdullah has already discussed.

The second Hadith narrated by Abu Musa men-

tions the excellence of 'Bardayn'. Allaama Ayni says:

و ا .راد فيها الفجر والعصر و قال قرط   قال كث   من العلماء أ.ل دين الفجر والعصر

"It means Fajr and Asr Salaah, and Qurtubi said that many scholars say, 'Al-Bardayn' means Fajr and Asr Salaah".

Ibn Hajr says:

يتا بردين لأنا تصليان   بردي النهار و ا طرفاه ح   يطيب ا واء

"These are named 'Bardayn' because they are offered at the cooler ends of the day when weather becomes moderate"(Fathul Baari)

باب وَقْتِ الْفَجْرِ

Chapter 27 : The time of Fajr.

Purpose of Tarjamatul Baab

This chapter discusses the time of Fajr Salaah which starts after 'Sahr' - the early dawn.

Hadith No. 544

حَدثَنا عَمْرُو بْنُ عَاصِمٍ قَالَ حَدثَنا هَمامٌ عَنْ قَتَادَةَ عَنْ أَنسٍ أن زَيْدَ بْنَ ثَابِتٍ حَدثَهُ أَنهُمْ تَسَحرُوا مَعَ النبِى صلى ا عليه وسلم ثُم قَامُوا إِلَى الصلاَةِ . قُلْتُ كَمْ بَيْنَهُمَا قَالَ قَدْرُ خَمْسِ أَوْ سِت يَعْنِى آيَةً

Narrated Anas

Zaid bin Thabit said, "We took the "Suhur" (the meal taken before dawn while fasting is observed) with the Prophet and then stood up for the (morning) prayer." I asked him how long the interval between the two (Suhur

and prayer) was. He replied, 'The interval between the two was just sufficient to recite fifty to Sixth 'Ayat."

Hadith No. 545

حَدثَنَا حَسَنُ بْنُ صَباحٍ سَمِعَ رَوْحًا حَدثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنسِ بْنِ مَالِكٍ أَن نَبِى اللهِ صلى ا عليه وسلم وَزَيْدَ بْنَ ثَابِتٍ تَسَحرَا ، فَلَما فَرَغَا مِنْ سَحُورِهِمَا قَامَ نَبِى اللهِ صلى ا عليه وسلم إِلَى الصلاَةِ فَصَلى قُلْنَا لأَنسٍ كَمْ كَانَ بَيْنَ فَرَاغِهِمَا مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فِى الصلاَةِ قَالَ قَدْرُ مَا يَقْرَأُ الرجُلُ خَمْسِينَ آيَةً

Narrated Qatada

Anas bin Maalik said, "The Prophet and Zaid bin Thabit took the 'Suhur' together and after finishing the meal, the Prophet stood up and prayed (Fajr prayer)." I asked Anas, "How long was the interval between finishing their 'Suhur' and starting the prayer?" He replied, "The interval between the two was just sufficient to recite fifty 'Ayat." (Verses of the Qur'an)."

Hadith No. 546

حَدثَنَا إِسْمَاعِيلُ بْنُ أَبِى أُوَيْسٍ عَنْ أَخِيهِ عَنْ سُلَيْمَانَ عَنْ أَبِى حَازِمٍ أَنهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ يَقُولُ كُنْتُ أَتَسَحرُ فِى أَهْلِى ثُم يَكُونُ سُرْعَةٌ بِى أَنْ أُدْرِكَ صَلاَةَ الْفَجْرِ مَعَ رَسُولِ اللهِ صلى ا عليه وسلم

Narrated Sahl bin Sa'd

I used to take the "Suhur" meal with my family and hasten so as to catch the Fajr (morning prayer) with Allah's Apostle (Sallallahu Alaihi Wasallam).

Hadith No. 547

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ أَخْبَرَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى

عُرْوَةُ بْنُ الزُّبَيْرِ أَن عَائِشَةَ أَخْبَرَتْهُ قَالَتْ كُن نِسَاءُ الْمُؤْمِنَاتِ يَشْهَدْنَ مَعَ رَسُولِ اللهِ صلى ا عليه وسلم صَلاَةَ الْفَجْرِ مُتَلَفِّعَاتٍ بِمُرُوطِهِن ، ثُم يَنْقَلِبْنَ إِلَى بُيُوتِهِن حِينَ يَقْضِينَ الصلاَةَ ، لاَ يَعْرِفُهُن أَحَدٌ مِنَ الْغَلَسِ

Narrated Aisha

The believing women covered with their veiling sheets used to attend the Fajr prayer with Allah's Apostle, and after finishing the prayer they would return to their home and nobody could recognize them because of darkness.

Comments

The first and second Hadith is almost similar with a little difference in the chain of narrators. Ibn Hajr has quoted from Ibn Hiban that once Rasulullah (Sallallahu Alaihi Wasallam) asked Anas to arrange some food for him as he intended to fast. On being presented some dates and water, Rasulullah (Sallallahu Alaihi Wasallam) told him to look for someone so that he could share his food with him. Anas brought Zaid bin Thabit and he joined 'Suhur' - (*the meal taken before dawn while a fast is observed*). Rasulullah (Sallallahu Alaihi Wasallam) then offered a two Rak'at Salaah and then stood up for Fajr Salaah. According to both these narrations it was asked as to what was the interval between finishing of 'Suhur' and start of the prayer, the answer was, 'just sufficient to recite fifty Aayaat'. It indicates that the Fajr Salaah was offered soon after 'Suhur' time was over. According to Sahl bin Sa'd, he had to hurry for it after finishing 'Suhur', and as per Sayyida Aisha they would return to their homes and nobody could recognize them

because of darkness.

Fajr in 'Galas' or 'Isfaar'

The juristic scholars differ in their opinion about the ideal timing of Fajr Salaah. According to Shaafite and Hambilite scholars it should be offered soon after the early dawn when it is still dark (i.e., 'Galas'). They put forward the above mentioned Ahaadith in their favour. As per the Hanafite scholars it should be offered when darkness subsides and the daylight starts emerging (i.e., Isfaar). They argue with the Hadith quoted in Tirmidhi and Nasa'ee which says:

أسفروا بالفجر فإنه أعظم الأجر

"Offer Fajr during Isfaar as it is greater in reward".

Regarding the Ahaadith quoted above in this chapter, the Hanafite scholars say that these Ahaadith are connected with Ramadan in which they also agree to offer Fajr Salaah during 'Galas'. But the fourth Hadith quoted on the authority of Sayyida Aisha goes against them as apparently it is not about Ramadan.

Imam Muhammad and Imam Tahaawi have tried to correlate the two options by saying that Fajr should be started in darkness and ended when light appears.

Imam Tahaawi has quoted from Ibrahim Waka'ee a 'Mursal' Hadith saying:

ما اجتمع أصحاب مد صلى ا عليه وسلم على شيء ما اجتمعوا على التنوير

(طحاوي واله إيضاح البخاري)

"The companions of prophet Muhammad (Sallallahu Alaihi Wasallam) did not had such agreement on any issue as they had in offering Fajr after the appearance of daylight."

باب مَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً

Chapter 28 : The one who catches one *rak'at* of Fajr.

Purpose of Tarjamatul Baab

In previous chapter the starting time of Fajr Salaah was mentioned and now the end time is mentioned which is until sunrise.

Hadith No. 548

حَدثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ وَعَنْ بُسْرِ بْنِ سَعِيدٍ وَعَنِ الأَعْرَجِ يُحَدثُونَهُ عَنْ أَبِى هُرَيْرَةَ أَن رَسُولَ اللهِ صلى الله عليه وسلم قَالَ مَنْ أَدْرَكَ مِنَ الصبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشمْسُ فَقَدْ أَدْرَكَ الصبْحَ ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ

Narrated Abu Huraira

Allah's Apostle said, "Whoever catches one Rak'a (of Fajr prayer) before sunrise, he caught the (morning) prayer and whoever catches one Rak'a of Asr prayer before sunset, he caught Asr."

Comments

The learned scholars have found it difficult to explain this Hadith. According to the literal meaning of this hadith if a person catches only one Rak'at of Fajr before sunrise he caught the whole Salaah, but none of the scholars agrees that here only the literal meaning is meant.

Ibn Hajr writes:

فقيل يعمل على انه أدرك الوقت فإذا صلى ركعة أخرى فقد كملت صلاته و هذا

قول مهور (فتح الباري)

"It is said that one who acted on the fact that he finished his second Rak'at within the time he completed his Salaah, and this is the opinion of the majority" (Fathul Baari)

There is a Hadith quoted in Dhur-i-Manthur saying:

من أدرك من الصبح ركعة قبل أن تطلع الشمس و ركعة بعد ما تطلع الشمس فقد أدرك الصلاة

"One who finds time to offer one Rak'at of Fajr before sunrise and one Rak'at after sunrise, he offered (complete) Salaah"

According to the Hanafite scholars some Ahaadith, which they claim have attained the status of Tawaatur i.e., 'to follow in succession', it is forbidden to offer Salaah at sunrise, noon and sunset. They hold the opinion that if someone starts Fajr Salaah and the sun rises soon after he has finished one Rak'at, he should complete his Salaah by offering the second Rak'at even after the sun has stated to rise, but this Salaah will be Nafl and he should repeat it after the sunrise when the Makruh (disapproved) time passes away. As per them, by doing so, he will get the Fadheelat or the excellences of offering Salaah in time.

Imam Tahaawi's view

According to Imam Tahaawi, this Hadith does not apply to the general situation but it is about a particular individual e.g., a child who attains adolescence (Buloog), a menstruating woman whose menses stops or an unconscious person who regains consciousness. He

says that if these things take place at such a time when it is possible to offer only one Rak'at before sunrise, then Fajr Salaah becomes obligatory upon them.

Allaama Amwar Shah Kashmiri's view is that this Hadith is about a person who catches only one Rak'at with his Imam (i.e., in congregation). So a person able to offer only one Rak'at with his Imam should complete his Salaah by offering the other Rak'at even after the sunrise.

باب مَنْ أَدْرَكَ مِنَ الصلاَةِ رَكْعَةً

Chapter 29 : One who catches only one Rak'at of Salaah.

Purpose of Tarjamatul Baab

In previous chapter it was said that one who gets chance to offer one Rak'at of Fajr or Asr Salaah in their stipulated time, he should complete his Salaah. Here in this chapter Imam Bukhari says that it is not restricted to Fajr and Asr Salaah only but applies to other Salaahs as well.

Hadith No. 549

حَدثَنَا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ أَبِى سَلَمَةَ بْنِ عَبْدِ الرحْمَنِ عَنْ أَبِى هُرَيْرَةَ أَن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ مَنْ أَدْرَكَ رَكْعَةً مِنَ الصلاَةِ فَقَدْ أَدْرَكَ الصلاَةَ

Narrated Abu Huraira

Allah's Apostle said, "Whoever could get one Rak'at of a Salaah (in its proper time), he has got the Salaah."

Comments

This Hadith has already been mentioned but specifically about Fajr and Asr Salaah. Here it has been generalized about the five time Salaah. There are two possibilities, one—that it speaks about the timing of Salaah i.e., one who gets one Rak'at in the stipulated time of a particular Salaah then he should complete his Salaah even if the time passes away. Second—that it speaks about the congregational Salaah as stated by Allaama Kashmiri, i.e. if a person gets only one Rak'at with Imam he should complete the rest and earn the reward of congregational Salaah.

باب الصلاةِ بَعْدَ الْفَجْرِ حَتى تَرْتَفِعَ الشمْسُ

Chapter 30 : Salaah after Fajr till the sun rises.

Purpose of Tarjamatul Baab

After discussing the chapters about the Salaah timings, Imam Bukhari (RA) now mentions the chapters regarding the time at which it is prohibited to offer Salaah.

Hadith No. 550

حَدثَنا حَفْصُ بْنُ عُمَرَ قَالَ حَدثَنا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَبِى الْعَالِيَةِ عَنِ ابْنِ عَباسٍ قَالَ شَهِدَ عِنْدِى رِجَالٌ مَرْضِيونَ وَأَرْضَاهُمْ عِنْدِى عُمَرُ أن النبِى صلى ا علیه وسلم نَهى عَنِ الصلاَةِ بَعْدَ الصبْحِ حَتى تَشْرُقَ الشمْسُ ، وَبَعْدَ الْعَصْرِ حَتى تَغْرُبَ

Narrated Umar

"The Prophet forbade to offer Salaah after the Fajr prayer till the sun rises and after the Asr prayer till the

sun sets."

Comments

Ibn Abbas says that the most reliable companion among the group of reliable companions of Rasulullah (Sallallahu Alaihi Wasallam), Sayyiduna Umar told him that Rasulullah (Sallallahu Alaihi Wasallam) said that there is no Salaah after Fajr till the sun rises and after Asr till the sun sets.

Baihaqi has quoted a Hadith from Ishaq bin Rahouiye saying:

كان رسول ا صلى ا عليه وسلم يصلي ركعتة دبر كل صلاة مكتوبة إلا الفجر و العصر (بيهقي - عمدة القاري)

"Rasulullah (Sallallahu Alaihi Wasallam) used to offer a two Rak'at Salaah after every obligatory Salaah except Fajr and Asr".

Muslim has quoted a hadith from Uqbah bin Aamir

ثلاث ساعات كان رسول ا صلى ا عليه وسلم ينهانا تطلع الشمس بازغة حـ ترفع و حـ قائم الظه ة حـ يل الشمس و حـ تضيف للغروب حـ تغرب (مسلم - عمده)

"Rasulullah (Sallallahu Alaihi Wasallam) used to forbid us to offer Salaah or bury our dead on three occasions viz.,. when the sun starts to rise till it has risen up completely, at noon till the sun leans towards the west, and when the sun turns yellow till it sets completely.

Musnad Ahmed has quoted a Hadith on the authority of Sumrah Ibn Jundub saying:

عن ن صلى ا عليه وسلم لا تصلوا عند طلوع لشمس فإنا تطلع بـ قر

الشيطان ولا حـ تغيب فإنا تغيب بـ قر الشيطان

The Prophet (Sallallahu Alaihi Wasallam) said "Do not offer Salaah when the sun starts to rise as it rises between the two horns of Shaitan; and not when it starts to set down as it sets in between the two horns of Shaitan."

Hadith No. 551

حَدثَنا مُسَددٌ قَالَ حَدثَنا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ أَخْبَرَنِى أَبِى قَالَ أَخْبَرَنِى ابْنُ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم لاَ تَحَروْا بِصَلاَتِكُمْ طُلُوعَ الشمْسِ وَلاَ غُرُوبَهَا - وَقَالَ حَدثَنِى ابْنُ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم إِذَا طَلَعَ حَاجِبُ الشمْسِ فَأَخرُوا الصلاَةَ حَتى تَرْتَفِعَ ، وَإِذَا غَابَ حَاجِبُ الشمْسِ فَأَخرُوا الصلاَةَ حَتى تَغِيبَ تَابَعَهُ عَبْدَةُ

Narrated Hisham's father

Ibn Umar said, "Allah's Apostle said, 'Do not offer Salaah at the time of sunrise and at the time of sunset.' Ibn Umar said, "Allah's Apostle said, 'If the edge of the sun appears (above the horizon) delay the prayer till it becomes high, and if the edge of the sun disappears, delay the prayer till it sets (disappears completely).' "

Comments

The learned scholars are at loss to explain why Imam Bukhari has got this Hadith here. The majority of Sahaaba and jurists hold the opinion that after Fajr Salaah it is not permissible to offer any Salaah till the sun rises. But, according to this Hadith, one should not make intention to offer Salaah at such a time. Here, the question arises whether only the intentional Salaah is prohib-

ited at such a time? Though some scholars hold this opinion but the majority of scholars hold the opinion as stated earlier.

Hadith No. 552

حَدثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِى أُسَامَةَ عَنْ عُبَيْدِ اللهِ عَنْ خُبَيْبِ بْنِ عَبْدِ الرحْمَنِ
عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِى هُرَيْرَةَ أن رَسُولَ اللهِ صلى ا عليه وسلم نَهَى عَنْ
بَيْعَتَيْنِ وَعَنْ لِبْسَتَيْنِ وَعَنْ صَلاَتَيْنِ نَهَى عَنِ الصلاَةِ بَعْدَ الْفَجْرِ حَتى تَطْلُعَ الشمْسُ ،
وَبَعْدَ الْعَصْرِ حَتى تَغْرُبَ الشمْسُ ، وَعَنِ اشْتِمَالِ الصماءِ وَعَنْ الِاحْتِبَاءِ فِى ثَوْبٍ
وَاحِدٍ يُفْضِى بِفَرْجِهِ إِلَى السمَاءِ ، وَعَنِ الْمُنَابَذَةِ وَالْمُلاَمَسَةِ

Narrated Abu Huraira

Allah's Apostle forbade two kinds of sales, two kinds of dresses, and two prayers. He forbade offering prayers after the Fajr prayer till the rising of the sun and after the Asr prayer till its setting. He also forbade "Ishtimaal -Assama" and "al-Ihtiba" in one garment in such a way that one's private parts are exposed towards the sky. He also forbade the sales called "Munabadha" and "Mulamasa."

Comments

According to this Hadith, Rasulullah (Sallallahu Alaihi Wasallam) prohibited the following six things:

1. Salaah after Fajr till the sun rises high.
2. Salaah after Asr till the sun sets completely.
3. To dress up like Ishtimaal-Assama. (already discussed)
4. To dress up like al-Ihtiba. (-do-)
5. Munabadha. (will be discussed in 'The Book of

Sales', Insha-allah)

6. Mulamasa. (-do-)

باب لاَ يَتَحَرى الصلاَةَ قَبْلَ غُرُوبِ الشمْسِ

Chapter 31: Do not intend to offer Salaah just before sunset.

Purpose of Tarjamatul Baab

Here again Imam Bukhari conveys the impermissibility of offering Nafl Salaah after Asr intentionally. Sometimes, it so happens that a person offers his Qadha (previously missed Salaah obligatory to offer) Salaah but due to some deficiency it turns into Nafl; there is no problem in that as the person had not intended to offer Nafl but the intention was that of Qadha Salaah. (Allah knows the best)

Hadith No. 553

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ لاَ يَتَحَرى أَحَدُكُمْ فَيُصَلى عِنْدَ طُلُوعِ الشمْسِ وَلاَ عِنْدَ غُرُوبِهَا

Narrated Ibn Umar

Allah's Apostle said, "None of you should try to pray at sunrise or sunset."

Hadith No. 554

حَدثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ قَالَ حَدثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى عَطَاءُ بْنُ يَزِيدَ الْجُنْدَعِى أَنهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِى يَقُولُ

سَمِعْتُ رَسُولَ اللهِ صلى ا عليه وسلم يَقُولُ لاَ صَلاَةَ بَعْدَ الصبْحِ حَتى تَرْتَفِعَ الشمْسُ ، وَلاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتى تَغِيبَ الشمْسُ

Narrated Abu Sa'id Al-Khudri

I heard Allah's Apostle saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the Asr prayer till the sun sets."

Hadith No. 555

حَدثَنَا مُحَمدُ بْنُ أَبانَ قَالَ حَدثَنَا غُنْدَرٌ قَالَ حَدثَنَا شُعْبَةُ عَنْ أَبِى التياحِ قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَبانَ يُحَدثُ عَنْ مُعَاوِيَةَ قَالَ إِنكُمْ لَتُصَلونَ صَلاَةً ، لَقَدْ صَحِبْنَا رَسُولَ اللهِ صلى ا عليه وسلم فَمَا رَأَيْنَاهُ يُصَليهَا ، وَلَقَدْ نَهَى عَنْهُمَا ، يَعْنِى الركْعَتَيْنِ بَعْدَ الْعَصْرِ

Narrated Muawiya

You offer a prayer which I did not see being offered by Allah's Apostle when we were in his company and he certainly had forbidden it (i.e. two Rak'ats after the Asr prayer).

Hadith No. 556

حَدثَنَا مُحَمدُ بْنُ سَلاَمٍ قَالَ حَدثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللهِ عَنْ خُبَيْبٍ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِى هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللهِ صلى ا عليه وسلم عَنْ صَلاَتَيْنِ بَعْدَ الْفَجْرِ حَتى تَطْلُعَ الشمْسُ ، وَبَعْدَ الْعَصْرِ حَتى تَغْرُبَ الشمْسُ .

Narrated Abu Huraira

Allah's Apostle forbade the offering of two prayers:
1. after the morning prayer till the sun rises.

2. after the Asr prayer till the sun sets.

Comments

These Ahaadith also show the impermissibility of offering Salaah after Fajr until the sun rises, and after Asr before the sun sets completely.

In the third Hadith, Sayyiduna Ma'aawiya reports that he never saw Rasulullah (Sallallahu Alaihi Wasallam) offering two Rak'ats after Asr and he (Sallallahu Alaihi Wasallam) had forbidden to offer them. There are some Ahaadith wherein Sayyida Aisha says that Rasulullah (Sallallahu Alaihi Wasallam) used to offer two Rak'ats after Asr in her room. According to the learned scholars these were exclusive for Rasulullah (Sallallahu Alaihi Wasallam). Sayyiduna Umar used to punish whom he would see offering Salaah after Asr.

باب مَنْ لَمْ يَكْرَهِ الصلاةَ إلا بَعْدَ العَصْرِ وَالفَجْرِ

رَوَاهُ عُمَرُ وَابْنُ عُمَرَ وَأبو سَعِيدٍ وَأبو

Chapter 32 : One who did not dislike to offer Salaah at any time except after Asr and Fajr.

Umar, Ibn Umar, Abu Sa'id and Abu Huraira related it.

Purpose of Tarjamatul Baab

There is consensus amongst the jurists of different schools that it is prohibited to offer Salaah at four times viz., 1. After Fajr till the sun rises 2. At sunrise 3. After Asr till the sun sets. 4. At sunset. However, there is difference of opinion regarding the prohibition of Salaah at noon (i.e., Zawaal). Imam Maalik does not consider it Makruh to offer Salaah at noon whereas Imam

Sha'faee permits it on Fridays only. Imam Bukhari presents the Hadith favouring Imam Maaliks view and further supports it by saying that Sayyiduna Umar, Ibn Umar, Abu Saeed and Abu Huraira held the same opinion.

Hadith No. 557

حَدثَنا أُبو النعْمَانِ حَدثَنا حَمادُ بْنُ زَيْدٍ عَنْ أيوبَ عَنْ نَافِعٍ عَنِ ٱبنِ عُمَرَ قَالَ أُصَلى كَمَا رَأَيْتُ أَصْحَابِى يُصَلونَ ، لاَ أُنهى أَحَدًا يُصَلى بِلَيْلٍ وَلاَ نَهَارٍ مَا شَاءَ ، غَيْرَ أَنْ لاَ تَحَرَوْا طُلُوعَ الشمْسِ وَلاَ غُرُوبَهَا

Narrated Ibn Umar

I pray as I saw my companions praying. I do not forbid praying at any time during the day or night except at sunset and sunrise.

Comments

According to Allaama Ayni, Ibn Umar is referring to the consensus of Sahaaba. If he is referring to it before the departure of Rasulullah (Sallallahu Alaihi Wasallam) from this world, then this statement is equivalent to Hadith, what is called as 'Hadith Taqreeri', and if he means after the departure of Rasulullah (Sallallahu Alaihi Wasallam), then it is 'Ijma' or 'consensus of Sahaaba'.

As per Allaama Kirmaani, this Hadith favours Imam Maalik view.

Allama Ayni writes:

واستثـ الشافعي وأبو يوسف يوم ا معة خاصة لأن عة لا تسجر فيه و

حديث أبو داؤد أن جهنم تسجر فيه إلا يوم عة

"Imam Sha'faee and Abu Yousuf have excluded Friday, particularly because the Hellfire is not flared on that day; and it is narrated in the Hadith of Abu Dawood that the Hellfire is flared up except on Friday"

Allaama Ayni further writes:

والذين منعوا الصلاة عند الاستواء عمر وابن مسعود

"And those who forbade Salaah at noon were Umar and Ibn Mas'ud"

باب مَا يُصَلى بَعْدَ الْعَصْرِ مِنَ الْفَوَائِتِ وَنَحْوِهَا

وَقَالَ كُرَيْبٌ عَنْ أُم سَلَمَةَ صَلى النبِى صلى ا عليه وسلم بَعْدَ الْعَصْرِ رَكْعَتَيْنِ

وَقَالَ شَغَلَنِى نَاسٌ مِنْ عَبْدِ الْقَيْسِ عَنِ الركْعَتَيْنِ بَعْدَ الظهْرِ

Chapter 33 : The missed Salaah and the like offered after Asr.

It is related from Umm Salmah that the Prophet (Sallallahu Alaihi Wasallam), prayed two rak'ats after Asr and said, "Some people from the 'Abdul Qays kept me too busy to pray the two Rak'ats after Zuhr."

Purpose

The earlier chapters mentioned that there is no Salaah after Asr, but here Imam Bukhari clarifies that the prohibition is regarding the Nafl Salaah and not for an obligatory or Fardh Salaah. It is to mention here that one can offer missed obligatory Salaah (Qadha) even after Asr. The word نحوها—suchlike, used by Imam Bukhari has been extensive debated by the learned scholars. According to Ibn Hajr, it means نوافل ذات الأسباب 'Nawaafil Dhat-ul-Asbaab' like Tahyatul Masjid. If it is so, it favours Sha'faite school which permits to offer a

two Rak'at 'Tahyatul Masjid' Salaah on entering a Masjid even after Asr. Allaama Ayni explains the term to mean funeral prayer or Sajd-i-Tilawat (prostration offered on some particular Qur'aanic verse), favouring Hanafiite school which permit them even after Asr,

Narration of Umm Salmah in Tarjamatul Baab

Imam Bukhari has quoted this Hadith briefly in the Tarjamatul Baab called as Taaleeqaat. It has been mentioned in detail in Bukhari, Muslim and other books on Ahaadith. Ibn Abbas, Masroor bin Makrama and Abdul-al-Rehman bin al-Azhar sent Kuraib to ask Sayyida Aisha about the two Rak'at Salaah after Asr. She advised him to ask Umm Salmah about it as the incident had occurred at her place. When Kuraib conveyed the message to the above mentioned companions they asked him to go to Umm Salmah. Umm Salmah told him that she had heard Rasulullah (Sallallahu Alaihi Wasallam) forbidding the act of offering Salaah after Asr.

Once it so happened that Rasulullah (Sallallahu Alaihi Wasallam) came after Asr and offered a two Rak'at Salaah and then went in. Umm Salmah sent her slave girl or some other young girl to ask him about it as she had heard him forbidding to offer Salaah after Asr. Rasulullah (Sallallahu Alaihi Wasallam) told the young girl to convey her that a delegation from the tribe Abdul Qays had come to him and he got busy in teaching them and could not offer two Rak'at Salaah after Zuhr, and it were this two Rak'at Salaah which he offered after Asr.

Hadith No. 558

حَدثَنَا أَبُو نُعَيْمٍ قَالَ حَدثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيمَنَ قَالَ حَدثَنِى أَبِى أَنهُ سَمِعَ عَائِشَةَ

قَالَتْ وَالذِى ذَهَبَ بِهِ مَا تَرَكَهُمَا حَتى لَقِىَ اللهَ ، وَمَا لَقِىَ اللهَ تَعَالَى حَتى ثَقُلَ عَنِ الصلاَةِ ، وَكَانَ يُصَلى كَثِيرًا مِنْ صَلاَتِهِ قَاعِدًا - تَعْنِى الركْعَتَيْنِ بَعْدَ الْعَصْرِ وَكَانَ النبِى صلى ا عليه وسلم يُصَليهِمَا ، وَلاَ يُصَليهِمَا فِى الْمَسْجِدِ مَخَافَةَ أَنْ يُثَقلَ عَلَى أُمتِهِ ، وَكَانَ يُحِب مَا يُخَففُ عَنْهُمْ .

Narrated Aisha

By Allah, Who took away the Prophet. The Prophet never missed them (two Rak’ats) after the Asr prayer till he met Allah and he did not meet Allah till it became heavy for him to pray while standing so he used to offer most of the prayers while sitting. (She meant the two Rak’ats after Asr) He used to pray them in the house and never prayed them in the mosque lest it might be hard for his followers and he loved what was easy for them .

Hadith No. 559

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيَى قَالَ حَدثَنَا هِشَامٌ قَالَ أَخْبَرَنِى أَبِى قَالَتْ عَائِشَةُ ابْنَ أُخْتِى مَا تَرَكَ النبِى صلى ا عليه وسلم السجْدَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِى قَط

Narrated Hisham's father

Aisha (addressing me) said, "O son of my sister! The Prophet never missed two prostrations (i.e. Rak’ats) after the Asr prayer in my house."

Hadith No. 560

حَدثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدثَنَا عَبْدُ الْوَاحِدِ قَالَ حَدثَنَا الشيْبَانِى قَالَ حَدثَنَا عَبْدُ الرحْمَنِ بْنُ الأَسْوَدِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ رَكْعَتَانِ لَمْ يَكُنْ رَسُولُ اللهِ صلى ا عليه وسلم يَدَعُهُمَا سِرا وَلاَ عَلاَنِيَةً رَكْعَتَانِ قَبْلَ صَلاَةِ الصبْحِ ، وَرَكْعَتَانِ

بَعْدَ الْعَصْرِ

Narrated Aisha

Allah's Apostle never missed two Rak'ats before the Fajr prayer and after the Asr prayer openly and secretly.

Hadith No. 561

حَدثَنَا مُحَمدُ بْنُ عَرْعَرَةَ قَالَ حَدثَنَا شُعْبَةُ عَنْ أَبِى إِسْحَاقَ قَالَ رَأَيْتُ الأَسْوَدَ وَمَسْرُوقًا شَهِدَا عَلَى عَائِشَةَ قَالَتْ مَا كَانَ النبِى صلى ا عليه وسلم يَأْتِينِى فِى يَوْمٍ بَعْدَ الْعَصْرِ إِلا صَلى رَكْعَتَيْنِ

Narrated Aisha

Whenever the Prophet come to me after the Asr prayer, he always prayed two Rak'ats.

Comments

In these Ahaadith Sayyida Aisha says that Rasulullah (Sallallahu Alaihi Wasallam) routinely offered two Rak'ats after Asr.

According to a Hadith in Abu Dawood:

أن رسول ا صلى ا عليه وسلم كان يصلي بعد العصر و ينهى عنها و يواصل و ينهى عن الوصال (أبو داؤد)

"Rasulullah (Sallallahu Alaihi Wasallam) used to offer Salaah (two Rak'ats) after Asr but forbade others from doing so. He also used to observe 'Sawm-i-Visaal' but forbade others from doing so. (Abu Dawood)"

There are lot of affairs exclusive to Rasulullah (Sallallahu Alaihi Wasallam), e.g., it was obligatory on Rasulullah (Sallallahu Alaihi Wasallam) to offer Taha-

jud Salaah but it is Nafl for the Ummah. Similarly, according to the learned scholars, the two Rak'ats after Asr were exclusive to Rasulullah (Sallallahu Alaihi Wasallam).

Sawm-i-Visaal

It means to observe fast continuously for days together without breaking it.

باب التبكير بالصلاة في يوم غيم

Chapter 34 : To offer Salaah early on a cloudy day.

Purpose of Tarmamatul Baab

It is better to offer Salaah early on a cloudy day as there is apprehension of not knowing the exact time which might result in expiry of the stipulated time. It is of course at such places or instances where one is unable to know time e.g., not having a watch etc.

Hadith No. 562

حَدثَنا مُعَاذُ بنُ فَضَالَةَ قَالَ حَدثَنا هِشَامٌ عَنْ يَحْيى هُوَ ابْنُ أَبِي كَثِيرٍ عَنْ أَبِي قِلاَبَةَ أن أَبا الْمَلِيحِ حَدثَهُ قَالَ كُنا مَعَ بُرَيْدَةَ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ بَكرُوا بِالصلاَةِ فَإِن النبِي صلى الله عليه وسلم قَالَ مَنْ تَرَكَ صَلاَةَ الْعَصْرِ حَبِطَ عَمَلُهُ

Narrated Ibn Abu Maleeh

I was with Buraida on a cloudy day and he said, "Offer the Asr prayer earlier as the Prophet said, 'Whoever leaves the Asr prayer will have all his (good) deeds annulled."

Comments

Abu Maleeh says that on one cloudy day Sayyiduna Buraida asked them to offer Asr earlier. According to the learned scholars, it was about Asr Salaah as is evident by the statement of Rasulullah (Sallallahu Alaihi Wasallam) that "whoever leaves the Asr prayer will have all his (good) deeds annulled".

بَاب الْأَذَانِ بَعْدَ ذَهَابِ الْوَقْتِ

Chapter 35 : (Giving) The Azaan after the time has expired.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to prove that Azaan should be given for missed (Oadha) Salaah just as it is given for the Salaah offered at the right time..

Hadith No. 563

حَدثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ حَدثَنَا مُحَمدُ بْنُ فُضَيْلٍ قَالَ حَدثَنَا حُصَيْنٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ سِرْنَا مَعَ النبِي صلى ا عليه وسلم لَيْلَةً فَقَالَ بَعْضُ الْقَوْمِ لَوْ عَرسْتَ بِنَا يَا رَسُولَ اللهِ قَالَ أَخَافُ أَنْ تَنَامُوا عَنِ الصلاَةِ قَالَ بِلاَلٌ أَنَا أُوقِظُكُمْ . فَاضْطَجَعُوا وَأَسْنَدَ بِلاَلٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ ، فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ ، فَاسْتَيْقَظَ النبِي صلى ا عليه وسلم وَقَدْ طَلَعَ حَاجِبُ الشمْسِ فَقَالَ يَا بِلاَلُ أَيْنَ مَا قُلْتَ قَالَ مَا أُلْقِيَتْ عَلَى نَوْمَةٌ مِثْلُهَا قَط . قَالَ إِن اللهَ قَبَضَ أَرْوَاحَكُمْ حِ شَاءَ ، وَرَدهَا عَلَيْكُمْ حِ شَاءَ ، يَا بِلاَلُ قُمْ فَأَذنْ بِالناسِ بِالصلاَةِ فَتَوَضأَ فَلَما ارْتَفَعَتِ الشمْسُ وَابْيَاضتْ قَامَ فَصَلى

Narrated Abdullah bin Abi Qatada

My father said, "One night we were traveling with the

Prophet and some people said, 'We wish that Allah's Apostle would take a rest along with us during the last hours of the night.' He said, 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilal said, 'I will make you get up.' So all slept and Bilal rested his back against his Rahila and he too was overwhelmed (by sleep) and slept. The Prophet got up when the edge of the sun had risen and said, 'O Bilal! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet said, 'Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Azaan for the prayer.' The Prophet performed ablution and when the sun came up and became bright, he stood up and prayed."

Comments

This incident is famous by the name—"Lailatut-Ta'rees". Sayyiduna Abu Qatada says that during a night journey the Sahaaba felt tired and some of them requested Rasulullah (Sallallahu Alaihi Wasallam) for some rest. Rasulullah (Sallallahu Alaihi Wasallam) told them that he had the apprehension that they might sleep and miss Fajr Saalah. Sayyiduna Bilal took the responsibility to wake them up for Salaah. He got up and offered some Rak'ats of Salaah but after sometime felt tired and therefore leaned against his Rahila (mount). It so happened that by the wish of Allah Sayyiduna Bilal also fell in deep sleep. It was Rasulullah (Sallallahu Alaihi Wasallam) who first of all got up when the edge of sun had risen. On being enquired about the responsibility to wake them up, Sayyiduna Bilal said that he never had such a sleep in his life. Rasulullah (Sallallahu Alaihi

Wasallam) told them that Allah had captured their souls and released them back when He wished. When a person dies the connection of the soul with the body as well as the inner self is completely terminated whereas in sleep the connection gets terminated only with the body and it remains intact with the inner self. That is why Rasulullah (Sallallahu Alaihi Wasallam) told them, "Allah captured their souls when He wished and released them when He wished". Afterwards Rasulullah (Sallallahu Alaihi Wasallam) told Bilal to pronounce Azaan for the (missed) Salaah when the sun had risen up and the daylight had become quite clear.

Opinion of juristic schools

As per Hanafite school the missed Salaah should be offered with Azaan and Iqaamat. If more than one missed Salaah are to be offered then Azaan should be pronounced for the first Salaah and the rest can be offered only with Iqamat (Hidaayah). Further, according to the Hanafite school, this Azaan (for missed Salaah) is not to be pronounced in mosque, and it is also not necessary for the one offering Salaah individually. Imam Ahmad and Imam Maalik are also of the same opinion. *(Eidhahul Bukhari)*

Lessons from this Hadith

1. There is consensus in the Ummah that the prophets are divinely protected from committing sins or showing negligence. But sometimes, in order to provide a practical example to the Ummah, the situations like imposition of deep sleep on the prophet resulting in missing the proper time of Salaah leads to the extrac-

tion of numerous guidelines like mentioned above.

2. Youngsters can request for some relief to the elders and they should sympathetically respond.
3. Youngsters should offer their services as was done by Sayyiduna Bilal.
4. Elders should forgive negligence of youngsters if they come up with valid reason behind it.

باب مَنْ صَلى بِالناسِ جَمَاعَةً بَعْدَ ذَهَابِ الْوَقْتِ

Chapter 36 : One who offers Salaah in congregation after the time has expired.

Purpose of Tarjamatul Baab

Imam Bukhari, in agreement with the majority of jurists, opines that the missed or Qadha Salaah can be offered in congregation after its time has expired.

Hadith No. 564

حَدثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ حَدثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِى سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أن عُمَرَ بْنَ الْخَطابِ جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشمْسُ فَجَعَلَ يَسُب كُفارَ قُرَيْشٍ قَالَ يَا رَسُولَ اللهِ مَا كِدْتُ أُصَلى الْعَصْرَ حَتى كَادَتِ الشمْسُ تَغْرُبُ . قَالَ النبِى صلى ا عليه وسلم وَاللهِ مَا صَلَيْتُهَا فَقُمْنَا إِلَى بُطْحَانَ فَتَوَضأَ لِلصلاَةِ وَتَوَضأْنَا لَهَا فَصَلى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشمْسُ ثُم صَلى بَعْدَهَا الْمَغْرِبَ

Narrated Jaabir bin Abdullah

On the day of Al-Khandaq (the battle of trench.) Umar bin Al-Khattab came cursing the disbelievers of Quraish after the sun had set and said, "O Allah's Apostle I could not offer the Asr prayer till the sun had set." The

Prophet said, "By Allah! I, too, have not prayed." So we turned towards Buthaan, and the Prophet performed ablution and we too performed ablution and offered the Asr prayer after the sun had set, and then he offered the Maghrib prayer

Comments

The incident reported in this Hadith took place during the battle of Khandaq also called Ahzaab in the year 5th Hijri. Around ten thousand polytheists from different tribes laid siege of Madnia for about a month. The Muslims, numbering around three thousands, had dug a deep trench (khandaq) around Madina. It was on the suggestion of Sayyiduna Salman Farsi that such a strategy was applied to restrict the advance of the polytheists who retreated back in frustration after a month failing to cross the trench. During the same period one day a gloomy Sayyiduna Umar came to Rasulullah (Sallallahu Alaihi Wasallam) cursing the polytheists for not letting him to offer Asr Salaah in time because of their constant attacks. Rasulullah (Sallallahu Alaihi Wasallam) told him that he also had not been able to offer the Salaah. They offered Asr as well as Maghrib Salaah in congregation after the sunset in the Buthaan valley. According to the learned scholars it seems that the command regarding Salatul-khouf had not been revealed till then.

Total number of missed Salaah

According to this Hadith only one Salaah was missed, also as per a Hadith quoted by Muslim on the authority of Sayyiduna Ali they were kept busy by the polytheists due to which they could not offer Asr Salaah.

Mota Imam Maalik mentions that Zuhr and Asr

were missed whereas according to Tirmidhi and Nasa’ee the total number of missed Salaah is four. *(Eidhahul Bukhari)*

باب مَنْ نَسِىَ صَلاَةً فَلْيُصَل إِذَا ذَكَرَهَا وَلاَ يُعِيدُ إلا تِلْكَ الصلاَةَ

وَقَالَ إِبْرَاهِيمُ مَنْ تَرَكَ صَلاَةً وَاحِدَةً عِشْرِينَ سَنَةً لَمْ يُعِدْ إلا تِلْكَ الصلاَةَ الْوَاحِدَةَ

Chapter 37 : The one who forgets a Salaah should offer it when he remembers it and should not repeat but that Salaah.

Ibrahim said, "If someone omitted a single Salaah twenty years ago, he should only repeat that single prayer."

Purpose of Tarjamatul Baab

This chapter has two parts, one—a person who forgets his Salaah should offer it whenever he remembers it, second—that he should offer only that missed Salaah and not repeat any other Salaah.

Hadith No. 565

حَدثَنَا أَبُو نُعَيْمٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالاَ حَدثَنَا هَمامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النبِى صلى ا عليه وسلم قَالَ مَنْ نَسِىَ صَلاَةً فَلْيُصَل إِذَا ذَكَرَهَا لاَ كَفارَةَ لَهَا إلا ذَلِكَ (وَأَقِمِ الصلاَةَ لِذِكْرِى) قَالَ مُوسَى قَالَ هَمامٌ سَمِعْتُهُ يَقُولُ بَعْدُ (وَأَقِمِ الصلاَةَ لِذِكْرِى)

Narrated Anas

The Prophet said, "If anyone forgets a prayer he should pray that prayer when he remembers it. There is no ex-

piation except to pray the same." Then he recited: "Establish prayer for My (i.e. Allah's) remembrance." (20.14).

Comments

The real purpose of Salaah

To remember Allah is the real purpose of Salaah. It is the second great pillar of Islam. It is a marvellous means of attaining the nearness of Allah, and if offered with negligence it remains defective and may instead invite His wrath. One should always remember the verse quoted in the Hadith before offering Salaah.

Juristic views about the missed Salaah

According to the Shafaite school one who misses Salaah due to sleep or forgetfulness should offer it whenever he remembers it even if it is Makruh time (the time at which it is prohibited to offer Salaah). Hanafite school also concurs with this view with the restriction of not offering it at Makruh time. Imam Maalik's view is that if one remembers his missed Salaah after offering the timely Salaah (Adhaa Salaah), he should first offer it after the timely Salaah and then repeat the timely Salaah again. According to the learned scholars Imam Bukhari seems to be refuting Imam Maalik's view by adding the following statement in his Tarjamatul Baab.

و لا يعيد إلا تلك الصلاة

"And should not repeat but that Salaah".

According to Allaama Ayni and Ibn Hajr, by this statement Imam Bukhari probably wants to prove the weakness of the narration quoted by Imam Muslim on

the authority of Abu Qatada, which says:

فليصلها حـ ينتبه ا فإذا كان الغدا فليصلها عند وقتها

"One should offer Salaah whenever one remembers it, and when next day comes he should offer it at its stipulated time (Muslim)"

Khattaabi says that he has not come across anyone who believes in the literal meaning of the above narration, may be it is preferable. Differing from this view, Ibn Hajr says that nobody believes it to be preferable.

One who deliberately misses Salaah

According to the Hadith under discussion one who misses Salaah due to sleep or forgetfulness should offer it whenever he remembers it. There is consensus amongst the jurists on this issue. Here the question arises—what about the Salaah which is deliberately missed? Is it also to be offered later as Qadha Salaah or not? The majority of the jurists agree that its Qadha (to offer Salaah after the time has expired) is also obligatory upon him. These jurists also argue with this Hadith on the analogy of the verse of the Qur'an which says:

فلا تقل ما أف

"And do not even say 'uff' to them (parents)"

When it is sinful and prohibited to say even 'uff' to the parents, it will be all the more sinful to beat them. Similarly, when Qadha is obligatory on one who misses Salaah due to sleep or forgetfulness, it will be all the more obligatory on one who misses it purposely. It is only Ibn Hazm and Dawood Zaahiri, according to whom it is not obligatory to offer Qadha of the Salaah that is missed deliberately..

باب قَضَاءِ الصلَوَاتِ الأولَى فَالأولَى

Chapter 38 : The sequence of missed Salaah first one first (i.e., in order).

Purpose of Tarjamatul Baab.

In pervious chapter it was mentioned when to offer a missed Salaah. Now, in this chapter it is discussed how to offer more than one missed Salaah i.e., whether these are to be offered in sequence or as one likes. Imam Bukhari favours the opinion that more than one missed Salaah should be offered in sequence. The Hanafite, Maalikite and Hamablite schools also concur with the view. According to the Shafaites, it is preferable but not obligatory.

Hadith No. 566

حَدثَنا مُسَدَّدٌ قَالَ حَدثَنا يَحْيَى عَنْ هِشَامٍ قَالَ حَدثَنا يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ قَالَ جَعَلَ عُمَرُ يَوْمَ الْخَنْدَقِ يَسُبُّ كُفارَهُمْ وَقَالَ مَا كِدْتُ أُصَلي الْعَصْرَ حَتى غَرَبَتْ . قَالَ فَنَزَلْنَا بُطْحَانَ ، فَصَلى بَعْدَ مَا غَرَبَتِ الشمْسُ ، ثُم صَلى الْمَغْرِبَ

Narrated Jaabir

Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, "I could not offer the Asr prayer till the sun had set. Then we went to Buthan and he offered the (Asr) prayer after sunset and then he offered the Maghrib prayer

Comments

This Hadith has already been discussed. Accord-

ing to this Hadith Asr Salaah was offered first followed by Maghrib Salaah thereby showing that sequence is important.

باب مَا يُكْرَهُ مِنَ السمَرِ بَعْدَ الْعِشَاءِ

Chapter 39 : What is undesirable out of talks after Isha.

Purpose of Tarjamatul Baab

It is of high spiritual value to invoke Allah Ta'ala in the last part of night and before dawn. The Shariah exhorts its believers to sleep early after offering Isha so that it would become easy for them to wake up for Tahajjud or Fajr. That is why it is disliked by Shariah to indulge in useless gossips after Isha.

Apart from this general principle, Imam Bukhari points towards the permissibility of some exceptions in this chapter i.e., talking with family members about their affairs, learning or teaching religious matter etc.

Hadith No. 567

-مُسَددٌ قَالَ حَدثَنا يَحْيَى قَالَ حَدثَنا عَوْفٌ قَالَ حَدثَنا أَبو الْمِنْهَالِ قَالَ انْطَلَقْتُ مَعَ أَبِى إِلَى أَبِى بَرْزَةَ الأَسْلَمِى فَقَالَ لَهُ أَبِى حَدثْنا كَيْفَ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُصَلى الْمَكْتُوبَةَ قَالَ كَانَ يُصَلى الْهجِ َ وَهْىَ التِى تَدْعُونَهَا الأُولَى حِ َ تَدْحَضُ الشمْسُ ، وَيُصَلى الْعَصْرَ ، ثُم يَرْجِعُ أَحَدُنَا إِلَى أَهْلِهِ فِى أَقْصَى الْمَدِينَةِ وَالشمْسُ حَيةٌ ، وَنَسِيتُ مَا قَالَ فِى الْمَغْرِبِ . قَالَ وَكَانَ يَسْتَحِب أَنْ يُؤَخرَ الْعِشَاءَ . قَالَ وَكَانَ يَكْرَهُ النوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا ، وَكَانَ يَنْفَتِلُ مِنْ صَلاَةِ الْغَدَاةِ حِ َ يَعْرِفُ أَحَدُنَا جَلِيسَهُ ، وَيَقْرَأُ مِنَ الست َ إِلَى الْمِائَةِ

Narrated Abu-l-Minhaal

My father and I went to Abi Barza Al-Aslami and my father said to him, "Tell us how Allah's Apostle used to offer the compulsory congregational prayers." He said, "He used to pray the Zuhr prayer, which you call the first prayer, as the sun declined at noon, the Asr at a time when one of us could go to his family at the farthest place in Medina while the sun was still hot. (The narrator forgot what Abu Barza had said about the Maghrib prayer), and the Prophet preferred to pray the Isha late and disliked to sleep before it or talk after it. And he used to return after finishing the morning prayer at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet) used to recite 60 to 100 verses of the Qur'an in it."

Comments

This Hadith has already been discussed in the chapter "The time of *Zuhr* is when the sun begins to decline".

According to the narrator of this Hadith, Rasulullah (Sallallahu Alaihi Wasallam) taught them the undesirability of talking after Isha. Imam Bukhari is here explaining the word 'As-Saamir' which has been mentioned in the following verse of the Qur'an.

قَدْ كَانَتْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنتُمْ عَلَى أَعْقَابِكُمْ تَنكِصُونَ() مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ()

My verses used to be recited to you, but you used to turn back on your heels, in arrogance, making it a subject of tales at night, talking nonsense (about it)." (23:66,67)

It was a common practice of the Makkan infidels to assemble around Ka'ba on a full moon night and gossip till late in the night narrating the old tribal stories and hurling sarcastic remarks about the Qur'an. The Qur'an has used the word 'as-Samir' for this. According to Imam Bukhari the word "as-Samir" is plural of 'Samar'.

باب السمر في الفقه والخير بعد العشاء

Chapter 40 : Talking about fiqh and other good and moral issues after Isha.

Purpose of Tarjamatul Baab

According to Imam Bukhari two things are exceptionally allowed after Isha Salaah, one—learning and teaching religious matters i.e., fiqh, second—preaching etc.

Hadith No. 568

حَدثَنا عَبْدُ اللهِ بْنُ الصباحِ قَالَ حَدثَنا أَبو عَلِى الْحَنَفِى حَدثَنا قُرةُ بْنُ خَالِدٍ قَالَ انْتَظَرْنا الْحَسَنَ وَرَاثَ عَلَيْنا حَتى قَرُبْنا مِنْ وَقْتِ قِيَامِهِ ، فَجَاءَ فَقَالَ دَعَانا جِيرَانُنا هَؤُلَاءِ . ثُم قَالَ قَالَ أَنسٌ نَظَرْنا النبِى صلى ا عليه وسلم ذَاتَ لَيْلَةٍ حَتى كَانَ شَطْرُ اللَّيْلِ يَبْلُغُهُ ، فَجَاءَ فَصَلى لَنا ، ثُم خَطَبَنا فَقَالَ أَلاَ إِن الناسَ قَدْ صَلوْا ثُم رَقَدُوا ، وَإِنكُمْ لَمْ تَزَالُوا فِى صَلاَةٍ مَا انْتَظَرْتُمُ الصلاَةَ قَالَ الْحَسَنُ وَإِن الْقَوْمَ لاَ يَزَالُونَ بِخَيْرٍ مَا انْتَظَرُوا الْخَيْرَ . قَالَ قُرةُ هُوَ مِنْ حَدِيثِ أَنسٍ عَنِ النبِى صلى ا عليه وسلم

Narrated Qurra bin Khalid

Once they waited for Al-Hasan and he did not show up till it was about the usual time for him to start his

speech; then he came and apologized saying, "Our neighbours invited us." Then he added, "Narrated Anas, 'Once we waited for the Prophet till it was midnight or about midnight. He came and led the prayer, and after finishing it, he addressed us and said, 'All the people prayed and then slept and you had been in prayer as long as you were waiting for it." Al-Hasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al-Hasan's statement is a portion of Anas's Hadith from the Prophet .

Hadith No. 569

حَدثَنَا أُبو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ حَدثَنِى سَالِمُ ْبنُ عَبْدِ اللهِ ْبنِ عُمَرَ وَأُبو بَكْرِ ْبنُ أَبِى حَثْمَةَ أَن عَبْدَ اللهِ ْبنَ عُمَرَ قَالَ صَلى النبِى صلى ا عليه وسلم صَلاَةَ الْعِشَاءِ ِفى آخِرِ حَيَاتِهِ ، فَلَما سَلمَ قَامَ النبِى صلى ا عليه وسلم فَقَالَ أَرَأَيْتَكُمْ لَيْلَتكُمْ هَذِهِ فَإِن رَأْسَ مِائَةٍ لاَ َيْبقَى مِمنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ فَوَهِلَ الناسُ ِفى مَقَالَةِ رَسُولِ اللهِ عَلَيْهِ السلاَمُ إِلَى مَا َيتَحَدثُونَ مِنْ هَذِهِ الأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ ، وَإِنمَا قَالَ النبِى صلى ا عليه وسلم لاَ َيْبقَى مِمنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ ُيرِيدُ بِذَلِكَ أَنهَا َتخْرِمُ ذَلِكَ الْقَرْنَ

Narrated Abdullah bin Umar

The Prophet prayed one of the Isha prayer in his last days and after finishing it with Taslim, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night." The people made a mistake in grasping the meaning of this statement of Allah's Apostle and they

indulged in those things which are said about these narrators (i.e. some said that the Day of Resurrection will be established after 100 years etc.), but the Prophet said, "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away."

Comments

Qurra bin Khalid narrates that once, as usual, they were waiting for Hasan Bisri but he did not show up for a long time till the usual time for him to start his speech was about to finish and people thought that probably he would not show up. This indicates that it was routine of Hasan Bisri to deliver a speech after Isha.

Afterwards when Hassan Bisri showed up, though very late, he told them that he had heard a Hadith from Anas bin Maalik that once they (Sahaaba) waited for Rasulullah (Sallallahu Alaihi Wasallam) to offer Isha Salaah and he came so late that it was almost midnight. He came and led the Salaah and after finishing it, told them that they were waiting for Salaah so late in the night when most of the people had slept. He further told them that whosoever waits for Salaah is as good as he is in Salaah itself. Similarly, Hasan Bisri told his audience, one who waits for some good cause would also get reward for his waiting period. Qurra says that this last statement of Hasan Bisri is also a part of the Hadith narrated by Anas bin Maalik.

The second Hadith has already been discussed in "The Book of Knowledge, chapter - ألسمر في العلم'. (Vol. II, Ra'afatul Baari). In this Hadith it is said that one

night Rasulullah (Sallallahu Alaihi Wasallam) came very late for Isha Salaah and told the Sahaaba to bear in mind that night. He made a prediction that nobody present on the surface of the earth that night would be alive after one hundred years. This prediction, like all other predictions of Rasulullah (Sallallahu Alaihi Wasallam), came true and not a single Sahaabi survived for hundred years after that night. The Sahaabi Abu al-Tufail Aamir bin Wasila was the last to die in 110 Hijri.

Under this Hadith the scholars have debated whether Khidhir (AS) is alive or not. This issue has been already discussed in the above mentioned chapter of "The Book of Knowledge".

باب السَمَرِ مَعَ الضَيْفِ وَالأَهْلِ

Chapter 41 : Night talk with the family or guests.

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari wants to say that it is permissible to talk after Isha with one's family members or friends because of social compulsions i.e., serving them etc.

Hadith No. 570

حَدثَنَا أُبو النعْمَانِ قَالَ حَدثَنَا مُعْتَمِرُ بْنُ سُلْيمَانَ قَالَ حَدثَنَا أَبِى حَدثَنَا أُبو عُثْمَانَ
عَنْ عَبْدِ الرحْمَنِ بْنِ أَبِى بَكْرٍ أَن أَصْحَابَ الصفةِ كَاُنوا أُناسًا فُقَرَاءَ وَأَن النبِى صلى
ا عليه وسلم قَالَ مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ وَإِنْ أَرْبَعٌ فَخَامِسٌ أَوْ
سَادِسٌ وَأَن أَبا بَكْرٍ جَاءَ بِثَلاَثَةٍ فَانْطَلَقَ النبِى صلى ا عليه وسلم بِعَشَرَةٍ ، قَالَ فَهْوَ
أَنا وَأَبِى وَأُمى ، فَلاَ أَدْرِى قَالَ وَامْرَأَتِى وَخَادِمٌ بَيْنَنا وَبَيْنَ بَيْتِ أَبِى بَكْرٍ وَإِن أَبا

بَكْرٍ تَعَشى عِنْدَ النبِى صلى ا عليه وسلم ثُم لَبِثَ حَيْثُ صُلِّيَتِ الْعِشَاءُ ، ثُم رَجَعَ فَلَبِثَ حَتى تَعَشى النبِى صلى ا عليه وسلم فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللهُ قَالَتْ لَهُ امْرَأَتُهُ وَمَا حَبسَكَ عَنْ أَضْيَافِكَ أَوْ قَالَتْ ضَيْفِكَ قَالَ أَوَمَا عَشَيْتِيهِمْ قَالَتْ أَبَوْا حَتى تَجِىءَ ، قَدْ عُرِضُوا فَأَبَوْا قَالَ فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ فَقَالَ يَا غُنْثَرُ ، فَجَدعَ وَسَب ، وَقَالَ كُلُوا لاَ هَنِيئًا . فَقَالَ وَاللهِ لاَ أَطْعَمُهُ أَبَدًا ، وَايْمُ اللهِ مَا كُنا نَأْخُذُ مِنْ لُقْمَةٍ إِلا رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا . قَالَ يَعْنِى حَتى شَبِعُوا وَصَارَتْ أَكْثَر مِما كَانَتْ قَبْلَ ذَلِكَ ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِىَ كَمَا هِىَ أَوْ أَكْثَرُ مِنْهَا . فَقَالَ لاِمْرَأَتِهِ يَا أُخْتَ بَنِى فِرَاسٍ مَا هَذَا قَالَتْ لاَ وَقُرةِ عَيْنِى لَهِىَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلاَثِ مَراتٍ . فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ إِنمَا كَانَ ذَلِكَ مِنَ الشيْطَانِ - يَعْنِى يَمِينَهُ ثُم أَكَلَ مِنْهَا لُقْمَةً ، ثُم حَمَلَهَا إِلَى النبِى صلى ا عليه وسلم فَأَصْبَحَتْ عِنْدَهُ ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ ، فَمَضَى الأَجَلُ ، فَفَرقَنَا اثْنَا عَشَرَ رَجُلاً ، مَعَ كُل رَجُلٍ مِنْهُمْ أُنَاسٌ ، اللهُ أَعْلَمُ كَمْ مَعَ كُل رَجُلٍ فَأَكَلُوا مِنْهَا أَجْمَعُونَ ، أَوْ كَمَا قَالَ

Narrated Abu Uthman

Abdur Rahman bin Abi Bakr said, "The Suffa Companions were poor people and the Prophet said, 'Whoever has food for two persons should take a third one from them (Suffa companions). And whosoever has food for four persons he should take one or two from them. Abu Bakr took three men and the Prophet took ten of them." Abdur Rahman added, my father my mother and I were there (in the house). (The sub-narrator is in doubt whether Abdur Rahman also said, 'My wife and our servant who was common for both my house and Abu Bakr's house). Abu Bakr took his supper with the Prophet and remained there till the Isha prayer was of-

fered. Abu Bakr went back and stayed with the Prophet till the Prophet took his meal and then Abu Bakr returned to his house after a long portion of the night had passed. Abu Bakr's wife said, 'What detained you from your guests (or guest)?' He said, 'Have you not served them yet?' She said, 'They refused to eat until you come. The food was served for them but they refused." Abdur Rahman added, "I went away and hid myself (being afraid of Abu Bakr) and in the meantime he (Abu Bakr) called me, 'O Ghunthar (a harsh word)!' and also called me bad names and abused me and then said (to his family), 'Eat. No welcome for you.' Then (the supper was served). Abu Bakr took an oath that he would not eat that food. The narrator added: By Allah, whenever any one of us (myself and the guests of Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving.

Abu Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) 'O the sister of Bani Firas! What is this?' She said, 'O the pleasure of my eyes! The food is now three times more than it was before.' Abu Bakr ate from it, and said, 'That (oath) was from Satan' meaning his oath (not to eat). Then he again took a morsel (mouthful) from it and then took the rest of it to the Prophet. So that meal was with the Prophet. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet divided us into twelve (groups) (the Prophet's companions) each being headed by a man. Allah knows how many men were under the command of each (leader). So all of them

(12 groups of men) ate of that meal."

Comments

There were around 60-70 Sahaaba who stayed in Masjid-i-Nabawi as students all the time learning the Qur'an and Hadith from Rasulullah (Sallallahu Alaihi Wasallam). They did no other job and hence were very poor. There was a specific platform called 'Suffa' ear-marked for them where they stayed. They were called the 'Ashaab-us-Suffa' i.e., 'the people of Suffa'. Well-off people used to hung bunches of dates and grapes on the walls of Masjid-i-Nabawi for them. Once Rasulullah (Sallallahu Alaihi Wasallam) asked his Sahaaba to take one or two men from amongst the people of Suffa to their homes and share their food with them. Sayyiduna Abu Bakr took three of them and Rasulullah (Sallallahu Alaihi Wasallam) took ten. Sayyiduna Abu Bakr took his guests to his home after Maghrib. He remained with Rasulullah (Sallallahu Alaihi Wasallam) till he offered Isha with him. After Isha he stayed with Rasulullah (Sallallahu Alaihi Wasallam) till he retired to his bed and he (i.e., Sayyiduna Abu Bakr) returned to his home after a long portion of the night has passed. Probably, Sayyiduna Abu Bakr took his dinner with Rasulullah (Sallallahu Alaihi Wasallam) and he had left the instructions of serving dinner to the guests after Maghrib. After returning home, to his surprise, he found that the guests had not yet taken the dinner. He angrily asked his wife the reason for the same? His wife informed him that the guests had refused to take the dinner without him (i.e., Abu Bakr). Telling his guests to have the dinner, Sayyiduna Abu Bakr also joined them. To the surprise of all,

including Sayyiduna Abu Bakr, the fact that despite everybody ate to his full yet more than what was served remained in the utensils. Sayyiduna Abu Bakr asked his wife about it and she said that the left over food was three times more than before. This was definitely the Karaamat (miracle) of Sayyiduna Abu Bakr. There was visible Barakah (abundant good) in the food that despite the fact that all the people present there ate but it still increased from underneath. In the morning Sayyiduna Abu Bakr took that food to Rasulullah (Sallallahu Alaihi Wasallam) and many of them also took it. This shows that there was further Barakah in it when it reached Rasulullah (Sallallahu Alaihi Wasallam).

ت جزء الثالث لرأفة الباري بتاريخ 20 شوال 1429 يوم ا معة 22
أكست 2008 بفضل ا تعا و منه فلله ا مد

*** * ***

About the author

Born on 13th of Feb. 1956 in Srinagar, Kashmir, Dr. Rafiq Ahmad, completed his MBBS degree from Govt. Medical College, Srinagar, Kashmir in1979 and then got the Master of Surgery degree in the field of E.N.T. from the same institution in 1983 and is presently working as professor of E.N.T. Deptt. in the same institution. He is a leading E.N.T. & Head & Neck Surgeon and has presented his research work at many national and international conferences. He got his religious and spiritual training from Mawlana Maseeh-Ullah Khan Sahib Jalalaabaadi the famous Khalifa of Mawlana Ashraf Ali Thanvi Under the great influence and guidance of Maseeh-Ullah Khan Sahib he founded an Islamic Institution in his home place, Soura, Srinagar by the name of "Darul Uloom Ilaahiyah—An Institute of Islamic Research and Education", and started learning and then teaching Islamic subjects there. He has authored many books viz.,

1. Introduction to al-Hadith.
2. Introduction to al-Qur'an.
3. The Instrument for Understanding Qur'an.
4. Aijazul Qur'an.
5. Tafseer Surah Fatihah.
6. Furu-ul-Iman (translation only).
7. The Need for Divine Guidance.

These books are available at major book centers across the globe including USA, UK, S.Africa, India etc., and also on the website of Darul Uloom Ilaahiyah viz., **www.islaminkashmir.org.**

About the book

Ra’fatul Baari is the Sharah of Sahih al-Bukhari in English. It is first of its kind in English language and has been widely appreciated around the world. So far, only the translations with brief footnotes of Sahah al-Bukhari were available.

In this book, the author has described the relevant details about Ahaadith in a comprehensive but concise manner without going into lengthy discussions. The author has taken the references from the authentic sources like Fathul Baari, Umdatul Qaari etc. The juristic views are also mentioned briefly. So far, two volumes of the book have been published comprising—Introduction of al-Hadith, The Books of Revelation, Faith, Knowledge, Ablution, Obligatory Ablution, Menstruation and Tayammum. The work on other volumes is on and will follow soon Insha-Allah.

Ra'fatul Bari

(Sharah Sahih Al-Bukhari)

رَأفَةُ البَارِي

شرح

صَحِيحِ البُخَارِي

Vol-IV

Dr. Rafiq Ahmad

بسم الله الرحمن الرحيم

Preface to Third Volume

Praise belongs to Allah, the Lord of all the worlds, the All-Merciful, the Very Merciful, the Master of the Day of Requital. All praise is to Allah Who has guided us to this (i.e., Jannah). We would not have been able to find the way, had Allah not guided us. Glorious is the One in Whose Hand is the Kingdom (of the whole universe), and He is powerful over every thing, the One Who created death and life, so that He may test you as to which of you is better in his deeds. He is Allah, the Mighty, the All-Knowing, the One Who forgives sins and accepts repentance, the One Who is severe in punishment, the One Who is the source of all power. There is no god but He. He is the One Who has sent His Messenger with Guidance and the religion of truth, so that He makes it prevail over all religions. Praise belongs to Allah Who has sent down the Book (i.e., Qur'an) to His servant, and allowed no crookedness in it.

It is sheer grace of Allah that the first two volumes of Ra'fatul Baari received high praise and appre-

ciation from far and wide with persistent insistence, encouragement and blessings for completion of the project.

Again, with absolute reliance on Allah, the work on third volume was started and accomplished by the grace of Allah. I hope readers will find it useful and will as usual pray to Allah for its acceptance and completion of the project.

I am, as usual, highly thankful to dear Sameem Husain without whose hard work in compiling, computerizing and proofreading this book. It would not have been possible. May Allah reward him with best rewards.

Prof. (Dr.) Rafiq Ahmad,
Head & Neck Surgeon,
ENT Department.
Govt. Medical College, Srinagar,
Kashmir, India.
e-mail :-drrafiqahmad@rediffmail.com

Director:
Institute of Islâmic Research,
Dârul Uloom Ilâhiyah.
Soura, Srinagar,
Kashmir. India.

كتاب الأذان

The Book of Azaan (call to prayer)

4.

بسم الله الرحمن الرحيم

كتاب الأذان

The Book of Azaan (call to prayer)

باب بَدْءُ الأَذَان

وقَولُه عز وجل (وإِذَا ناديتم إِلَى الصلاَة اتخذُوها هزوا ولَعبا ذَلك بِأَنهم قَوم لاَ يعقلُونَ) وقَولُه (إِذَا نودى للصلاَة من يومِ الْجمعة)

Chapter 1 : The origin of the Adhaan.

And the statement of Allah (SWT) "When you call for Salaah, they take it in jest and fun. That is because they are a people who do not understand". (5:58) And His words: "When the call for Salaah (prayer) is proclaimed on Friday". (62:9)

Purpose of Tarjamatul Baab

After finishing the Book of Mawaaqueet (the times of prayer), Imam Bukhari now takes the Book of Adhaan. The literal meaning of the word Adhaan is to

announce, and in the technical terms of Shariah it means to call people, by reciting particular set of words, towards the obligatory Salaah at their specific timings.

Adhaan—one of the miracles of Islam

Every single aspect of Islam is unique and wonderful and so is Adhaan. Its wording conveys complete message of Islam. It is simply awesome that the whole message of Islam is contained in only few selected words which are recited as a call to the prayers. It starts with أالله أ آبر - 'Allah is the Greatest', referring the glory majesty and the greatness of Allah (SWT). After acknowledging the greatness of the only Creator and the Master of the universe, a bondsman testifies to His Oneness and negates all other deities by saying أشهد أن لا إلهالله 'I give witness that there is no god but Allah'. One's faith is not complete until and unless he testifies the prophethood of the last Messenger of Allah Prophet Muhammad (Sallallahu Alaihi Wasallam), so the next sentence that follows is to testify the prophethood of Muhammad (Sallallahu Alaihi Wasallam) by saying أشهد أنّ محمد الرّسول الله 'I give witness that Muhammad (Sallallahu Alaihi Wasallam) is the Messenger of Allah'. After having attained the faith in the oneness of Allah and the prophethood of Muhammad (Sallallahu Alaihi Wasallam), comes the stage of physical worship of Allah as per His commands which is best represented by way of Salaah. So, for this purpose the Mu'adhdhin or caller says حيّ على الصّلاة 'Come towards the Salaah'. Once a bondsman attains faith in Allah and His Messenger and engages himself in His worship, what next? For what he has done so far is not going to waste, the

Mu'adhdhin answers the query immediately and says, حيّ على الفلاح 'Come towards everlasting peace and success in the hereafter'. So, the belief of having complete faith in the Hereafter is also included in the Adhaan. Ah! what a complete message is it indeed.

Adhaan—the wonderful way of calling towards Salaah

Adhaan is recited five times a day from the raised platform of a mosque, and nowadays on loud speakers. This call reaches everyone/everywhere shattering any/every authority in its way, be he a king relaxing in his palace, an officer busy in his office or a businessman occupied in the market. It is unique system that is announced everywhere be it a metropolitan, town, village or desert.

Adhaan—recited ay every single movement along the globe

Adhaan is recited five times a day for every Salaah. Since time varies in different parts of the world, it has been proved that there is not a single moment when Adhaan is not being recited at some part of the world.

When did Adhaan start in Islam?

According to Imam Bukhari there are two verses in Qur'an which mention about Adhaan one for five time Salaah and the other one about Friday Salaah. Both these verses are Madani and were revealed after Hijrah. There is consensus on the fact that Adhaan was ordained in Madinah one year after Hijrah to Makkah. In Makkah since Muslims used to worship secretly because of being

haunted and tortured by the infidels, so there was no question of loud proclamation of Adhaan there.

Hadith

حدثَنا عمرانُ بن ميسرةَ حدثَنا عبد الْوارِث حدثَنا خالد الْحذاءُ عن أَبِى قلاَبةَ عن أَنسٍ قَالَ ذَكَروا النار والناقُوس ، فَذَكَروا الْيهود والنصارى ، فَأُمر بِلاَلٌ أَنْ يشفَع الأَذَانَ وأَنْ يوتر الإِقَامةَ

Narrated Anas

The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilaal was ordered to pronounce Adhaan for the prayer by saying its phrases twice, and for the Iqaamah (the call for the actual standing for the prayers in rows) by saying its phrases once. (Iqaamah is pronounced when the people are ready for the prayer).

Hadith

حدثَنا محمود بن غَيلاَنَ قَالَ حدثَنا عبد الرزاقِ قَالَ أَخبرنا ابن جريجٍ قَالَ أَخبرنِى نافع أَن ابن عمر كَانَ يقُولُ كَانَ الْمسلمونَ حـ قَدموا الْمدينةَ يجتمعونَ فَيتحينونَ الصلاَةَ ، لَيس ينادى لَها ، فَتكَلَّموا يوما فى ذَلك ، فَقَالَ بعضهم اتخذُوا ناقُوسا مثْلَ ناقُوسِ النصارى . وقَالَ بعضهم بلْ بوقًا مثْلَ قَرن الْيهود . فَقَالَ عمر أَولاَ تبعثُونَ رجلاً ينادى بِالصلاَة . فَقَالَ رسولُ الله صلى ا عليه وسلم يا بِلاَلُ قُم فَناد بِالصلاَة .

Narrated Ibn Umar (RA)

When the Muslims arrived at Madinah, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhaan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle ordered Bilaal to get up and pronounce the Adhaan for prayers.

Comments

When Muslims arrived at Madinah, they used to assemble in the mosque for the congregational Salaah. Some of them used to come earlier and some later and this practice caused inconvenience. The Sahaaba used to discuss it amongst themselves how to sort out this problem. One day they had a meeting with Rasulullah (Sallallahu Alaihi Wasallam) and discussed the issue with him; as reported in the narrations of Ibn Majah and Abu Dawood. Some people suggested that they should lit fire when the time of Salaah appears or use a trumpet or horn as done by Christians and jews. All these suggestions were turned down. Tabaqat Ibn Saad has reported from Sa'id Ibn al-Musaib that Sayyiduna Bilaal was then instructed by Rasulullah (Sallallahu Alaihi Wasallam) to call people for Salaah by saying ألصلاة الجامعة 'Assalatu-Jamia'. This was practised for some days and after about twenty days one of the companions of Rasulullah—Abdullah bin Zayd (RA) saw a person carrying a trumpet in his dream. He asked him if he would sell it?

In return, he asked what he would do with it? Abdullah said that he would use it to call people for Salaah. The person told him that he can teach him a better way of calling people for Salaah. He taught him the phrases of Adhaan, reciting it twice. Then the person moved a little back and recited the phrases of Iqaamah *(Iqaamah is recited just before the commencement of congregational Salaah so that people get ready for it)*. In the morning, Abdullah bin Zayd informed Rasulullah (Sallallahu Alaihi Wasallam) about his dream. On hearing him, Rasulullah (Sallallahu Alaihi Wasallam) told him that his dream was quite true and that he should teach those words of Adhaan to Sayyiduna Bilaal (RA). Later on it was the same words that Sayyiduna Bilaal recited in Adhaan. When Sayyiduna Umar (RA) heard these words of Adhaan, he immediately rushed to Rasulullah (Sallallahu Alaihi Wasallam) and told him that he had a similar dream few days back. The learned scholars say that Sayyiduna Umar (RA) had dreamt it before Abdullah bin Zayd but had felt shy to narrate it before Rasulullah (Sallallahu Alaihi Wasallam).

باب الأذانُ مَثْنى مَثْنى

Chapter 2 : The doubling up of the phrases of the Adhaan.

Purpose of Tarjamatul Baab

Imam Bukhari says that the phrases of the Adhaan are repeated twice i.e. Allahu Akbar is recited twice and similarly the Shahadah and other phrases are also repeated twice.

What is 'Tarfee'?

'Tarfee' is a practice to say 'Shahadatayn' twice first silently and then loudly. Shafaites prefer to practice 'Tarfee' whereas the Hanbalites and Hanafites don't. Imam Bukhari favours the view of latter schools of thought.

Hadith

حدثَنا سلَيمانُ بن حربٍ قَالَ حدثَنا حماد بن زيدٍ عن سماك بنِ عطيةَ عن أَيوب عن أَبِي قلَابةَ عن أَنسٍ قَالَ أُمر بِلَالٌ أَنْ يشفَع الْأَذَانَ وأَنْ يوتر الْإِقَامةَ إِلا الإِقَامةَ

Narrated Anas

Bilaal was ordered to repeat the wording of the Adhaan for prayers twice, and to pronounce the wording of the Iqaamahs once except "Qad-qamat-is-Salat".

Hadith

حدثَنا محمد قَالَ أَخبرنا عبد الْوهابِ قَالَ أَخبرنا خالد الْحذاءُ عن أَبِي قلَابةَ عن أَنسِ بنِ مالك قَالَ لَما كَثُر الناس قَالَ ذَكَروا أَنْ يعلَموا وقْت الصلَاة بِشيءٍ يعرِفُونه ، فَذَكَروا أَنْ يوروا نارا أَو يضرِبوا ناقُوسا ، فَأُمر بِلَالٌ أَنْ يشفَع الْأَذَانَ وأَنْ يوتر الْإِقَامةَ

Narrated Anas bin Maalik

When the number of Muslims increased they discussed the question as to how to know the time for the prayer by some familiar means. Some suggested that a fire be lit (at the time of the prayer) and others put forward the proposal to ring the bell. Bilaal was ordered to pro-

nounce the wording of Adhaan twice and of the Iqaamah once only.

Comments

There is consensus amongst all the four schools of thought that the phrases of Adhaan are to be repeated twice. However, there is difference of opinion about the initial phrase—'Allahu Akbar', which the Maalikites say only twice whereas as per the rest of the three schools it is to be said four times.

Was 'Tarfee' specifically for Abu Mahzoora?

Tarfee is found only in Abu Mahzoora's Adhaan. As per the Adhaan taught to Abdullah bin Zayd by an angel in his dream, it is not so. It is also absent in the Adhaan of Sayyiduna Bilaal or Sayyiduna Abdullah Ibn Umm Maktum or in any other Mu'adhdhin, during the period of Rasulullah (Sallallahu Alaihi Wasallam).

According to a Hadith quoted in Nasaa'ee and Musnad Ahmad by Abu Mahzoora he says that on returning from the battle of Hunayn, the Mu'adhdhin of Rasulullah (Sallallahu Alaihi Wasallam) said Adhaan. On hearing some boys started shouting and mocking at him. Rasulullah (Sallallahu Alaihi Wasallam) sent some people and got them arrested and when they were brought before him he asked them whose voice was the loudest amongst them. The boys pointed towards him i.e., Abu Mahzoora and according to him they were right. Rasulullah (Sallallahu Alaihi Wasallam) freed all the boys and detained him and directed him to say Adhaan while standing. At that time what his inner state was, Abu Mahzoora describes it in these words:

ولا شيء أكره إ من رسول ا صلى ا عليه وسلم ولأ ا يأمر به (مسند أ د)

"Nothing did I hate more than Rasulullah (Sallallahu Alaihi Wasallam) at that time, and that which he ordered me to do"(Musnad Ahmad)

Rasulullah (Sallallahu Alaihi Wasallam) taught him the phrases of Adhaan. According to Abu Mahzoore, after saying Adhaan Rasulullah (Sallallahu Alaihi Wasallam) gave him a bag containing silver coins and put his blessed hand on his forehead and said, "May Allah bless you". Now Abu Mahzoora describes his inner state in following words:

وذهب كل شيء كان رسول ا صلى ا عليه وسلم من كراهيته وعاد ذالك بة الرسول ا صلى ا عليه وسلم

"And all of it (hatred for Rasulullah (Sallallahu Alaihi Wasallam)) completely vanished away from my heart and got replaced by his love" (Musnad Ahmad)

After this, Abu Mahzoore made a request to be allowed to say Adhaan in Makkah, which was accepted by Rasulullah (Sallallahu Alaihi Wasallam). It is said that he continued with 'Tarfee' in Adhaan because of certain circumstances prevailing in Makkah at that time. Whereas, since no such thing was prevalent in Madinah and people had accepted Islam willingly, so, Tarfee is not found in the Adhaan of Madinah. *(Eidhaul-Bukhari)*

باب الإِقَامَةُ وَاحِدَةٌ ، إلا قَوْلُهُ قَدْ قَامَتِ الصلاَةُ

Chapter 3 : Repeating the phrases of the Iqaamah once only except for the words "qad qaamati-s-Salaah".

Purpose of Tarjamatul Baab

According to Imam Bukhari, the phrases of the Adhaan are to be repeated twice whereas the phrases of the Iqaamahh are to be said once only except "qad qaamati-s-Salaah".

Hadith

حدثَنا على بن عبد الله حدثَنا إسماعيلُ بن إبراهيم حدثَنا خالد عن أبِى قلاَبةَ عن أنسٍ قَالَ أُمر بِلاَلٌ أَنْ يشفَع الأَذَانَ ، وأَنْ يوتر الإِقَامةَ . قَالَ إسماعيلُ فَذَكَرت لأيوب فَقَالَ إلا الإِقَامةَ

Narrated Abu Qilaaba

Anas said, "Bilaal was ordered to pronounce the phrases of Adhaan twice and of Iqaamah once only." The sub narrator Isma'li said, "I mentioned that to Aiyub and he added (to that), "Except Iqaamah (i.e. Qad-Qaamatis-Salaah which should be said twice)."

Comments

According to Sayyiduna Anas, Sayyiduna Bilaal was instructed to say the phrases of Adhaan twice and that of Iqaamahh only once. Imam Shafa'ee, Imam Ahmad and Imam Maalik take the above mentioned Hadith in its literal meaning, thus in their opinion too like that of Imam Bukhari, the phrases of Adhaan are to be repeated twice and that of Iqaamah only once with one exception made by Maalikites who believe that Qad Qaamat-s-Salaah is also to be said only once. As per Maalikites the words *"except Qad Qaamati-s-Salaah"* in the above mentioned Hadith are not part of the Hadith

of Sayyiduna Anas but are included words.

On the other hand, according to the Hanafite school the phrases of Iqaamah are also to be recited twice like in Adhaan. Their arguments are:

1.They say that the above mentioned Hadith is not to be taken according to its literal meaning but according to the manner of expression i.e., there should be a pause between the phrases of Adhaan whereas in Iqaamah they should be said in a single breath. They support their argument with the narration mentioned in Tirmidhi in which it is said:

يا بلال إذا أذّنت فترسل أذانك وإذا أقمت فاحذر (ترمزي)

"O Bilaal, when you say Adhaan, say it slowly, and when you say Iqaamahh, say it quickly".(Tirmidhi)

2. Tahaavi has quoted about Sayyiduna Bilaal:

يؤذن مثٔ ومثٔ ويقيمه مثٔ ومثٔ

"Used to say phrases of Adhaan twice and that of Iqaamahh twice as well" (Tahaavi).

3. Abu Dawood has quoted about the angel who taught Adhaan:

قعد قعدة فقال مثلها

"Then he (angel, after teaching Adhaan) sat and repeated the phrases in the similar way. (Abu Dawood as quoted from Eidhaul Bukhari)"

باب فَضْل التأذِين

Chapter 4 : The excellence of (saying) Adhaan.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the intrinsic

importance or excellence of Adhaan and also the distinction to say it i.e., when Adhaan is itself an excellence, obviously the one (i.e., Mu'adhdhin) who says it is also doing a esteemed job.

Haidth

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن أَبِى الزناد عنِ الأعرجِ عن أَبِى هريرةَ أن رسولَ الله صلى ا عليه وسلم قَالَ إِذَا نودى للصلاَة أدبر الشيطَانُ ولَه ضراطٌ حتى لاَ يسمع التأْذين ، فَإِذَا قَضى النداءَ أَقْبلَ ، حتى إِذَا ثُوب بِالصلاَة أدبر ، حتى إِذَا قَضى التثْوِيب أَقْبلَ حتى يخطُر بين الْمرءِ ونفْسِه ، يقُولُ اذْكُر كَذَا ، اذْكُر كَذَا . لما لَم يكُن يذْكُر ، حتى يظَل الرجلُ لاَ يدرِى كَم صلى

Narrated Abu Huraira

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "When the call to prayer is done Shaytan retreats, farting so that he will not hear it. When the call is finished he comes back again until the Iqaamah is done, when he retreats again. When the Iqaamah is finished, he comes back again, insinuating himself between a man and his self and saying, 'Think of such-and-such, think of such-and-such,' which he was not thinking about before, until the man does not know how much he has prayed."

Comments

Adhaan is so heavy on Satan—the cursed, that he just cannot tolerate it. Whenever the sound of Adhaan reaches his ears he runs away; loosing his wits his sphincters get slackened and he runs away farting trying his best not to hear it. According to some scholars, here

this farting is not to be taken in its literal meaning but in the proverbial sense indicating that the Satan gets highly perturbed when Adhaan is said. In a narration quoted in Muslim, it is mentioned:

ح يذهب مكان الرّوحا

"Till he runs away to place Rowha"

It means that on hearing the Adhaan from Prophet's mosque/Masjid Nabawi, Satan runs away to a place called Rowha which lies thirty six miles away from Madinah.

Devilish insinuation (waswasah) in Salaah

Satan is the known enemy of every believer. In Salaah, a believer attains highest spiritual ranks and nearness to Allah, of which Satan feels most jealous. He tries his utmost best to keep a believer away from Salaah. Since Adhaan works likes lashes on him, so he runs away once it is pronounced and when it is over, he quickly returns and tries to keep believer away from joining Salaah. Similarly, when Iqaamah is said, he again runs away as he cannot tolerate it, and when it is over he quickly returns and starts putting in the devilish insinuations or (waswasah) in the mind of Musalli *(one who is offering his Salaah)* who even forgets how many Rak'at he has offered while offering his Salaah.

Best way to avoid devilish insinuation during Salaah

It is said in Hadith:

أ صلى مناجي ربه

"A Musalli enters into a secret conversation with his Lord"

A believer should start divesting his attention from the worldly engagements towards Salaah right from the time when Adhaan is said and/or while performing ablution. It is this point wherefrom he should contemplate that he is going to enter a place i.e., mosque which is attributed to Allah, and that he should try to enter it with utmost humility and highest etiquettes worth the place. On entering the mosque he should say from the core of his heart:

ألللهم أفتح أبواب ر تك

"O Allah! open the gates of Your Mercy for me".

This supplication should be invoked in such a manner that one feels the coolness of Allah's mercy in his heart. If he is able to do so, it is totally improbable that Satan can overpower him during Salaah. Allah has promised to protect His chosen ones from the influence of Satan. He says in the Holy Quran:

When getting ready to offer Salaah, bondsman should contemplate himself before the Royal Court in front of his Lord Who is all attentive and listening to him directly without any medium. He must understand every single word which he is reciting in the Salaah with absolute presence of mind and not unmindfully. For this purpose a believer should learn the meaning of the words usually recited in the Salaah in Arabic. While prostrating before his lord i.e., Ruku and Sajda, he should not only bend his body physically but also his thoughts before the Divine Mercy which is showering

over him during Salaah.

بَاب رَفْعِ الصَّوْتِ بِالنِّدَاءِ

وقَالَ عمر بن عبد الْعزِيزِ أَذنْ أَذَانا سمحا وإِلا فَاعتزِلْنا

Chapter 5 : Raising the voice during the call.
Umar ibn Abdul Aziz said, "Give the Adhaan without elongating it or making it too ornate or we will dismiss you."

Adhaan is given to call people for Salaah. If it is said in a low voice people will not be able to hear it, therefore, it is necessary to say it as loudly as possible. For this reason a Mu'adhdhin is supposed to put his fingers into his ears so that he will raise his voice as much as possible. Also, he should stand up at an elevated place or platform. Adhaan should be recited loudly but with simplicity i.e., one should not resort to singing like tones etc. It has been narrated that once Umar bin Abdul Aziz saw a Mu'adhdhin doing so, he told him:

أَذنْ أَذَانا سمحا وإِلا فَاعتزِلْنا

"Give the Adhaan without elongating it or making it too ornate or we will dismiss you".

Hadith

حدثَنا عبد الله بن يوسف قَالَ أَخبرنا مالك عن عبد الرحمنِ بنِ عبد الله بنِ عبد الرحمنِ بنِ أَبِي صعصعةَ الأَنصارِي ثُم الْمازِنِي عن أَبِيه أَنه أَخبره أَن أَبا سعِيدٍ الْخدرِي قَالَ لَه إِنِي أَراك تحب الْغنم والْباديةَ ، فَإِذَا كُنت فِي غَنمك أَو باديتك فَأَذنت بِالصلاَة فَارفَع صوتك بِالنداءِ ، فَإِنه لاَ يسمع مدى صوت الْمؤذن جِن ولاَ

إنس ولاَ شئٌ إلا شهد لَه يوم الْقيامة قَالَ أبو سعيدٍ سمعته من رسولِ الله صلى
ا عليه وسلم

Narrated Abdul Rahman

Abu Sa'id al-Khudri told my father (Abu Sa'sa' al Ansari), "I see that you love sheep and the desert. When you are among your sheep or in the desert, give the call to prayer and raise your voice when doing it. No jinn or man or anything within range hears the voice of the mu'adhdhin without bearing witness for him on the Day of Rising." Abu Sa'id said, "I heard this from the Messenger of Allah (Sallallahu Alaihi Wasallam)."

Comments

Abdul Rahman used to spend his time in open grazing spaces and jungles with his cattle. He was advises by Sayyiduna Abu Sa'id Khudri to say Adhaan loudly even if he is alone in jungles. Adhaan is not meant only to call people for Salaah, it has other benefits as well. Everything, within the range a Mu'adhdhin's voice reaches, will bear witness for him on the day of Judgment; so, louder the Adhaan, more will be the number of witnesses for him. Secondly, it is said that if a person is at a lonely place and he offers Salaah after saying Adhaan and Iqaamahh, he is joined by angels and Rijaal-ul-Ghaib (unnoticeable people).

باب مَا يُحْقَنُ بِالأَذَانِ مِنَ الدمَاءِ

Chapter 6 : The Adhaan preventing bloodshed.

Purpose of Tarjamatul Baab

Describing the excellences and benefits of Adhaan, Imam Bukhari (RA) first mentioned that the Satan runs away on listening it; secondly, he said that whatsoever listens the voice of Mu'adhdhin would bear witness for him on the day of Qiyaamah; now, according to Imam Bukhari, Adhaan even protects the lives of the inhabitants of unknown regions from the invasion of Muslims.

Hadith

حدثَنا قُتيبةُ بن سعيدٍ قَالَ حدثَنا إِسماعيلُ بن جعفَرٍ عن حميدٍ عن أَنسِ بنِ مالكٍ أَن النبِى صلى ا   عليه وسلم كَانَ إِذَا غَزا بِنا قَوما لَم يكُن يغزو بِنا حتى يصبِح وينظُر ، فَإِنْ سمع أَذَانا كَف عنهم ، وإِنْ لَم يسمع أَذَانا أَغَار علَيهِم ، قَالَ فَخرجنا إِلَى خيبر فَانتهينا إِلَيهِم لَيلاً ، فَلَما أَصبح ولَم يسمع أَذَانا ركب وركبت خلْف أَبِى طَلْحةَ ، وإِن قَدمى لَتمس قَدم النبِى صلى ا   عليه وسلم قَالَ فَخرجوا إِلَينا بِمكَاتلهِم ومساحيهِم فَلَما رأَوا النبِى صلى ا   عليه وسلم قَالُوا محمد والله ، محمد والْخميس . قَالَ فَلَما رآهم رسولُ الله صلى ا   عليه وسلم قَالَ الله أَكْبر، الله أَكْبر ، خرِبت خيبر ، إِنا إِذَا نزلْنا بِساحة قَومٍ فَساءَ صباح الْمنذَرِين

Narrated Anas ibn Maalik

"When the Prophet (Sallallahu Alaihi Wasallam), went out with us on a raid against some people, he would not let us attack until after daybreak but would wait. If he heard the Adhaan, he refrained from attacking them, but if he did not hear the Adhaan, he would attack them." He said, "We went out to Khaybar and arrived there at night. In the morning when he did not hear the Adhaan,

he rode out and I rode behind Abu Talha and my foot was touching the foot of the Messenger of Allah (Sallallahu Alaihi Wasallam). They came out towards us carrying their spades and buckets. When they saw the Prophet (Sallallahu Alaihi Wasallam), they said, 'Muhammad! By Allah, Muhammad and the army!' When the Messenger of Allah (Sallallahu Alaihi Wasallam) saw them, he said, 'Allah is greater! Allah is greater! Khaybar is destroyed. When we alight in the yard of a people, it is a bad morning indeed for those who have been warned.' "

Comments

Adhaan is one of the symbols of Islam. When heard from some place it automatically signifies that Muslims are residing there. In the course of expeditions, whenever Rasulullah (Sallallahu Alaihi Wasallam) reached a place during night, he avoided launching an action straight away against its inhabitants but waited till morning. In the morning if no Adhaan would be heard from the place he (Sallallahu Alaihi Wasallam) would then attack it. On the day of Khybar, similar steps were taken. Rasulullah (Sallallahu Alaihi Wasallam) reached there during night and waited till morning when no Adhaan was heard, he along with his cavalry entered into its streets. Detailed discussion of this incident will be narrated in Kitab ul-Maghazi, Insha-Allah.

Lessons from the Hadith

1. Adhaan is one of the symbol of Islam and it is not permitted to abandon it.

2. If people of some place (Islamic state) agree to abandon it, the ruler has every right to launch an attach against them.
3. It is in accordance with the wishes of Allah Ta'ala that the message of Islam should be propagated.

(Eidhahul Bukhari)

باب مَا يَقُولُ إِذَا سَمِعَ الْمُنَادِى

Chapter 7 : What should be said on hearing the caller.

Purpose of Tarjamatul Baab

When a believer happens to here Adhaan, he has to answer it. Imam Bukhari (RA) has established this chapter in order to convey what the listener should say in answer to the Adhaan. He seems to favour the opinion, of the majority of jurists, that the listener should repeat the same words as said by Mu'adhdhin, except for 'Hayya alas-Salaah' and 'Hayya alal-Falaah'. In answer to these two phrases he should say 'Laa Hawla walaa Quwaata Illa Billah'.

Hadith

حدثَنا عبد الله بن يوسف قَالَ أُخبرنا مالك عنِ ابنِ شهابٍ عن عطَاءِ بنِ
يزِيد الليثى عن أَبِى سعيدٍ الْخدرِى أَن رسولَ الله صلى ا عليه وسلم قَالَ
إِذَا سمعتم النداءَ فَقُولُوا مثْلَ ما يقُولُ الْمؤذنُ

Narrated Abu Sa'id al-Khudri

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "When you hear the Adhaan, repeat what the mu'adhdhin says."

Hadith

حدثَنا معاذُ بن فَضالَةَ قَالَ حدثَنا هشام عن يحيى عن محمد بنِ إبراهيم بنِ الْحارِث قَالَ حدثَنِى عيسى بن طَلْحةَ أنه سمع معاوِيةَ يوما فَقَالَ مثْلَه إلَى قَوله وأشهد أن محمدا رسولُ الله .

Narrated Isa ibn Talha

That he heard Mu'awiya repeating the words of the Adhaan up to the words, 'I testify that Muhammad is the Messenger of Allah.' "

Hadith

حدثَنا إسحاق بن راهويه قَالَ حدثَنا وهب بن جرِيرٍ قَالَ حدثَنا هشام عن يحيى نحوه

قَالَ يحيى وحدثَنِى بعض إخوانِنا أنه قَالَ لَما قَالَ حى علَى الصلاَة قَالَ لاَ حولَ ولاَ قُوةَ إلا بِالله . وقَالَ هكَذَا سمعنا نبِيكُم صلى ا عليه وسلم يقُولُ

The same thing is related from Yahya .
Yahya added, "One of our brothers related that when he said, 'Come to Salaah,' he said, 'There is no strength nor power except by Allah.' He said, 'That is what we heard your Prophet (Sallallahu Alaihi Wasallam) saying.'"

Comments

Here Imam Bukhari has quoted three narrations. In the first one, Abu Sa'id Khudri says that Rasulullah (Sallallahu Alaihi Wasallam) told them to repeat the same words as that of Mu'adhdhin; in the second one, it is said that Sayyiduna Mu'aawiya repeated the same words upto 'Ash-hadu Anna Muhammad-ar-

Rasulullah' (Sallallahu Alaihi Wasallam), and what after that, this Hadith is silent about it. In the third narration it is said that the listener should say La Hawla Walaa Quwwata Illa Billah, in response to 'Hayya alas-Salaah' and 'Hayya alal-Falaah'. Imam Abu Haniefa, Imam Ahmad and Imam Maalik are also of the same opinion whereas according to Imam Shafa'ee, same words should be repeated in response to the phrases said by the Mu'adhdhin.

Status of answering the Adhaan in the Shariah

According to the Hanafite school, except Imam Tahaawi, it is obligatory (Waajib) on the listener to answer the Adhaan, whereas it has been termed as preferable (Mustahab) by Imam Shafaee, Imam Maalik and Imam Ahmed. Imam Tahaawi also concurs with them. It is to note here that one should not answer the Adhaan when engaged in toilet, sexual intercourse, and Salaah.

'La Hawla Walaa Quwwata Illa Billah'

If the one hearing the Adhaan repeats the same wordds when the Mue'zzin says 'Hayya alas-Salaah', i.e., it would amount to mocking. That is why, in response, he is asked to say 'La Hawla Walaa Quwwata Illa Billah', meaning that no one can avoid sins and no one can do good deeds but with the help of Allah. Therefore, by saying so, the listener seeks the help of Allah Ta'ala in order to offer Salaah.

Allamaa Ayni says:

وينبغي أن لا يتكلم السامع خلال الآذان والإقامة ولا يقرءا القرآن ولا يسلم ولا يرد السلام ولا يشغل بشيء من الأعمال سوى الإجابة- (عمدة القاري)

"And it is necessary for the listener not to talk during Adhaan and Iqaamah. He should not recite the Qur'an, say Salaam or answer the Salaam, or engage himself in any act other than answering the Adhaan/Iqaamah"

It is pertinent to mention here that in response of قد قامة الصلاة said in Iqaamah, one should answer أقامهاالله وأدامها 'Aqaamah-al-laha wa adamaha'.

Further, in response to ألصلاة خير من النوم one should say صدّقتوبررت'Saddaqta wa bar-rarta'.

باب الدعَاءِ عِنْدَ النِدَاءِ

Chapter 8 : Supplication during (after) the call.

Purpose of Tarjamatul Baab

According to a narration supplications are accepted soon after the Adhaan, therefore, it is recommended that one should supplicate after the call. In this chapter Imam Bukhari has mentioned the word 'during' keeping in view the words of the narration, but the accepted practice is that one should supplicate just after the call.

Hadith

حدثَنا على بن عياشٍ قَالَ حدثَنا شعيب بن أَبِى حمزةَ عن محمد بنِ الْمنكَدرِ عن
جابِرِ بنِ عبد الله أن رسولَ الله صلى ا عليه وسلم قَالَ من قَالَ ح يسمع
النداءَ اللهم رب هذه الدعوة التامة والصلاَة الْقَائمة آت محمدا الْوسيلَةَ والْفَضيلَةَ
وابعثْه مقَاما محمودا الذى وعدته ، حلت لَه شفَاعتى يوم الْقيامة

Narrated Jabir bin Abdullah

The Messenger of Allah (Sallallahu Alaihi Wasallam)

said, "Whoever says, after hearing the Adhaan, 'O Allah! Lord of this perfect call and established Salaah, give Muhammad intercession and superiority and raise him up to the praiseworthy station which You promised him,' my intercession will be available to him on the Day of Rising."

Comments

As already mentioned that Adhaan conveys complete message of Islam, is one of the symbols of Islam, and Allah accepts supplication just after it is said, so the believers are exhorted to resort to invocations soon after it is said and the words of the invocation have also been taught by Rasulullah (Sallallahu Alaihi Wasallam).

أللهم Means 'O Allah', actually it is يا الله ى(Ya) is replaced by Meem م. Rabb means lord, and here Adhaan is mentioned by the word (Daawah). This Daawah has been qualified as التامة-complete; some opine that it is because the message contained in it is complete while some others says that it is so because it will remain unchanged till the last day.

Salaat-ul-Qaa-imah: Salaah being one of the highest ranking spiritual piller of Islam has been labelled as al-Qaa-imah' because it is everlasting in Islam and no one has the authority to abrogate it or make any kind of change to it.

Then the bondsman supplicates in favour of Rasulullah (Sallallahu Alaihi Wasallam)- O Allah! grant Muhammad (Sallallahu Alaihi Wasallam):

1. **Al-Waseelah:** is said to be a special place in paradise. Allaama Ayni has quoted a narration of Abu Dawood and Nasa'ee which says:

عن عبد ا بن عمرو بن العاص أنه ع رسول ا صلى ا عليه وسلم يقول إذا
عتم ا ؤذن فقولوا مثل ما يقول صلوا علي فإنه من صلى علي صلاة صلى ا
عليه بها عشرا سلوا ا الوسيلة فإنها م لة ا نة- (أبو داؤد، نسائي)

Abdul bin Umru bin al-Aas says that he heard Rasulullah (Sallallahu Alaihi Wasallam) saying "when you listen a Mu'adhdhin, repeat what he says, then send Durood upon me for one who sends one Darood upon me Allah Ta'ala sends ten blessings upon him, then pray to Allah to grant me Al-Waseelah-a place in Jannah"

2. **Al-Fadheelah:** to ask Allah for granting distinction to Rasulullah (Sallallahu Alaihi Wasallam) among all others.
3. **Maqaam-i-Mahmood:** is the highest place of honour below the throne of Almighty Allah reserved for our beloved Prophet (Sallallahu Alaihi Wasallam) where, on the Day of Judgement, he will be told:

إشفع تشفع سئل تسئل

"Intercede and your intercession will be accepted. Ask and you will be given".

There is a narration quoted on the authority of Abu Hurayra in which Rasulullah (Sallallahu Alaihi Wasallam) says:

هو الذي مقام فيه إشفع لأم (عمدة القاري)

"(Maqaam-i-Mehmood) is the stage wherefrom I will intercede for my Ummah" (Umdatul Qaari)

It is mentioned in another narration that on the Day of Judgement people will request Adam (AS) to intercede before Allah Ta'ala on their behalf, but he will refuse. Then they will request other prophets also, but all

of them will refuse and finally they they will go to Rasulullah (Sallallahu Alaihi Wasallam) who will be under the throne (Arsh) of Allah at the place called Maqaam-i-Mahmood. There such marvellous praise (Hamd) of Allah Taala will be inspired to Rasulullah (Sallallahu Alaihi Wasallam) which no one would have heard before. Rasulullah (Sallallahu Alaihi Wasallam) will praise Allah with the inspired words and then he will be allowed to intercede on behalf of people and his intercession will be accepted.

The word 'Hamd' (praise) has a special link with Rasulullah (Sallallahu Alaihi Wasallam). It is the root word of his blessed name Muhammad and also of Mahmood which is one of the two connected words in 'Maqaam-i-Mahmood'. The first verse of Surah Fatihah starts with Hamd and on the Day of Judgement, the banner of Rasulullah (Sallallahu Alaihi Wasallam) will be called:

لواء ا مد

"Banner of praise"

That which you promised him— الّذي وعدة

Allah Ta'ala has promised Rasulullah (Sallallahu Alaihi Wasallam) in the Qur'an to honour him with Maqaam-i-Mahmood (Praised-Station), Allah Ta'ala says:

عسىٰ أن يبعثَك ربك مقَاما محمودا

It is very likely that your Lord will place you at Praised Station. (17:79)

My intercession be available to him on the Day of Judgement— حَلَّتْ لَهُ شَفَاعَتِى

In the Hadith quoted in this chapter Rasulullah (Sallallahu Alaihi Wasallam) says that his intercession, on the Day of Judgement, will be available to the one who invokes Allah with the words taught by Rasulullah (Sallallahu Alaihi Wasallam) to recite after the Adhaan.

Allaama Ayni has quoted a Hadith from Abu Dawood on the authority of Umm Salmah, she says:

علم رسول ا صلى ا عليه وسلم يا أم سلمة إذا كان عند أذان ا غرب فقو

اللهم عند استقال ليلك وأدبار نارك وأصوات دعائك حضور صلاتك اغفر

(أبو داؤد- عدة القاري)

"Rasulullah (Sallallahu Alaihi Wasallam) taught me, O Umm Salmah! when the time of Maghrib Adhaan comes near, say, 'O Allah, at the time of the coming of your night, and the departure of your day, and the voice of your call (Adhaan) and the time of your Salaah…… forgive me" (Abu Dawood)

Wording of the Dua of Adhaan

اللهم رب هذه الدعوة التامة وصلاة القائمة آت مد ن الوسيلة والفضيلة وبعثه

مقام مود ن الّذي وعدة

These are the words that have been quoted by Imam Bukhari.

Baihaqi has quoted some additional words viz.,

إنك لا لف ا يعاد

Eidhahul-Bukhari writes that the following words have not been authenticated by narrations viz.,

الدرجة الرفيعة ورزقنا شفاعته يوم القيامة يا أرحم الرا

Haidth

باب الِاسْتِهَامِ فِى الأَذَان

ويذْكَر أَن أَقْواما اختلَفُوا فى الأَذَان فَأَقْرع بينهم سعد

Drawing lots to do the Adhaan.

It is mentioned that some people disagreed about the Adhaan and Sa'd had them draw lots among themselves.

Purpose of Tarjamatul Baab

Adhaan is a source of great virtue for the believer. knowing the virtues of Adhaan, it was quite expected that many people would aspire to say it and the possibility of fighting over the purpose would always be there. In order to maintain mutual compassion at such occasions, Islamic Shariah advised to reach the decision by drawing the lots. In 15th Hijra, during the caliphate of Sayyiduna Umar, an expedition was dispatched to al-Qaadisiya under the leadership of Sayyiduna Sa'd bin Abi Waqqas. In that expedition many Sahaaba attained martyrdom who were good Mu'adhdhins. At this juncture, many volunteered to become Mu'adhdhin, and in order to solve the cae Sayyiduna Sa'd selected the Mu'adhdhin by drawing lots.

Hadith

حدثَنا عبد الله بن يوسف قَالَ أَخبرنا مالك عن سمى مولَى أَبِى بكْرٍ عن أَبِى صالحٍ عن أَبِى هريرةَ أَن رسولَ الله صلى ا عليه وسلم قَالَ لَو يعلَم الناس ما فى

النداءِ والصف الأول، ثُم لَم يجِدوا إلا أنْ يستهموا علَيه لاَستهموا، ولَو يعلَمونَ ما
فى التهجِ ِ لاَستبقُوا إلَيه، ولَو يعلَمونَ ما فى الْعتمة والصبحِ لأَتوهما ولَو حبوا

Narrated Abu Huraira

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "If people only knew what was in the call to Salaah and the first row, and could find no other way to get it than drawing lots for it, they would draw lots for it. If they only knew what was in going early to the Salaah, they would race each other to get there. And if they only knew what was in the Salaah of Isha and Subh, they would come to them even if they had to crawl."

Comments

This Hadith also highlights the significance of Adhaan. In the Hadith it is said that if people would come to know the virtues of Adhaan they will draw lots to get appointed as Mu'adhdhin.

To offer Salaah in the first row

Similarly, it is highly virtuous to get a place in the first row of a mosque when offering congregational Salaah.

Abdu-r-Rahman bin Auf says:

إن ا وملائكته ليصلون على صف الأول (عمده)

"Indeed! Allah and His angels send blessings to those who offer Salaah in first row."

Sayyidah Aisha says:

لا يزال قوم يتأخرون عن الصف الأول حـ يؤخرهم ا إ النار (ابن ماجه)

"Allah Ta'ala will delay sending people towards Hell-

fire until and unless they do not remain believed first now (in Salaah)" (Ibn Majah)

This Hadith also stress the significance of offering Dhuhr Salaah early (in summer) and offering of Isha and Fajr Salaah in the mosque with congregation.

Status of drawing lots in the Islam

باب الْكلاَمِ فِى الأَذَان

وتكلم سلَيمانُ بن صردٍ فى أَذَانِه . وقَالَ الْحسن لاَ بأْس أَنْ يضحك وهو يؤذنُ أَو يقيم

Chapter 10 : Talking during the Adhaan

Sulayman ibn Surad talked during the Adhaan. Al-Hasan said, "There is no harm in laughing while the Adhaan or the Iqaamah is being given."

Purpose of Tarjamatul Baab

The way the significance of Adhaan has been laid in Shariah, would have given the apprehension that talking during it was not permissible just as in Salaah. Imam Bukhari clears the doubt by saying that talking during Adhaan is permissible, and supports his argument by the action of a Sahaabi named Sulayman ibn Surad. Sulay-

man ibn Surad was once the leader of an expedition and used to say Adhaan himself. He would instruct his servant during Salaah *(it must be Adhaan not Salaah)* as well. Imam Bukhari also quotes al-Hasan who says that laughing does not invalidate Adhaan as is the case with Salaah which gets invalidated if one laughs while offering it.

Haidth

حدثَنا مسدد قَالَ حدثَنا حماد عن أيوب وعبد الْحميد صاحبِ الزيادى وعاصمٍ الأَحولِ عن عبد الله بنِ الْحارِث قَالَ خطَبنا ابن عباسٍ فى يومٍ ردغٍ ، فَلَما بلَغَ الْمؤذنُ حى علَى الصلاَة . فَأَمره أَنْ ينادى الصلاَةُ فى الرحالِ . فَنظَر الْقَوم بعضهم إِلَى بعضٍ فَقَالَ فَعلَ هذَا من هو خير منه وإِنها عزمةٌ

Narrated Abdullah ibn al-Harith

Once on a rainy muddy day Ibn Abbas addressed us and when the mu'adhdhin reached, 'Come to the Salaah,' he ordered him to call, 'Pray in your homes.' The people looked at one another (in disapproval) so he said, 'One who is better than him did this (i.e. the Prophet did it). It (Jumu'a) is a duty.'

Comments

Once in a cold and rainy Friday Sayyiduna Ibn Abbas (RA) was delivering sermon and the Mu'adhdhin said the Adhaan when he reached to Hayya alas-Salaah, Ibn Abbas told him to say:

الصلاَةُ فى الرحالِ

"Offer Salaah at your places"

Since it was the Friday Salaah, people were surprised on listening it. Ibn Abbas told them he had seen better than him (i.e., Rasulullah (Sallallahu Alaihi Wasallam) or his Mu'adhdhin) doing so. As it was cold and rainy, and the streets were muddy, it would have been very difficult for people to come to mosque. Ibn Abbas further made it clear the he knew it were Friday prayer which is obligatory to offer in congregation in mosque.

Status in Shariah of talking during Adhaan

It is not preferable to talk during Adhaan as per Imam Abu Haniefa, Imam Shafa'ee and Imam Maalik. Imam Ahmad opines otherwise in view of the above mentioned Hadith and Imam Bukhari also seems to be of the same opinion.

بِاب أَذَانِ الأَعْمَى إِذَا كَانَ لَهُ مَنْ يُخْبِرُهُ

Chapter : A blind person calling the Adhaan when there is someone to inform him.

Purpose

Adhaan is to be called on specific timings and for this reason Mu'adhdhin should know the exact timing. It is quite obvious that a blind man is unable to ascertain the timing, that is why Sayyiduna Ibn Mas'ood and Ibn Zubair did not like that a blind man should say Adhaan. According to Imam Bukhari, if someone is there to inform a blind man about the timing then there is no problem if he says Adhaan.

Hadith

حدثَّنا عبد الله بن مسلَمةَ عن مالكٍ عنِ ابنِ شهابٍ عن سالمِ بنِ عبد الله عن أَبِيه أن رسولَ الله صلى ا عليه وسلم قَالَ إن بِلاَلاً يؤذنُ بِلَيلٍ ، فَكُلُوا واشربوا حتى ينادى ابن أُم مكْتومٍ ثُم قَالَ وكَانَ رجلاً أعمى لاَ ينادى حتى يقَالَ لَه أَصبحت أَصبحت

Narrated Salim ibn Abdullah

That his father said that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Bilaal calls the Adhaan during the night, so eat and drink until Ibn Umm Maktum calls the Adhaan." Then he said, "He was a blind man who did not call the Adhaan until someone said to him, 'The morning has come. The morning has come.'"

Comments

During the era of Rasulullah (Sallallahu Alaihi Wasallam), Fajr Adhaan used to be said twice. The timing of Fajr Salaah starts after Subhu Saadiq or early dawn. It is the time of second Adhaan when someone intending to observe fast has to stop eating. At that time this second Adhaan was given by Sayyiduna Abdullah Bin Umm Makhtum, as is mentioned in the Hadith. The first Adhaan was given well before the second one by Sayyiduna Bilaal in order to awaken people, and to give the message that if someone wanted to observe fast, the time of Sahur or early dawn meals has reached. It also warned about the Tahajjud Salaah timing. So, Rasulullah (Sallallahu Alaihi Wasallam) told Sahaaba not to stop eating at Bilaal's Adhaan but at Abdullah bin Umm Makhtum. Since he was a blind man, people used to in-

form him about the time of dawn and then only he would say Adhaan.

According to some narrations, the people were directed to stop eating on listening Sayyiduna Bilaal's Adhaan and not that of Abdullah bin Umm Makhtum. The learned scholars relate this two by saying that actually Sayyiduna Bilaal and Sayyiduna Abdullah would sometimes interchange i.e., sometimes Bilaal would first give Adhaan and then Abdullah, and on some days first Abdullah and then Bilaal.

باب الأَذَانِ بَعْدَ الْفَجْرِ

Chapter: Adhaan after Fajr.

Purpose of Tarjamatul Baab

The five time prayers have been made obligatory within a particular time frame, and before a particular Salaat's time reaches, it is not valid to offer it. Since the timing of Adhaan is related to the timing of a particular Salaah, therefore, the Adhaan said before the start of its time is again invalid.

Hadith

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن نافعٍ عن عبد الله بنِ عمر قَالَ
أَخبرتنِى حفْصةُ أَن رسولَ الله صلى ا عليه وسلم كَانَ إِذَا اعتكَف الْمؤذنُ
للصبحِ وبدا الصبح صلى ركْعتينِ خفيفَتينِ قَبلَ أَنْ تقَام الصلاَةُ

Narrated Hafsa

When the mu'adhdhin withdrew to call the Adhaan of Subh and daybreak appeared, the Messenger of Allah

(Sallallahu Alaihi Wasallam) prayed two short rak'ats before the Iqaamah of the Salaah was given.

Hadith

حدثَنا أبو نعيمٍ قَالَ حدثَنا شيبانُ عن يحيى عن أبِى سلَمةَ عن عائشةَ كَانَ النبِى صلى ا عليه وسلم يصلى ركْعتينِ خفيفَتينِ بين النداءِ والإِقَامة من صلاَة الصبحِ

Narrated Aisha

The Prophet (Sallallahu Alaihi Wasallam) used to pray two short rak'ats between the call and the Iqaamah for the Subh Salaah.

Hadith

حدثَنا عبد الله بن يوسف أخبرنا مالك عن عبد الله بنِ دينارٍ عن عبد الله بنِ عمر أَن رسولَ الله صلى ا عليه وسلم قَالَ إِن بِلاَلاً ينادى بِلَيلٍ ، فَكُلُوا واشربوا حتى ينادى ابن أُم مكْتومٍ

Narrated Abdullah ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam), "Bilaal calls during the night, so eat and drink until Ibn Umm Maktum gives the call."

Comments

According to the first Hadith, when the Mu'adh-dhin would go to the mosque and wait there until the time of Fajr Salaah starts and then say Adhaan. This waiting of the Muezzin till the time of Fajr enters clearly indicate that Adhaan should be given only after the exact time of Fajr Salaah has reached. Imam Shafa'ee and

Imam Maalik are of the opinion that Adhaan of Fajr can be said before its time as well whereas Hanafite school says that the Adhaan of Fajr should be said at its proper time. Imam Bukhari (RA) seems to favour the opinion of later group.

باب الأذَانِ قَبْلَ الْفَجْرِ

Chapter : Adhaan before Fajr.

Purpose of Tarjamatul Baab

In earlier chapter it was said that the Adhaan of Fajr should be said after its time starts. Now, here in this chapter, Imam Bukhari (RA) discusses a controversial issue i.e., whether the Adhaan can be said before the Fajr time or not.

Hadith

حدثَنا أحمد بن يونس قَالَ حدثَنا زهير قَالَ حدثَنا سلَيمانُ التيمى عن أَبِى عثْمانَ النهدى عن عبد الله بنِ مسعودٍ عنِ النبِى صلى ا عليه وسلم قَالَ لاَ يمنعن أحدكُم أو أحدا منكُم أذَانُ بِلاَلٍ من سحورِه ، فَإِنه يؤذنُ أو ينادى بِلَيلٍ ، ليرجِع قَائمكُم ولينبه نائمكُم ، ولَيس أَنْ يقُولَ الْفَجر أوِ الصبح وقَالَ بِأَصابِعه ورفَعها إِلَى فَوق وطَأْطَأَ إِلَى أَسفَلُ حتى يقُولَ هكَذَا

وقَالَ زهير بِسبابتيه إحداهما فَوق الْأخرى ثُم مدها عن يمينِه وشماله

Narrated Abdullah ibn Mas'ood

The Prophet (Sallallahu Alaihi Wasallam) said "None of you (or none among you) should let the Adhaan of Bilaal stop you from eating your Sahur. He gives the Ad-

haan (or the call) at night so that any of you who are praying can finish off and any of you who are sleeping can get up. He is not saying that it is fajr or time for Subh." Then he pointed his fingers upwards and lowered them until he said, "Like that."
Zuhayr (one of the transmitters) said, "With his two index fingers, one on top of the other and then opened them out to his right and left." (Indicating the spread of the light of dawn)

Hadith

وحدثَنِى يوسف بن عيسى الْمروزِى قَالَ حدثَنا الْفَضلُ قَالَ حدثَنا عبيد الله بن عمر عنِ الْقَاسمِ بنِ محمدٍ عن عائشةَ عنِ النبِى صلى ا عليه وسلم أنه قَالَ إِن بِلاَلاً يؤذنُ بِلَيلٍ ، فَكُلُوا واشربوا حتى يؤذنَ ابن أُم مكْتومٍ

Narrated Aisha

The Prophet (Sallallahu Alaihi Wasallam) said, "Bilaal gives the Adhaan during the night, so eat and drink until Ibn Umm Maktum gives the call."

Comments

According to Sayyiduna Abdullah bin Mas'ud, Rasulullah (Sallallahu Alaihi Wasallam) said that Bilaal's Adhaan should not stop them from eating Sahur—the early dawn meals taken before fasting. The reason given, as per the Hadith, is that the purpose of Sayyiduna Bilaal's Adhaan is to warn those busy in offering Salaah till late in the night so that they take some rest, and also to awaken the sleeping people so that they get up and prepare for Tajajjud Salaah and Sahur. The reason given for Sayyiduna Bilaal's Adhaan indicates that

the Adhaan was not intended for Fajr Salaah, says the Hanafite school; whereas the Shafaite, Malakite, Hanbalite schools, and also Imam Abu Yousuf of Hanafite school are of the opinion that the Adhaan of Fajr can be said even before the start of its exact time. *(Eidhahul-Bukhari)*

According to the Hadith, Rasulullah (Sallallahu Alaihi Wasallam) further said that the light of early dawn (Subhu Saadiq) does not spread vertically from the above to downwards but spreads horizontally in the skies. He showed it with his two blessed fingers which he first placed vertically one on top of the other and then opened them out to his right and left.

باب كَمْ بَيْنَ الأَذَانِ وَالإِقَامَةِ وَمَنْ يَنْتَظِرُ الإِقَامَةَ

Chapter : The length of time between the Adhaan and the Iqaamah and those who wait for the Iqaamah.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) discusses the time gap to be maintained between the Adhaan and the Iqaamah. The Adhaan is to inform people that the Salaah time has started, so there should be that much of gap between the Adhaan and the Salaah that will allow people to attend the call of nature, perform ablution, and get enough time to reach mosque.

In a Hadith quoted in Tirmidhi, Rasulullah (Sallallahu Alaihi Wasallam) said to Sayyiduna Bilaal:

أجعل بـ أذانك وأقامك قدر ما يفرغ الآكل أكله وشارب من شربه وا عتصر

إذا دخل لقضاء حاجة (ترمزي)

"(O Bilaal) Keep between your Adhaan and Iqaamah so much of time that the one taking meals can finish it, the one drinking (water, tea etc) can finish it, and the one requiring to attend the call of nature can fulfill his urge." (Tirmidhi)

Hadith

حدثَنا إِسحاق الْواسطى قَالَ حدثَنا خالد عنِ الْجريرِى عنِ ابنِ بريدةَ عن عبد الله بنِ مغفلٍ الْمزنِى أَن رسولَ الله صلى ا عليه وسلم قَالَ بين كُل أَذَانينِ صلاَةٌ ثَلاَثًا لمن شاءَ

Narrated Abdullah ibn Mughaffal al-Muzani

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "There is a Salaah between the two Adhaans, there is a Salaah between the two Adhaans," and then the third time he said, "For whoever wishes it."

Hadith

حدثَنا محمد بن بشارٍ قَالَ حدثَنا غُندر قَالَ حدثَنا شعبةُ قَالَ سمعت عمرو بن عامرٍ الأَنصارِى عن أَنسِ بنِ مالكٍ قَالَ كَانَ الْمؤذنُ إِذَا أَذنَ قَام ناس من أَصحابِ النبِى صلى ا عليه وسلم يبتدرونَ السوارِى حتى يخرج النبِى صلى ا عليه وسلم وهم كَذَلك يصلونَ الركْعتينِ قَبلَ الْمغرِبِ ، ولَم يكُن بين الأَذَان والإِقَامة شىءٌ

قَالَ عثْمانُ بن جبلَةَ وأَبو داود عن شعبةَ لَم يكُن بينهما إِلا قَليلٌ

Narrated Anas bin Maalik

"When the mu'adhdhin gave the Adhaan, some of the Companions of the Prophet (Sallallahu Alaihi Wasal-

lam) would go quickly to the pillars until the Prophet (Sallallahu Alaihi Wasallam) came out. In this way they would pray two rak'ats before Maghrib even though there was scarcely any time between the Adhaan and the Iqaamah."
Shu'ba said, "There was only a very short time between the two."

Comments

According to Abdullah ibn Mugaffal al-Muzani, Rasulullah (Sallallahu Alaihi Wasallam) said that there is a Salaah between two Adhaans. As per the learned scholars here two Adhaans mean the Adhaan and the Iqaamah of a particular Salaah. Adhaan is said for those not present in mosque and the Iqaamah for those present there to offer Salaah. There may have been apprehension among the Sahaaba that there is no Salaah between the Adhaan and the Iqaamah, however, Rasulullah (Sallallahu Alaihi Wasallam) cleared that in this Hadith by saying that there should be some gap between the Adhaan and the Iqaamah so that one can offer Salaah in between, if he wishes to. Rasulullah (Sallallahu Alaihi Wasallam) repeated the words three times, and the third time he added *"for those who wish"*. By adding this phrase, he made it clear that the Salaah between the Adhaan and the Iqaamah is optional one and not obligatory.

Sayyiduna Ans (RA) narrates in the second Hadith that when the Mu'adhdhin used to say the Adhaan of Magrib Salaah, the Sahaaba would hurry towards the pillars of Masjid-i-Nabawi and offer two Rak'ats quickly because of very little time gap between the Adhaan and the Iqaamah. This act of the Sahaaba

also supports the view that the Salaah was optional.

All the four juristic schools concur that it is preferable (mustahab) optional to offer Salaah between the Adhaan and the Iqaamah; however, there is difference of opinion in the issue with regard to the Magrib Salaah. Hanafite and Maalikite schools do not consider it preferable to offer optional Salaah between the Adhaan and the Iqaamah of Maghrib whereas the Hanbalite consider it permissible.

Shaafaite school seem to have divided opinion on the issue. One of the opinion permits it and the another opposes it.

بِاب مَنِ ٱنتظَرَ الإِقَامَةَ

Chapter : One who waits for the Iqaamah.

Purpose of Tarjamatul Baab

Adhaan is a call for people to attend the mosque. Now, the question arises if they can wait at their places till Iqaamah or not? According to Allaama Ayni (RA), it is permissible for the Imam and those living near to mosque to wait for the Iqaamah. The general principle is that people should move towards mosques early and occupy place in the first row, but here, as per Imam Bukhari (RA), to wait till the Iqaamah is also permissible.

Hadith

حدثَنا أبو الْيمان قَالَ أخبرنا شعيب عنِ الزهرِى قَالَ أخبرنِى عروةُ بن الزبيرِ أن
عائشةَ قَالَت كَانَ رسولُ الله صلى ا عليه وسلم إِذَا سكت الْمؤذنُ بِالأُولَى من

صلاَة الْفَجرِ قَام فَركَع ركْعتينِ خفيفَتَينِ قَبلَ صلاَة الْفَجرِ بعد أَنْ يستبِين الْفَجر ، ثُم اضطَجع علَى شقه الأَيمنِ حتى يأْتيه الْمؤذنُ للإِقَامة

Narrated Aisha

"When the voice of the mu'adhdhin had died down after the first call for the Fajr Salaah, the Messenger of Allah (Sallallahu Alaihi Wasallam) would get up and pray two short rak'ats before the Fajr Salaah after the dawn had become clear. Then he would lie down on his right side until the mu'adhdhin came to do the Iqaamah.

Comments

According to Sayyida Aisha (RA), Rasulullah (Sallallahu Alaihi Wasallam) used to offer two short Rak'ats soon the Adhaan of Fajr Salaah was completed and then he used to lie down in right lateral position till the Mu'adhdhin would come to inform him about the commencement of the compulsory Fajr Salaah. This shows that Rasulullah (Sallallahu Alaihi Wasallam) used to offer two Rak'ats (Sunnah) of Fajr Salaah very quickly. It has been reported in another narration that he used to recite Sura Qaafirun in the first Rak'at and Sura Ikhlaas in the second.

Lying down in the right lateral position

According to the learned scholars, it was because of the tiredness he experienced after offering lengthy Tahajjud Salaah. By doing so he would refresh himself for Fajr Salaah. As per number of scholars, it is 'the Sunnah of habit' and 'the Sunnah of worship'. However if one lies down on his right side after the Fajr Sunnah

Salaah with the intention of following Rasulullah (Sallallahu Alaihi Wasallam), it would definitely fetch him reward. It is better to do so at home rather than in the mosque, they opine.

باب بَيْنَ كُل أذَانَيْنِ صَلاةٌ لِمَنْ شَاءَ

Chapter 16 : There is a Salaah between the two Adhaans for any who wish to do it.

Purpose of Tarjamatul Baab

This topic has already been discussed but there the topic of the Hadith was taken as the title and here the wordings of the Hadith have been taken as the title.

Hadith

حدثَنا عبد الله بن يزيد قَالَ حدثَنا كَهمس بن الْحسنِ عن عبد الله بنِ بريدةَ عن عبد الله بنِ مغفلٍ قَالَ قَالَ النبِى صلى ا عليه وسلم بين كُل أَذَانينِ صلاَةٌ بين كُل أَذَانينِ صلاَةٌ ثُم قَالَ فى الثالثَة لمن شاءَ

Narrated Abdullah ibn Mughaffal al-Muzani

The Prophet (Sallallahu Alaihi Wasallam) said, "There is a Salaah between the two Adhaans, there is a Salaah between the two Adhaans," and then the third time he said, "For whoever wishes it."

Comments

This Hadith has already been discussed.

باب مَنْ قَالَ لِيُؤَذنْ فِى السفَرِ مُؤَذنٌ وَاحِدٌ

Chapter 17: One who says that only one Mu'adhdhin should call the Adhaan on a journey .

Purpose of Tarjamatul Baab

The purpose of this chapter is to say that the Adhaan said by one person during journey suffices for others as well and there is no need for others to repeat it.

Hadith

حدثَنا معلى بن أسدٍ قَالَ حدثَنا وهيب عن أيوب عن أبِى قلاَبةَ عن مالك بنِ الْحويرِث أتيت النبِى صلى ا   عليه وسلم فى نفَرٍ من قَومى فَأَقَمنا عنده عشرِين لَيلَةً ، وكَانَ رحيما رفيقًا ، فَلَما رأى شوقَنا إِلَى أَهالينا قَالَ ارجِعوا فَكُونوا فيهم وعلموهم وصلوا ، فَإِذَا حضرت الصلاَةُ فَلْيؤذنْ لَكُم أَحدكُم ولْيؤمكُم أَكْبركُم

Narrated Maalik ibn al-Huwayrith

"I came to the Prophet (Sallallahu Alaihi Wasallam) with some of my people and we stayed with him for twenty nights. He was kind and merciful to us. When he saw our yearning for our families, he said, 'Return and be with them. Teach them and do the Salaah. When the time for the Salaah comes, one of you should give the Adhaan on behalf of all of you and the oldest of you should be the Imam.' "

Comments

Sayyiduna Maalik ibn l-Huwayrith says that he, along with a group of (3-10) people from his clan—Banu Laith bin Bakr, was in the company of Rasulullah for about twenty days. According to some scholars it was during the time when Rasulullah (Sallallahu Alaihi

Wasallam) was preparing for the Tabuk expedition. Sayyiduna Maalik (RA) found Rasulullah (Sallallahu Alaihi Wasallam) highly compassionate, polite and kind hearted. When Rasulullah (Sallallahu Alaihi Wasallam) observed that they had become homesick and want to go home, he advised them to return with the advice that they should practice whatever they had learnt there, and also teach it to their family members. He further advised them to offer Salaah whenever its time reaches, one of them should say Adhaan, and the elder one should lead the Salaah.

باب الأذَانِ لِلْمُسَافِرِ إِذَا كَانُوا جَمَاعَةً ، وَالإِقَامَةِ ، وَكَذَلِكَ بِعَرَفَةَ وَجَمْعٍ .
وَقَوْلِ الْمُؤَذنِ الصلاةُ فِى الرحَالِ . فِى اللَّيْلَةِ الْبَارِدَةِ أو الْمَطِيرَةِ .

Chapter 18 : The Adhaan and the Iqaamah for travellers when there is a group of them. The same applies at Arafa and while combining two prayers.
The Mu'adhdhin saying on a cold or rainy night, "Pray in your homes."

Purpose of Tarjamatul Baab

Here a question arises whether Adhaan and Iqaamah are necessarily to be said during journey; and secondly, is it necessary for a group of travelers only or for an individual also?

According to Sayyiduna Ibn Umar (RA) as quoted by Ibn Hajr (RA) from Musanaf Abdur Razzaq, if a group of travelers are travelling under the leadership of an Emir then they should say Adhaan so that all people can assemble, but if they are travelling without an Emir, then only Iqaamah is enough. Imam Maalik (RA)

is said hold same opinion. As per the rest of jurists, Adhaan has to be said in all circumstances whether traveling in a group individually, under an Emir, or not. Imam Bukhari (RA) also seems to be of the same opinion; and according to him, same is right with regard to Arafah where two prayers i.e., Zuhr and Asr are combined together on the 9th Dhul Hijjah and offered with Adhaan and Iqaamah. Same way Maghrib and Isha Salaah are combined together in Muzdalifah.

Further, as per Imam Bukhari (RA), a Mu'adhdhin can say "Offer Salaah at your residences" on a rainy or cold day".

Hadith

حدثَنا مسلم بن إبراهيم قَالَ حدثَنا شعبةُ عنِ الْمهاجِرِ أَبِى الْحسنِ عن زيد بنِ وهبٍ عن أَبِى ذَر قَالَ كُنا مع النبِى صلى ا عليه وسلم فى سفَرٍ فَأَراد الْمؤذنُ أَنْ يؤذنَ فَقَالَ لَه أَبرِد ثُم أَراد أَنْ يؤذنَ فَقَالَ لَه أَبرِد ثُم أَراد أَنْ يؤذنَ . فَقَالَ لَه أَبرِد حتى ساوى الظل التلُولَ فَقَالَ النبِى صلى ا عليه وسلم إِن شدةَ الْحر من فَيحِ جهنم

Narrated Abu Dharr

"We were with the Prophet (Sallallahu Alaihi Wasallam), on a journey and the mu'adhdhin wanted to give the Adhaan and the Prophet said to him, 'Let it get cooler.' Then he wanted to give the Adhaan and he said to him, 'Let it get cooler.' Then he wanted to give the Adhaan and he said to him, 'Let it get cooler.' until the shadows are equal to the hills.' The Prophet (Sallallahu Alaihi Wasallam), said, 'Intense heat is from the blast of Jahannam.'"

Hadith

حدثَنا محمد بن يوسف قَالَ حدثَنا سفْيانُ عن خالِدٍ الْحذاءِ عن أَبِي قلاَبةَ عن مالك بنِ الْحويرِث قَالَ أَتى رجلاَن النبِي صلى ا عليه وسلم يرِيدان السفَر فَقَالَ النبِي صلى ا عليه وسلم إِذَا أَنتما خرجتما فَأَذنا ثُم أَقيما ثُم ليؤمكُما أَكْبركُما

Narrated Maalik ibn al-Huwayrith

"Two men came to the Prophet (Sallallahu Alaihi Wasallam), wanting to travel and the Prophet (Sallallahu Alaihi Wasallam), said, 'When you set out, give the Adhaan and the Iqaamah and then the oldest of you should be the Imam.' "

Hadith

حدثَنا محمد بن الْمثَنى قَالَ حدثَنا عبد الْوهابِ قَالَ حدثنا أَيوب عن أَبِي قلاَبةَ قَالَ حدثَنا مالك أَتينا إِلَى النبِي صلى ا عليه وسلم ونحن شببةٌ متقَارِبونَ ، فَأَقَمنا عنده عشرِين يوما ولَيلَةً ، وكَانَ رسولُ الله صلى ا عليه وسلم رحيما رفيقًا ، فَلَما ظَن أَنا قَد اشتهينا أَهلَنا أَو قَد اشتقْنا سأَلَنا عمن تركْنا بعدنا فَأَخبرناه قَالَ « ارجِعوا إِلَى أَهليكُم فَأَقيموا فيهم وعلموهم ومروهم وذَكَر أَشياءَ أَحفَظُها أَو لاَ أَحفَظُها وصلوا كَما رأَيتمونِى أُصلى ، فَإِذَا حضرت الصلاَةُ فَلْيؤذنْ لَكُم أَحدكُم ولْيؤمكُم أَكْبركُم

Narrated Maalik

"We came to the Prophet (Sallallahu Alaihi Wasallam), as young men of about the same age and stayed twenty days and nights with him. The Messenger of Allah (Sallallahu Alaihi Wasallam), was kind and merciful to us. When he realised that we were longing for our families - or yearning for them - he asked us about those we

had left behind us and we informed him. He said, 'Return to your families and stay with them and teach them and instruct them' - and he mentioned some things which I remember and some which I do not remember - 'and pray as you have seen me pray. When it is time for the Salaah, one of you should give the Adhaan on behalf of all of you and the oldest of you should be the Imam.'"

Hadith

حدثَنا مسدد قَالَ أُخبرنا يحيى عن عبيد الله بنِ عمر قَالَ حدثَنِى نافع قَالَ أُذنَ ابن عمر فى لَيلَةٍ بارِدةٍ بِضجنانَ ثُم قَالَ صلوا فى رِحالكُم ، فَأُخبرنا أَن رسولَ الله صلى ا عليه وسلم كَانَ يأْمر مؤذنا يؤذنُ ، ثُم يقُولُ علَى إِثْرِه ، أَلاَ صلوا فى الرحالِ . فى الليلَة الْبارِدة أَوِ الْمط ة فى السفَرِ

Narrated Nafi

"Ibn Umar gave the Adhaan at Dajnaan on a cold night and then said, 'Pray in your houses.' He told us that the Messenger of Allah (Sallallahu Alaihi Wasallam), had ordered the mu'adhdhin to give the Adhaan and then to say after it, 'Pray in your houses' on a cold or rainy night when on a journey."

Hadith

حدثَنا إِسحاق قَالَ أُخبرنا جعفَر بن عونٍ قَالَ حدثَنا أَبو الْعميسِ عن عون بنِ أَبِى جحيفَةَ عن أَبِيه قَالَ رأَيت رسولَ الله صلى ا عليه وسلم بِالأَبطَحِ فَجاءَه بِلاَلٌ فَآذَنه بِالصلاَة ، ثُم خرج بِلاَلٌ بِالْعنزة حتى ركَزها بين يدى رسولِ الله صلى ا عليه وسلم بِالأَبطَحِ وأَقَام الصلاَةَ

Narrated Awn ibn Abi Juhayfa

"I saw the Messenger of Allah (Sallallahu Alaihi Wasallam), at al-Abtah. Bilaal came to him and gave the Adhaan for the Salaah. Then Bilaal brought out a short spear which he stuck upright in front of the Messenger of Allah (Sallallahu Alaihi Wasallam), at Al-Abtah and gave the Iqaamah for the Salaah."

Comments

First Hadith has been already discussed in the chapter الإبرادبالظهر In this Hadith, Sayyiduna Abu Zar (RA) says that they were with Rasulullah (Sallallahu Alaihi Wasallam) in a journey and Sayyiduna Bilaal (RA) wanted to say Zuhr Adhaan. Rasulullah (Sallallahu Alaihi Wasallam) directed him to wait till its gets relatively cooler. This incident makes it clear that Adhaan should be said when a group of people is in journey.

Second Hadith narrated by Sayyiduna Maalik Ibn Huwayrith has been mentioned in previous chapter. According to this Hadith, even if only two persons are traveling they should also say Adhaan and then pray in congregation.

Sayyiduna Abu Qalaba narrates in the third Hadith that he as a member of a group once stayed with Rasulullah (Sallallahu Alaihi Wasallam) for twenty days and nights, and that he and the other members of his group found him very kind hearted. On leaving, Rasulullah (Sallallahu Alaihi Wasallam) advised them to establish Salaah at their home place in a similar way in which they him offering it. He further advised them to appoint one amongst them to say Adhaan and the elder one to

lead them.

The fourth Hadith narrated by Sayyiduna Ibn Umar (RA) mentions that once in a cold night he said Adhaan at Dajnaan—a place 25 kms from Makkah. After finishing, he said ألا صلوا في الرحال 'Offer Salaah at your places". According to the jurists, if a person is executing other outdoor activities in a cold and rainy day, he has no valid excuse to abandon congregational Salaah because of cold or rain. If as a result of lot of mud or water pooling due to rain going to mosque is not possible then the excuse may be valid.

The fifth Hadith has already been discussed in the chapter on "Sutra". This Hadith also shows that Sayyiduna Bilaal (RA) said Adhaan during journey at place called al-Ibtah.

باب هَلْ يَتَتَبعُ الْمُؤذنُ فَاهُ هَاهُنا وَهَاهُنَا ، وَهَلْ يَلْتَفِتُ فِى الأذَانِ

ويذْكَر عن بِلاَلٍ أنه جعلَ إصبعيه فى أُذُنيه . وكَانَ ابن عمر لاَ يجعلُ إصبعيه فى أُذُنيه . وقَالَ إبراهيم لاَ بأس أنْ يؤذنَ علَى غَيرِ وضوءٍ . وقَالَ عطَاءٌ الْوضوءُ حق وسنةٌ . وقَالَت عائشةُ كَانَ النبِى صلى ا عليه وسلم يذْكُر الله علَى كُل أحيانِه

Chapter 19 : Should the mu'adhdhin call this way and that and should he turn his head during the Adhaan (when saying Hayyalatayn).

It is mentioned that Bilaal put his two fingers in his ears and that Ibn Umar did not put his fingers in his ears. Ibrahim said, "There is no harm in giving the Adhaan without wudu'." 'Ata said, "Wudu is a duty and a Sun-

nah." 'Aisha said, "The Prophet (Sallallahu Alaihi Wa-sallam), used to remember Allah at all times."

Purpose of Tarjamatul Baab

A Mu'adhdhin is supposed to send his voice as far as possible, and in order to fulfill this purpose he inserts his fingers in his ears so as to raise his voice tone as much as possible. Another way that a Mu'adhdhin adopts to carry his voice farther away and in different directions is by turning his face right and left while saying 'Hayyalatayn". All this has been reported by Imam Bukhari (RA) from Sayyiduna Bilaal when saying his Adhaan.

At the same time, Imam Bukhari (RA) narrates that Ibn Umar (RA) did not put his fingers into his ears when saying Adhaan, indicating that it is not obligatory.

Secondly, Imam Bukhari (RA) wants to convey that Adhaan is not like Salaah. In order to prove this he quotes Ibrahim's statement that ablution is not mandatory to say Adhaan, and according to Sayyidah Aisha (RA), Rasulullah (Sallallahu Alaihi Wasallam) used to remember Allah in every situations i.e., whether he had his ablution or not. Also, by quoting Atta's statement that ablution is Sunnah, Imam Bukhari (RA) wants to stress on the issue that it is better to perform ablution before saying Adhaan, if not mandatory.

Hadith

حدثنا محمد بن يوسف قَالَ حدثنا سفْيانُ عن عون بن أبِى جحيفَةَ عن أبيه أنه
رأى بِلالاً يؤذنُ فَجعلْت أتتبع فَاه ها هنا وها هنا بِالأذَان

Narrated Awn ibn Abi Juhayfa

that his father said that he saw Bilaal giving the Adhaan and he called this way and that during the Adhaan."

بِاب قَوْلِ الرجُلِ فَاتَتْنَا الصلاةُ

وكَره ابن س ِين أَنْ يقُولَ فَاتتنا الصلاةُ ولَكن ليقُلْ لَم ندرِك . وقَولُ النبِى صلى ا عليه وسلم أَصح .

Chapter 20 : The words of a man, "We have missed the Salaah."

Ibn Sirin disliked people saying, "We have missed the Salaah." People should rather say, "We have not caught the Salaah." The words of the Prophet (Sallallahu Alaihi Wasallam) are sounder.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) has established this chapter just to convey that if someone missed his congregational Salaah due to some reason he can say فأتتنا الصلاة "We have missed the Salaah" as these words have been mentioned in Hadith. Further, he disagrees with Ibn Sirin who preferred saying لم ندرك "we have not caught the Salaah". *(The reason given for Ibn Sirin's disliking is that this statement apparently means that 'the Salaah has missed or slipped us', when Ibn Seereen says that we should instead say that we have missed the Salaah* ***(couldn't understand).***

The words of Rasulullah (Sallallahu Alaihi Wasallam) are sounder

According to the learned scholars like Ibn Hajr (RA) and Allaama Ayni (RA), here Imam Bukhari (RA)

does not intend to say that Ibn Sirin is correct or that the words of Rasulullah (Sallallahu Alaihi Wasallam) are sounder, but what he wants to establish is the truthfulness of the words of Rasulullah (Sallallahu Alaihi Wasallam).

Hadith

حدثَنا أبو نعيمٍ قَالَ حدثَنا شيبانُ عن يحيى عن عبد الله بنِ أبِى قَتادةَ عن أبِيه قَالَ
بينما نحن نصلى مع النبِى صلى ا   عليه وسلم إذْ سمع جلَبةَ رِجالٍ فَلَما صلى
قَالَ ما شأنكُم قَالُوا استعجلْنا إلَى الصلاَة قَالَ فَلاَ تفْعلُوا إذَا أتيتم الصلاَةَ فَعلَيكُم
بِالسكينة ، فَما أدركْتم فَصلوا وما فَاتكُم فَأتموا

Narrated Abu Qataada

that his father said, "Once while we were praying with the Prophet (Sallallahu Alaihi Wasallam), he heard some men making a lot of noise while hurrying. After he had finished the Salaah, he said, 'What is going on with you?' They said, 'We were hurrying to the Salaah.' He said, 'Do not do it. When you come to the Salaah, you must come with tranquility. Pray as much as you catch and complete anything you have missed.'"

Comments

Salaah is a great form of devotion. To enter into Salaah is to enter into the court of Lord. It therefore, demands the highest degree of humility, discipline and grace. Further, it is incumbent upon a person to walk with dignity and graceful manner towards mosque when intending to offer Salaah. Same is conveyed in the Hadith quoted above in which Abu Qataada's father

says that once they were praying with Rasulullah when some people came hastily to join the Salaah. Rasulullah (Sallallahu Alaihi Wasallam) heard the noise of their haste arrival and after finishing the Salaah told them not to hurry in order to join it but walk with grace and calmness. He further said that whatever the number of Rak'ats the are able to offer with congregation they should offer them and complete the missed ones later.

باب لاَ يَسْعَى إِلَى الصلاةِ ، وَلْيأتِ بِالسكِينَةِ وَالْوَقَارِ

وقَالَ ما أدركْتم فَصلوا ، وما فَاتكُم فَأتموا قَالَه أبو قَتادةَ عنِ النبِى صلى ا عليه وسلم.

Chapter 21 : Do not run to the Salaah, but come to it with tranquility and dignity.

"Pray as much as you catch and complete anything you have missed." Abu Qataada said that the Prophet (Sallallahu Alaihi Wasallam), said it.

Purpose of Tarjamatul Baab

It is always advisable to go to mosque for attending a particular congregational Salaah before its exact time, but if any person gets late due to some reason, he should not run towards the mosque instead walk with dignity and tranquility.

Hadith

حدثَنا آدم قَالَ حدثَنا ابن أَبِى ذئْبٍ قَالَ حدثَنا الزهرِى عن سعيد بنِ الْمسيبِ عن أَبِى هريرةَ عنِ النبِى صلى ا عليه وسلم وعنِ الزهرِى عن أَبِى سلَمةَ عن أَبِى

هريرةَ عنِ النبِى صلى ا عليه وسلم قَالَ إِذَا سمعتم الإِقَامةَ فَامشوا إِلَى الصلاَة ، وعلَيكُم بِالسكينة والْوقَارِ ولاَ تسرِعوا ، فَما أَدركْتم فَصلوا وما فَاتكُم فَأَتموا

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam) said, "When you hear Iqaamah, go to Salaah and you should be tranquil and dignified. Do not hurry. Pray as much as you catch and complete anything you have missed."

Comments

A Hadith quoted in Muslim says:

فإن أحدكم إذا كان يعمد إ الصلاة فهو الصلاة

"When anyone of you intends to offer Salaah, he is as good as the one offering it".

It means that when anyone gets up with the purpose of offering Salaah, he is in Salaah from that very moment. Thus, there is no need for him to rush in such a way which is against the dignity of Salaah, instead he should walk with tranquility. In the above quoted Hadith two words have been used viz., السكينة –tranquility and الوقار –dignity. For one intending to offer his Salaah with perfection, two things are essential viz., خضوع –submissiveness and خشوع –reverence. 'Khudhoo' is to keep ones body calm during Salaah, and 'Khushoo' to keep ones mind focused while offering it. So, before Salaah any act having the capacity to disturb these two things is necessarily to be avoided.

باب مَتَى يَقُومُ الناسُ إِذَا رَأَوُا الإِمَامَ عِنْدَ الإِقَامَةِ

Chapter 22 : At what point should people get up

when they see the Imam during the Iqaamah.

Purpose of Tarjamatul Baab

At what point should people get up when they see the Imam? - Imam Bukhari (RA) poses the question. Answering the question, he himself says that they should do so during the Iqaamah, and as such it is not advisable to get up until the Imam's arrival or before he gets up if present in the mosque.

Hadith

حدثَنا مسلم بن إبراهيم قَالَ حدثَنا هشام قَالَ كَتب إلَى يحيى عن عبد الله بنِ أَبِى قَتادةَ عن أَبِيه قَالَ قَالَ رسولُ الله صلى ا عليه وسلم إِذَا أُقيمت الصلاَةُ فَلاَ تقُوموا حتى ترونِى

Narrated Abu Qataada's father

The Prophet (Sallallahu Alaihi Wasallam) said, "When the Iqaamah is given, do not get up until you can see me."

Comments

It is reported that Sayyiduna Bilaal (RA) used to remain vigilant as to when Rasulullah (Sallallahu Alaihi Wasallam) would come out of his room so that he would immediately say Iqaamah. At times it so happened that Sayyiduna Bilaal (RA) would think that Rasulullah (Sallallahu Alaihi Wasallam) is coming out of his room, but he used to delay his arrival into the mosque due to some reason and people remained standing. Seeing this Rasulullah (Sallallahu Alaihi Wasallam) advised the people not to stand up for Salaah until they see him.

Imam, in fact, is the one ought to be respected. It is always better to wait for him if he is late by few minutes due to any reason. While waiting for him people should not get angry, but remain calm and seated out of respect for him. Nowadays, disgustingly so, people treat their Imams like a bonded labourer. Usually, as seen many a times, they start scolding him if he is even a little bit late. Such an attitude is absolutely un-Islamic, and should be given up. Shariah demands that, in addition to other criteria necessary for an Imam, such a person should be appointed as Imam who is respectable in his community.

When should people get up during Iqaamah?

Allaama Ayni (RA) quotes:

فذهب مالك و هور العلماء إ إنه ليس لقيام حد ولكن استحب عامتهم القيام إذا أخذ ا ؤذن الإقامة

"Imam Maalik (RA) and the majority of scholars are of the opinion that there is no particular time to stand up for Salaah, but it is preferable to do so when Muezzin starts Iqaamah"

ومذهب الشا وطائفة أنه يستحب أن لا يقوم ح يفرغ ا ؤذن الإقامة

"And the opinion of Imam Shafa'ee (RA) and a group of scholars is that it is not preferable to stand till the Muezzin finishes the Iqaamah".

وقال أ د إذا قال ا ؤذن قد قامت الصلاة يقوم

"And Imam Ahmad (RA) said that one should stand up when the Muezzin says "Qad Qaamati-s-Salaah". Same is reported from Sayyiduna Anas (RA).

و قال أبو حنيفة و مد يقومون الصف إذ قال حي على الصلاة

"And Imam Abu Hanifa (RA) said that people should

stand up in the rows when the Muezzin says 'Hayya Alas -Salaah".

باب لاَ يَسْعَى إِلَى الصلاَةِ مُسْتَعْجِلاً ، وَلْيَقُمْ بِالسكِينَةِ وَالْوَقَارِ

Chapter 23 : Not standing up for the prayer in a hurried way, but standing with tranquility and dignity

Purpose of Tarjamatul Baab

In earlier chapter it was said that one should not rush to mosque when intending to offer Salaah. Now, in this chapter it is said that those present in the mosque should get up for Salaah with tranquility and dignity.

Hadith

حدثَنا أبو نعيمٍ قَالَ حدثَنا شيبانُ عن يحيى عن عبد الله بنِ أبِى قَتادةَ عن أبِيه قَالَ قَالَ رسولُ الله صلى ا عليه وسلم إذَا أُقيمت الصلاَةُ فَلاَ تقُوموا حتى ترونِى وعلَيكُم بِالسكينة تابعه على بن الْمبارك

Narrated Abu Qataada's father

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "When Iqaamah is given, do not get up until you can see me. You should do so with tranquility."

Comments

Already discussed in previous chapter.

باب هَلْ يَخْرُجُ مِنَ الْمَسْجِدِ لِعِلةٍ

Chapter 24 : Is it permitted to leave the mosque out of necessity?

Purpose of Tarjamatul Baab

In previous chapters the etiquettes of entering the mosque have been discussed. Now, Imam Bukhari (RA) raises a question whether it is permissible to leave the mosque because of some necessity e.g., one reminds about imperfection of his ablution, looses his ablution state, nose bleeding etc.

Hadith

حدثَنا عبد الْعزيزِ بن عبد الله قَالَ حدثَنا إِبراهيم بن سعدٍ عن صالحِ بنِ كَيسانَ عنِ ابنِ شهابٍ عن أَبِى سلَمةَ عن أَبِى هريرةَ أَن رسولَ الله صلى ا عليه وسلم خرج وقَد أُقيمت الصلاَةُ وعدلَت الصفُوف ، حتى إِذَا قَام فى مصلاه انتظَرنا أَنْ يكَبر انصرف قَالَ علَى مكَانِكُم فَمكَثْنا علَى هيئَتنا حتى خرج إِلَينا ينطُف رأْسه ماءً وقَد اغْتسلَ.

Narrated Abu Hurayra

"The Messenger of Allah (Sallallahu Alaihi Wasallam) once left after the Iqaamah for the Salaah had been given and the rows were straight. He was standing in his prayer place and we were waiting for him to give the takbir. He left, saying, 'Stay where you are.' We remained as we were until he came back to us with his head dripping water. He had done ghusl."

Comments

This Hadith has been already discussed in Kitab-ul-Ghusl. Once it so happened that the Iqaamah has been said and Rasulullah (Sallallahu Alaihi Wasallam) had come to his prayer place in the mosque. At that very

time he reminded that he had to perform Ghusl. He left back and returned after performing Ghusl; people were standing and waiting for him in the rows. This Hadith shows that one can leave the mosque in case of necessity. Generally, according to the Shariah it is a disliked act to leave the mosque, without any valid reason, before offering congregational Salaah. Muslim has quoted:

عن أ هريرة رضي ا عنه أنه رجل رج من ا سجد بعد أن آذن ا ؤمن بالعصر

فقال أما فقد عصى أبا القاسم (رواه مسلم)

"It is quoted from Abu Hurayra (RA) that he saw a person coming out of mosque after the Muezzin had said the Adhaan, then he (Abu Hurayra (RA)) said that the man disobeyed Abul al-Qasim (i.e., Rasulullah (Sallallahu Alaihi Wasallam)).

باب إِذَا قَالَ الإِمام مكَانكُم حتى رجع انتظَروه.

Chapter 25 : When Imam says, 'Stay where you are,' then wait for him until he returns.

Purpose of Tarjamatul Baab

Here again, it is stressed that people are supposed to respect and obey their Imam if he needs to go out for a short while sometimes because of some valid reason, and that they should wait for him. It is not good to ask someone else to lead the Salaah unless he takes too much time to return or the Salaah time is running away.

Hadith

حدثَنا إِسحاق قَالَ حدثَنا محمد بن يوسف قَالَ حدثَنا الأَوزاعى عنِ الزهرى عن

أَبِى سلَمةَ بنِ عبد الرحمنِ عن أَبِى هريرةَ قَالَ أُقيمت الصلاَةُ فَسوى الناس

صفُوفَهم ، فَخرج رسولُ الله صلى ا عليه وسلم فَتقَدم وهو جنب ثُم قَالَ علَى مكَانِكُم فَرجع فَاغْتسلَ ثُم خرج ورأْسه يقْطُر ماءً فَصلى بِهِم .

Abu Hurayra said:

"The Iqaamah for the prayer had been given and the people had made their rows straight and the Messenger of Allah (Sallallahu Alaihi Wasallam) came out and went forward but he was junub. Then he said, 'Stay where you are.' He went back and did ghusl. Then he came out with his head dripping water and led them in prayer."

Comments

Similar Hadith has been already discussed previously.

باب قَوْلِ الرجُلِ مَا صَلَّيْنَا.

Chapter 26 : A man saying, "We have not offered Salaah."

Purpose of Tarjamatul Baab

According to the learned scholars, some people like Ibrahim Nakha'ee (RA) didn't like to say ما صلينا. Imam Bukhari (RA) here tries to differ with his view by saying that there is no problem in saying so.

Hadith

حدثَنا أَبو نعيمٍ قَالَ حدثَنا شيبانُ عن يحيى قَالَ سمعت أَبا سلَمةَ يقُولُ أَخبرنا جابِر بن عبد الله أَن النبِي صلى ا عليه وسلم جاءَه عمر بن الْخطابِ يوم

الْخندقِ فَقَالَ يا رسولَ الله ، والله ما كدت أنْ أُصلى حتى كَادت الشمس تغرب ، وذَلك بعد ما أَفْطَر الصائم . فَقَالَ النبِى صلى ا عليه وسلم والله ما صليتها » فَنزلَ النبِى صلى ا عليه وسلم إِلَى بطْحانَ وأَنا معه فَتوضأَ ثُم صلى يعنِى الْعصر بعد ما غَربت الشمس ، ثُم صلى بعدها الْمغرب

Narrated Jabir ibn Abdullah

Umar ibn al-Khattab came on the Day of the Ditch after the sun had set and he began to curse the unbelievers of Quraysh and said, 'Messenger of Allah, I was about to pray Asr when the sun set. That was after the fasting person had broken his fast.' The Prophet (Sallallahu Alaihi Wasallam) said, 'By Allah, I have not prayed either!' The Prophet (Sallallahu Alaihi Wasallam) went down to Buthan and I went with him. He did wudu and then prayed Asr after the sun had set and then prayed Maghrib after it."

Comments

This Hadith has been discussed previously. Here Imam Bukhari (RA) has repeated this Hadith to prove that it is permissible to say ماصلينا.

باب الإِمامِ تعرِض لَه الْحاجةُ بعد الإِقَامة.

Chapter 27 : Imam encounters some need after Iqaamah has been said.

Purpose of Tarjamabul Baab

The question answered by Imam Bukhari (RA) here is, if it is permissible to delay Salaah for a short

while after Iqaamah has been said? According to him, it is permissible if Imam encounters some urgent or unavoidable need. Further, if he returns quickly then there is no need to repeat the Iqaamah, but in case he takes more time then the Iqaamah should be repeated as per Imam Maalik.

Hadith

حدثَنا أبو معمرٍ عبد الله بن عمرٍو قَالَ حدثَنا عبد الْوارِث قَالَ حدثَنا عبد الْعزِيزِ بن صهيبٍ عن أنسٍ قَالَ أُقيمت الصلاَةُ والنبِى صلى ا   عليه وسلم يناجِى رجلاً فى جانِبِ الْمسجِد ، فَما قَام إِلَى الصلاَة حتى نام الْقَوم .

Anas said:

"The Iqaamah for the prayer was given while the Prophet (Sallallahu Alaihi Wasallam) was talking privately to a man in the corner of the mosque. He did not get up for the prayer until the people slept."

Comments

Iqaamah should be said when Imam takes his prayer place and after that Salaah should be started without delay. Here, the question arises if some delay is permissible or not? According to the Hadith quoted above a little delay is permissible. Sayyiduna Anas (RA) reports that one day it so happened that Iqaamah was said and Rasulullah (Sallallahu Alaihi Wasallam) and the Sahaaba were standing at their places when a person came and told Rasulullah (Sallallahu Alaihi Wasallam) that he wanted to talk to him some urgent matter. Rasulullah (Sallallahu Alaihi Wasallam) listened to him patiently

for quite some time, the conversation prolonged so much that some people slept. It is said that it was Isha Salaah. After finishing the conversation Rasulullah (Sallallahu Alaihi Wasallam) offered the Salaah.

باب الْكَلاَمِ إِذَا أُقِيمَتِ الصلاةُ.

Chapter 28 : Talking after the Iqaamah.

Purpose of Tarjamatul Baab

Earlier it was mentioned that it is permissible to talk after Iqaamah if necessary. Now Imam Bukhari says that it is not altogether forbidden to talk after Iqaamah, and that there is scope to talk. According to Allaama Ayni and Ibn Hajr, Imam Bukhari has established this chapter to refute those saying it is disliked to talk after Iqaamah.

Hadith

حدثّنا عياش بن الْوليد قَالَ حدثّنا عبد الأعلَى قَالَ حدثّنا حميد قَالَ سأَلْت ثَابِتا الْبنانِى عنِ الرجلِ يتكَلم بعد ما تقَام الصلاَةُ فَحدثَنِى عن أَنسِ بنِ مالكٍ قَالَ أُقيمت الصلاَةُ فَعرض للنبِى صلى ا عليه وسلم رجلٌ فَحبسه بعد ما أُقيمت الصلاَةُ.

Anas ibn Maalik said:

"The Iqaamah for the Salaah was given and a man presented himself to the Prophet (Sallallahu Alaihi Wasallam) and detained him after the Iqaamah for the Salaah had been given."

Comments

Once Thabit al-Banani (RA) was asked by a person about someone who talked after Iqaamah. This shows that the issue has remained controversial right from the earlier days. In order to prove himself right, Thabit al-Banani had quoted the Hadith narrated by Sayyiduna Anas (RA).

بابِ وُجُوبِ صَلاَةِ الْجَمَاعَةِ .

وقَالَ الْحسن إِنْ منعته أُمه عنِ الْعشاءِ فى الْجماعة شفَقَةً لَم يطعها .

Chapter : The obligatory nature of congregational Salaah.

Al-Hasan said, "When someone's mother forbids him to go to the congregational prayer of Isha out of compassion for him he should not obey her."

Purpose of Tarjamatul Baab

Here Imam Bukhari states how much important it is to offer Fardh Salaah in congregation in the mosque. By making an affirmative statement and not an interrogative one it seems that Imam Bukhari intends to say that it is not a controversial issue, but Fardh-i-Ain (compulsory) i.e., to offer Fardh Salaah in congregation in the mosque is obligatory. He further supports his view by quoting the statement of Hasan al-Bisri.

Hadith

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن أَبِى الزناد عنِ الأعرجِ عن أَبِى هريرةَ أن رسولَ الله صلى ا عليه وسلم قَالَ والذى نفْسِى بِيده لَقَد هممت أَنْ آمر بِحطَبٍ فَيحطَب ، ثُم آمر بِالصلاَة فَيؤذنَ لَها ، ثُم آمر رجلاً فَيؤم الناس ، ثُم أُخالف إِلَى رِجالٍ فَأُحرق علَيهم بيوتهم ، والذى نفْسِى بِيده لَو يعلَم أَحدهم أنه يجِد عرقًا سمينا أَو مرماتينِ حسنتينِ لَشهد الْعشاءَ

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "By Him in Whose hand my soul is, I seriously considered ordering someone to collect firewood, ordering the Salaah be called, appointing a man to lead the Salaah and then coming up behind certain men and burning their houses down about them! By Him in whose hand my soul is, if any of them had known they would find a meaty bone or two good hooves, they would have attended Isha."

Comments

This Hadith clearly shows how much significance Rasulullah (Sallallahu Alaihi Wasallam) laid on the congregational Salaah particularly the one offered during dark hours i.e., Isha. Rasulullah (Sallallahu Alaihi Wasallam) has been most merciful to mankind but in order to emphasize the significance of offering Isha Salaah in congregation, he seriously considered to torch the houses of those people not attending mosque for congregational Salaah despite listening Adhaan.

In another Hadith it is mentioned that only the hypocrites feel it a heavy burden to offer Fajr and Isha

Salaah in congregation, and that is why some scholars opine that this Hadith is about hypocrites.

Status of congregation Salaah in the Shariah

Imam Ahmad, Muhammad ibn Khuzaimah, Ibn al-Manzar, Atta' and Auza'ee consider congregational Salaah as Fardh. Imam Bukhari also seems to be of the same opinion. Shafa'ites consider it 'Fardh alal Kifayaa', but some among them take it is as Sunnat-i-Mu'akkadah. Imam Maalik is also of the same opinion. Hanafites mostly consider it Sunnat-i-Mu'akadah whereas some regard it Waajid. *(Eidha-ul-Bukhari)*

Ibn Maajah and Ibn Hibaan have quoted a Hadith which says:

من ع النداء فلم ب فلا صلاة له (ابن ماجه. ابن حبان واله إيضاح البخاري)

"One who listens Adhaan and does not comply there is no Salaah for him (Ibn Majah, Ibn Hibban)

Muslim has quoted a Hadith on the authority of Abu Hurayra saying:

وحدثَنا قُتيبةُ بن سعيدٍ وإِسحاق بن إِبراهيم وسويد بن سعيدٍ ويعقُوب الدورقى كُلهم عن مروانَ الْفَزارِى - قَالَ قُتيبةُ حدثَنا الْفَزارِى عن عبيد الله بنِ الأَصم قَالَ حدثَنا يزِيد بن الأَصم عن أَبِى هريرةَ قَالَ أَتى النبِى صلى ا عليه وسلمرجلٌ أَعمى فَقَالَ يا رسولَ الله إِنه لَيس لى قَائد يقُودنِى إِلَى الْمسجِد. فَسأَلَ رسولَ الله صلى ا عليه وسلمأَنْ يرخص لَه فَيصلى فى بيته فَرخص لَه فَلَما ولى دعاه فَقَالَ هلْ تسمع النداءَ بِالصلاَة فَقَالَ نعم. قَالَ فَأَجِب .

"A blind man came to Rasulullah (Sallallahu Alaihi Wasallam) and said, "O Prophet of Allah, "I have no guide who can guide to the mosque, then he requested Rasulullah (Sallallahu Alaihi Wasallam) that he should be

allowed to offer Salaah at home. Rasulullah (Sallallahu Alaihi Wasallam) permitted him. Once he turned to leave Rasulullah (Sallallahu Alaihi Wasallam) called him and asked if he can hear Adhaan. He answered in affirmation. Rasulullah (Sallallahu Alaihi Wasallam) told him to comply i.e., to offer Salaah in the mosque.

باب فَضْلِ صَلاَةِ الْجَمَاعَةِ .

وكَانَ الأَسود إِذَا فَاتته الْجماعةُ ذَهب إِلَى مسجِدٍ آخر . وجاءَ أَنس إِلَى مسجِدٍ قَد صلى فيه ، فَأَذنَ وأَقَام وصلى جماعةً .

Chapter 30 : The excellence of congregational Salaah.

When al-Aswad missed the congregational Salaah, he went to another mosque. Anas came to a mosque where the Salaah had been said, did the Adhaan, stood up and offered Salaah in congregation.

Purpose of Tarjamatul Baab

In earlier chapter the status of congregational Salaah in the Shariah was discussed and here its merits are being discussed e.g., it is twenty seven times more rewarding to offer it in mosque than at home. Imam Bukhari, mentioning the routine of Aswad bin Yazid Nakha'ee—a Taaba'ee, says that he was so much particular about congregational Salaah that in case of missing it in his own mosque he would go to other mosques in search of attending congregational Salaah there.

Second congregational Salaah in the same mosque

Imam Bukhari has quoted the incident of Sayy-

iduna Anas (RA) that once he offered second congregational Salaah after saying Adhaan and Iqaamah in a mosque where congregational Salaah had already been offered. It is reported that Sayyiduna Anas (RA) had reached there with twenty five young people.

The majority of jurists say that it is not permissible to hold second congregational Salaah in a mosque where duly appointed regular Imam has already led congregational Salaah. This view is shared by Imam Maalik, al-Laith, Abdullah bin Mubarak, Sufiyan Thawri, Auza'ee, Abu Hanifah and Shafa'ee. *(Umdatul Qari)*

There is consensus that if a mosque is situated in a market or on a roadside with no permanently appointed Imam, it is permissible for the people to offer congregational Salaah there at different times.

According to the supporters of the first view i.e., the second congregational Salaah is not permissible when there is a permanently appointed Imam, it may be that the mosque in which Sayyiduna Anas (RA) offered second congregational had been on roadside with no appointed Imam, Allah knows the best.

Hadith

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن نافعٍ عن عبد الله بنِ عمر أن رسولَ الله صلى ا عليه وسلم قَالَ صلاَةُ الْجماعة تفْضلُ صلاَةَ الْفَذ بِسبعٍ وعشرِين درجةً.

Narrated Abdullah ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Prayer in a group is twenty-seven times better than the prayer of a man by himself."

Hadith

حدثَنا عبد الله بن يوسف أخبرنا الليثُ حدثَنِى ابن الْهاد عن عبد الله بنِ خبابٍ عن أَبِى سعيدٍ الْخدرِى أنه سمع النبِى صلى ا عليه وسلم يقُولُ صلاَةُ الْجماعة تفْضلُ صلاَةَ الْفَذ بِخمسٍ وعشرِين درجةً.

Related Abu Sa'id al-Khudri

He heard the Messenger of Allah (Sallallahu Alaihi Wasallam) say, "Prayer in a group is twenty-five times better than the prayer of a man by himself."

Hadith

حدثَنا موسى بن إِسماعيلَ قَالَ حدثَنا عبد الْواحد قَالَ حدثَنا الأَعمش قَالَ سمعت أَبا صالحٍ يقُولُ سمعت أَبا هريرةَ يقُولُ قَالَ رسولُ الله صلى ا عليه وسلم صلاَةُ الرجلِ فى الْجماعة تضعف علَى صلاَته فى بيته وفى سوقه خمسا وعشرِين ضعفًا وذَلك أَنه إِذَا توضأَ فَأَحسن الْوضوءَ ، ثُم خرج إِلَى الْمسجِد لاَ يخرِجه إِلا الصلاَةُ ، لَم يخطُ خطْوةً إِلا رفعت لَه بِها درجةٌ ، وحط عنه بِها خطيئَةٌ ، فَإِذَا صلى لَم تزلِ الْملاَئكَةُ تصلى علَيه ما دام فى مصلاه اللهم صل علَيه ، اللهم ارحمه . ولاَ يزالُ أَحدكُم فى صلاَةٍ ما انتظَر الصلاَةَ .

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "The group prayer is twenty-five degrees higher than the prayer in your house or the prayer in your

place of business. If someone does wudu and goes to the mosque with no other object than to do the prayer, Allah will raise him up a degree with every step he takes, and a wrong action will fall away from him. When he prays, the angels pray for him all the time he is in his place of prayer, 'O Allah! Forgive him! O Allah! Show mercy to him!' One of you is in the prayer as long as he is waiting for the prayer."

Comments

Imam Bukhari has quoted three Hadiths here in this chapter. The first one narrated by Sayyiduna Ibn Umar mentions that congregational Salaah is twenty-seven (27) degrees higher in reward than the one offered individually. The second Hadith narrated by Abu Sa'id Khudri mentions degree of reward as twenty-five (25). The third Hadith narrated by Abu Hurayra (RA) again mentions that congregational Salaah is twenty-five (25) degrees higher in reward than the one offered individually. According to some learned scholars, there is no discrepancy as such in these narrations because the Arabs usually use these numbers to emphasize excessiveness of something and not the literal meaning. Thus, here it is meant that congregational Salaah is far too much in reward than the one offered individually.

Ibn Hajr (RA) has however enumerated the causes which escalate reward of a particular Salaah to twenty-five or twenty-seven times. The causes are as follows:

1. To answer the call of Mu'adhdhin with the intention of attending congregational Salaah.
2. To arrive for Salaah at the earliest.

3. To go to mosque with tranquility and dignity.
4. Enter mosque while reciting the prescribed Dua.
5. To offer Tahyatul Masjid after entering mosque.
6. To wait for congregational Salaah.
7. To become deserving for the Dua of angels.
8. Angels standing witness for his Salaah.
9. To answer the Iqaamah.
10. To stay safe from Satan during Iqaamah as he runs away that time.
11. To wait for Imam's Takbeer Tahreemah.
12. To participate in Takbeer Tahreemah.
13. To form rows and not to leave any space in-between.
14. To say ربنا لك الحمد-*Rabbana Lakal Hamd* in reply to Imams saying سمع الله لمن حمد -*Sami'e Allahu Liman Hamidah*.
15. To stay safe from 'Sahw' in Salaah, and to correct Imam if he gets 'Sawh'.
16. To attain خشوع –*reverence* in Salaah.
17. To remain upright usually in Salaah.
18. To be in the gathering of angels in the Salaah.
19. To be familiar with the rules of Qur'anic recitation.
20. Manifestation of the Sha'aa'ir (symbols) of Islam.
21. To defile Satan by gathering for Salaah.
22. Safety from hypocrisy and saving others from falling prey to corrupt opinion.
23. To answer Salaam of Imam.
24. To benefit from the Dua due to the blessing of the gathering for Salaah.
25. To know about the well being of neighbours etc.

According to Ibn Hajr (RA), two causes are restricted to Jahri Salaah (the Salaah in which Imam recites the Qur'an loudly):

1. To listen to the recitation of the Qur'an by the Imam.
2. To say 'Ameen' along with the Imam.

باب فَضْلِ صَلاَةِ الْفَجْرِ فِى جَمَاعَةٍ .

Chapter 31 : The excellence of doing the Fajr prayer in congregation.

Purpose of Tarjamatul Baab

In earlier chapter merits of congregational Salaah were discussed, and here special status of offering Fajr Salaah in congregational is discussed.

Hadith

حدثَنا أبو الْيمان قَالَ أخبرنا شعيب عنِ الزهرِى قَالَ أخبرنِى سعيد بن الْمسيبِ وأبو سلَمةَ بن عبد الرحمنِ أن أبا هريرةَ قَالَ سمعت رسولَ الله صلى ا عليه وسلم يقُولُ تفْضلُ صلاَةُ الْجميعِ صلاَةَ أحدكُم وحده بِخمسٍ وعشرِين جزءًا ، وتجتمع ملاَئكَةُ الليلِ وملاَئكَةُ النهارِ فى صلاَة الْفَجرِ ثُم يقُولُ أبو هريرةَ فَاقْرءُوا إنْ شئْتم (إن قُرآنَ الْفَجرِ كَانَ مشهودا).

Narrated Abu Hurayra

"I heard the Messenger of Allah (Sallallahu Alaihi Wa-sallam) say, "The excellence of the group prayer is twenty-five times that of the prayer of one of you alone. The angels of the night and the angels of the day meet during the Fajr prayer.'"
Then Abu Hurayra said, "If you wish, recite, 'for the recitation of Fajr is witnessed'"

Hadith

قَالَ شعيب وحدثَنِى نافع عن عبد الله بنِ عمر قَالَ تفْضلُها بِسبعٍ وعشرِين درجةً .

Related Abdullah ibn Umar

"It is twenty-seven times better."

Hadith

حدثَنا عمر بن حفْصٍ قَالَ حدثَنا أَبِى قَالَ حدثَنا الأَعمش قَالَ سمعت سالما قَالَ سمعت أُم الدرداءِ تقُولُ دخلَ علَى أبو الدرداءِ وهو مغضب فَقُلْت ما أَغْضبك فَقَالَ والله ما أَعرِف من أُمة محمدٍ صلى ا عليه وسلم شيئًا إِلا أَنهم يصلونَ جميعا.

Related Saalim

That Umm ad-Darda was heard to say, "Once Abu'd-Darda' came home angry. I said, 'What has made you angry?' He said, 'By Allah, there is nothing that I see the community of Muhammad (Sallallahu Alaihi Wasallam) still doing, but only the praying in congregation.' "

Hadith

حدثَنا محمد بن الْعلاَءِ قَالَ حدثَنا أَبو أُسامةَ عن بريد بنِ عبد الله عن أَبِى بردةَ عن أَبِى موسى قَالَ قَالَ النبِى صلى ا عليه وسلم أَعظَم الناسِ أَجرا فى الصلاَة أَبعدهم فَأَبعدهم ممشى ، والذى ينتظر الصلاَةَ حتى يصليها مع الإِمامِ أَعظَم أَجرا من الذى يصلى ثُم ينام .

Narrated Abu Musa

The Prophet (Sallallahu Alaihi Wasallam) said, "The people who get the greatest reward for the prayer are those who live furthest away and then the next furthest. Someone who waits for the prayer so that he can pray it

with the Imam has a greater reward than someone who prays and then goes to sleep."

Comments

Sayyiduna Abu Hurirah (RA) while stating the significance of congregational Salaah particularly Fajr Salaah recited the following verse of the Qur'an in its support.

إن قُرْانَ الْفَجرِ كَانَ مشهودا

Surely, the recital at dawn is well attended. (17:78)

According to this verse of the Qur'an, at the time of Fajr Salaah angels also attend the gathering and listen to the recitation of the Qur'an. At that time the night-angels and the day-angels assemble together and a big gathering of this creation in present on the earth, particularly the places where Qur'an is being recited.

As per the third Hadith, once Sayyiduna Abu'd Darda (RA) entered his house highly upset and very angry because of the fact that people had drifting away from the Shariah. But the only thing he felt some relief from was that people were still sticking to the congregational Salaah. By quoting this Hadith Imam Bukhari wants to emphasize that congregational Salaah has always been one of the very important symbol of Shariah.

From the last Hadith quoted in this chapter get the advice that more one has to exert in order to attend congregational Salaah, more is it rewarding. What Imam Bukhari wants to make clear is the fact that since one has to exert too much for making it sure to attend congregational Fajr Salaah in early hours of dawn after leaving comfortable bed, sweet sleep, unfriendly weather condition at times, etc., it escalates the reward

of congregational Salaah of Fajr too much. Even the Mu'adhdhin adds two additional phrases in the Adhaan of Fajr Salaah, viz.,

الصلاة خ من النوم

"Salaah is better than sleep".

باب فَضْلِ التهْجِ ِ إِلَى الظهْرِ.

Chapter 32 : The excellence of doing Dhuhr early in its time.

Purpose of Tarjamatul Baab

Now the merits of Dhuhr congregational Salaah are being discussed. At Dhuhr it is usually hot and one feels drowsy after having lunch. There is quite a bit of inconvenience to attend Salaah at that time, and that too at its starting time. Therefore, the one who overcomes all these odds and attends the congregational Salaah in time bags lot of reward.

Hadith

حدثَنا قُتيبةُ عن مالكٍ عن سمى مولَى أَبِى بكْرٍ عن أَبِى صالحِ السمان عن أَبِى هريرةَ أَن رسولَ الله صلى ا عليه وسلم قَالَ بينما رجلٌ يمشى بِطَرِيقٍ وجد غُصن شوكٍ علَى الطرِيقِ فَأَخره ، فَشكَر الله لَه ، فَغفَر لَه.

ثُم قَالَ الشهداُء خمسةٌ الْمطْعونُ ، والْمبطُونُ ، والْغرِيق ، وصاحب الْهدمِ ، والشهيد فى سبِيلِ الله وقَالَ لَو يعلَم الناس ما فى النداءِ والصف الأَولِ ثُم لَم يجِدوا إِلا أَنْ يستهموا لاَستهموا علَيه.

ولَو يعلَمونَ ما فى التهجِ ِ لاَستبقُوا إِلَيه ، ولَو يعلَمونَ ما فى الْعتمة والصبحِ لأَتوهما ولَو حبوا .

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "If a man who is walking along on a road finds a thorny branch in the road and removes it, Allah thanks him for doing it and forgives him." Then he said, "There are five categories of martyr: someone killed by the plague, someone killed by an abdominal disease, someone who drowns, someone who is killed by a collapsing building and the martyr killed fighting in the way of Allah." He also said, "If people knew what was in the call to prayer and the first row, and they could find no other way to it than to draw lots for it, they would draw lots for it. And if they knew what was in doing Dhuhr at its time, they would race each other to it. And if they knew what was in the prayers of Isha and Subh, they would come to them even if they had to crawl."

Comments

Here Imam Bukhari has mentioned three Hadiths with different texts but some chain of narrators. Allaama Ayni (RA) says that actually there are fice texts in these three narrations, the reason why Imam Bukhari mentioned them together is that his teacher Qutaibah had heard them from his teacher Maalik in the same way so Imam Bukhari followed his teacher in mentioning them together, only on epart of these narrations is related to the title of the chapter i.e., Tarjamatul Baab viz., if people would know the reward of going to Dhuhr Salaah early, they would compete with one another. The rest of the texts of the Hadiths mentioned above seems to be unrelated to the tile, the learned scholars suggest same

reason as given above.

Islam is the best religion which teaches service of mankind is one of the best forms of worship, even lifting a thorn from the road, with the intention that it might hurt some human being, fetches lot of reward for the believer as is mentioned in the first Hadith of this chapter. In Kitabul Imam إمطة الأذى عن للطرىق Removing any harmful objects from the road" has been described as a part of Faith.

Martyrdom

The highest degree of martyrdom is the one attained in the battlefield fighting against the enemies of Islam with the aim of enforcing the 'Word of Allah Ta'ala- أعلا آلمةالله in the world. The person attaining this kind of martyrdom is to be given ritual bath and buried along with the clothes worn by him at the time of martyrdom. There is difference of opinion whether Janazah—funeral prayer is to be offered for him or not. According to Hanafite school the funeral prayer is to be offered whereas the Shafa'ites disagree with their view.

According to some narrations deaths because of many other natures also come under the banner of martyrdom. Though they cannot achieve the status as privileged for the type of martyr mentioned above, yet they have also been termed as martyrs. The second Hadith above mentions four such types of martyrs, but some others have also been mentioned in various narrations.

Other issues is the above mentioned narrations have been already discussed.

باب احْتِسَابِ الآثَارِ.

Chapter 33 : The reward for footprints left.

Purpose of Tarjamatul Baab

Every footstep one takes while going to mosque to offer Salaah fetches rewards. Therefore, one whose mosque is farther from his residence, it takes more foot-steps for him to reach there, and hence more reward.

Hadith

حدثَنا محمد بن عبد الله بنِ حوشبٍ قَالَ حدثَنا عبد الْوهابِ قَالَ حدثَنا حميد
عن أنسٍ قَالَ قَالَ النبِى صلى ا عليه وسلم يا بنِى سلمةَ ألاَ تحتسِبونَ آثَاركُم
وقَالَ مجاهد فى قَوله (ونكْتب ما قَدموا وآثَارهم) قَالَ خطَاهم

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam) said, "O Banu Salima, do you not expect something for the foot-prints you have left?"
Mujahid said about His words, "We record what they send ahead and what they leave behind" (36:12) means "their footprints."

Hadith

وقَالَ ابن أَبِى مريم أخبرنا يحيى بن أَيوب حدثَنِى حميد حدثَنِى أَنس أَن بنِى سلمةَ
أَرادوا أَنْ يتحولُوا عن منازِلِهم فَينزِلُوا قَرِيبا من النبِى صلى ا عليه وسلم قَالَ
فَكَرِه رسولُ الله صلى ا عليه وسلم أَنْ يعروا { الْمدينةَ } فَقَالَ ألاَ تحتسِبونَ
آثَاركُم قَالَ مجاهد خطَاهم آثَارهم أَنْ يمشى فى الأَرضِ بِأَرجلهم

Related Anas

The Banu Salima wanted to move from their place and settle in the vicinity of the Prophet (Sallallahu Alaihi Wasallam), but the Messenger of Allah (Sallallahu Alaihi Wasallam) disliked the idea of them moving to Madina, and said, "Do you not expect a reward for your footprints?" Mujahid said that their footprints mean the marks the feet leave on the ground as they walk."

Comments

Muslim has quoted a Hadith on the authority of Sayyiduna Jaabir:

خلت البقاع حول ا سجد فأراد بنو سلمة أن ينتقلوا إ قرب ا سجد فبلغ ذالك الن صلى ا عليه وسلم فقال م أنه بلغ أنكم تريدون أن تنتقلوا إ قرب ا سجد قالوا نعم يا رسول ا قدرنا ذالك فقال يا ب سلمة دياركم تكتب آثاركم دياركم تكتب آثاركم (مسلم)

"A piece of land got vacant around the Prophet's mosque and the clan of Banu Salamah decided to shift their residence to this vicinity. This news reached the Prophet (Sallallahu Alaihi Wasallam) and he asked them if they wanted to shift to the vicinity of the mosque, they said, "yes, O Prophet of Allah", we did decide like that". Then Rasulullah (Sallallahu Alaihi Wasallam) told them, "O Banu Salamah, your footprints will be preserved, your footprints will be preserved". (Muslim)

What is better – to be near to mosque or far away?

Allaama Ayni (RA) has quoted Qurtubi (RA) saying:

قال قرط وهذا الأحاديث تدل على أن البعد عن ا سجد أفضل

"And Qurtubi said that living far away from the mosque

is better".

But the dominant view of the learned scholars is that there are more benefits in living nearer to the mosque, e.g., to reach the mosque in time, to get place in the first row easily etc. According to the learned scholars, Rasulullah (Sallallahu Alaihi Wasallam) didn't like the city of Madinah to shrink down due to the migration of people from its peripheries in order to settle down near his mosque.

باب فَضْلِ الْعِشَاءِ فِي الْجَمَاعَةِ.

Chapter 34 : The excellence of praying Isha in congregation.

Purpose of Tarjamatul Baab

It has already been discussed that Salaah is the peculiarity of this Ummah. Here, stress on the signification of offering it in congregation has been laid.

Hadith

حدثَنا عمر بن حفْصٍ قَالَ حدثَنا أَبِى قَالَ حدثَنا الأَعمش قَالَ حدثَنِى أَبو صالحٍ عن أَبِى هريرةَ قَالَ قَالَ النبِى صلى ا عليه وسلم لَيس صلاَةٌ أَثْقَلَ علَى الْمنافقين من الْفَجرِ والْعشاءِ ، ولَو يعلَمونَ ما فيهما لأَتوهما ولَو حبوا ، لَقَد هممت أَنْ آمر الْمؤذنَ فَيقيم ، ثُم آمر رجلاً يؤم الناس ، ثُم آخذَ شعلاً من نارٍ فَأُحرق علَى من لاَ يخرج إِلَى الصلاَة بعد

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam) said, "There is no Salaah heavier on the hypocrites than Fajr and

Isha. If they only knew what is in them, they would come to them even if they had to crawl. I seriously considered ordering the mu'adhdhin to give the Iqaamah, instructing a man to lead the people in prayer, and then taking a burning torch and setting fire to those who had not yet gone out to the prayer."

Comments

Allaama Ayni writes:

أن الصلاة كلها ثقيلة على ا نافق والفجر والعشاء الثقل من غ ا- أما الفجر فلأنه وقت لذة النوم وأما العشاء فلأنه وقت السكون الراحة-

"Indeed every Salaah is heavy on hypocrites and the Fajr and Isha are more burdensome on them than others. As Fajr is the time of delightful sleep and Isha that of retirement and relaxation".

Rasulullah (Sallallahu Alaihi Wasallam) says if people would come to known the reward of attending the congregational Salaah of Fajr and Isha, they would come to them if they had to crawl. The Qur'an says in favour of the hypocrites;

وَلَا يَأْتُوْنَ الصَّلٰوةَ اِلَّا وَهُمْ كُسَالٰى

"And they do not come to the Salāh but lazily". (9:54)

باب اثْنَانِ فَمَا فَوْقَهُمَا جَمَاعَةٌ

Chapter 35 : Two are more make a congregation.

Purpose of Tarjamatul Baab

The words mentioned in the title are of a narration quoted in Ibn Maajah. Because of the weakness of the Hadith Imam Bukhari has quoted the text in the title

of this chapter. He has further proved this by quoting an authentic Hadith as mentioned below.

Hadith

حدثَنا مسدد قَالَ حدثَنا يزِيد بن زريعٍ قَالَ حدثَنا خالد عن أَبِى قلاَبةَ عن مالك بنِ الْحويرِث عنِ النبِى صلى ا عليه وسلم قَالَ إِذَا حضرت الصلاَةُ فَأَذنا وأَقيما ، ثُم ليؤمكُما أَكْبركُما.

Narrated Maalik ibn al-Huwayrith

The Prophet (Sallallahu Alaihi Wasallam) said, "When it is time for the Salaah, then the two of you should give the Adhaan and the Iqaamah and the elder should act as the Imam."

Comments

This Hadith has been already mentioned in the chapter بـاب الآذان للمسافر Here it has been quoted again to stress on the importance of congregational Salaah. According to the Hadith, even if there are only two people they should also offer Salaah in congregation, not to speak of when there is a good number of individuals. Though it will fetch more reward if more people are present in congregation, yet two persons will also get reward of a congregational Salaah.

باب مَنْ جَلَسَ فِى الْمَسْجِدِ يَنْتَظِرُ الصلاةَ ، وَفَضْلِ الْمَسَاجِدِ

Chapter 36 : Someone who sits in the mosque waiting for the Salaah; and, the excellence of mosques.

Purpose of Tarjamatul Baab

This chapter discusses the merits of the person who sits in the mosque waiting for congregational Salaah, and also about the merits of the mosque.

Hadith

حدثَنا عبد الله بن مسلَمةَ عن مالكٍ عن أَبِى الزناد عنِ الأَعرجِ عن أَبِى هريرةَ أَن رسولَ الله صلى ا عليه وسلم قَالَ الْملاَئكَةُ تصلى علَى أَحدكُم ما دام فى مصلاه ما لَم يحدثْ اللهم اغْفر لَه ، اللهم ارحمه . لاَ يزالُ أَحدكُم فى صلاَةٍ ما دامت الصلاَةُ تحبِسه ، لاَ يمنعه أَنْ ينقَلب إِلَى أَهله إِلا الصلاَةُ .

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "The angels pray for every one of you as long as you remain at the place where you offered Salaah and do not break wudu, saying, 'O Allah, forgive him! O Allah, show mercy to him!" Each of you is in the Salaah as long as he is waiting for it and there is nothing but the Salaah preventing him from going to his family."

Hadith

حدثَنا محمد بن بشارٍ قَالَ حدثَنا يحيى عن عبيد الله قَالَ حدثَنِى خبيب بن عبد الرحمنِ عن حفْصِ بنِ عاصمٍ عن أَبِى هريرةَ عنِ النبِى صلى ا عليه وسلم قَالَ سبعةٌ يظلهم الله فى ظله يوم لاَ ظل إِلا ظله الإِمام الْعادلُ ، وشاب نشأَ فى عبادة ربه ، ورجلٌ قَلْبه معلق فى الْمساجِد ، ورجلاَن تحابا فى الله اجتمعا علَيه وتفَرقَا علَيه ، ورجلٌ طَلَبته امرأَةٌ ذَات منصبٍ وجمالٍ فَقَالَ إِنى أَخاف الله . ورجلٌ تصدق أَخفَى حتى لاَ تعلَم شمالُه ما تنفق يمينه ، ورجلٌ ذَكَر الله خاليا فَفَاضت عيناه.

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam) said, "There are seven whom Allah will shade with His shade on the day when there is no shade but His shade: a just Imam, a youth who grows up worshipping Allah, a man whose heart is attached to the mosque, two men who love each other for the sake of Allah alone, meeting for that reason and parting for that reason, a man who refuses the advances of a noble and beautiful woman, saying, 'I fear Allah', a man who gives sadaqah and conceals it so that his left hand does not know what his right hand gives, and a man who remembers Allah when he is alone and his eyes overflow with tears."

Hadith

حدثَنا قُتيبةُ قَالَ حدثَنا إِسماعيلُ بن جعفَرٍ عن حميدٍ قَالَ سئلَ أَنس هل اتخذَ رسولُ الله صلى ا عليه وسلم خاتما فَقَالَ نعم ، أَخر لَيلَةً صلاَةَ الْعشاءِ إِلَى شطْرِ الليلِ ، ثُم أَقْبلَ علَينا بِوجهه بعد ما صلى فَقَالَ صلى الناس ورقَدوا ولَم تزالُوا فى صلاَةٍ منذُ انتظَرتموها قَالَ فَكَأَنى أَنظُر إِلَى وبِيص خاتمه.

Narrated Humaid

Anas was asked, "Did the Messenger of Allah (Sallallahu Alaihi Wasallam) wear a ring?" He said, "Yes, he delayed the Isha prayer until the middle of the night and then prayed. Then he turned his face to us after he had prayed and said, 'The people have prayed and gone to sleep, but you were in prayer the whole time you were waiting for it.'" Anas said, "It is as if I could see the white glint of his ring on that day."

Comments

Mosques are units of great significance in Islam. It is one of the unique characteristics of the religion of Islam which plays a tremendous role in the socio-moral setup of the Islamic society. People of all types assembling five times a day and rubbing their shoulders with one another is a unique to Islam only. It goes a long way in framing the spirit of brotherhood in the Muslim Ummah. Islam has laid great importance not only on the construction of mosques but also on making them indispensible functional units. When someone enters a mosque with the sole intention of offering Salaah and waits there till the time of congregational Salaah comes, his waiting period is also considered as Salaah. As long as he stays in the mosque with ablution, the angels posted by Allah in the mosques continue to invoke Him for forgiveness and mercy in his favour.

Second Hadith is about the seven kinds of people who will be under the shade of the Throne of Allah on the Day of Judgment. According to some narrations that day the sun will be shinning too near and there will be intense and unbearable heat. Seven kinds of people will be protected from this intense heat by the shade of the Throne of Allah. These seven kinds of people are:

Just Ruler (Imam Aadil) – Different definitions given are:

الواضع كل شيء موضعيه

"One who puts everything at its real place value".

أ توسطه بـ طر الإفراط والتفريط سواء كان العقائد أو الأعمال أو

الأخلاق

"A moderate between two extremes (one of transgressing the limits and the other of forfeiture) equally in beliefs or in deeds or in morals".

أ امع ب أمهات كمالات الإنسان الثلاث وهي ا كمة والشجاعة والعفة

"*(Just is) one who is the possessor of mothers of excellences of man, which are three viz., wisdom, bravery and chastity".*

It is a well known fact that man is the mixture of opposites viz., virtuousness and wickedness, bravery and cowardice, over aggressiveness and docility, hyper sexuality and impotence, extravagance and miserliness etc. A just man is one who treads the middle path in each of his faculties and does not lean towards either of the extremes. The Qur'an says:

إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَآئِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ

Allah enjoins to do justice and to adopt good behavior and to give relatives (their due rights), and forbids shameful acts, evil deeds and oppressive attitude. He exhorts you, so that you may be mindful. (16:90)

Of all these, first Allah wants man to be just and that is why 'Adl' has been mentioned as number one. Now the reason why Allah has mentioned the rular (Imam Aadil) first among the seven who will be under His shade is because it is the general public who benefit and reap fruits under the governance of a just ruler.

Worshipping Allah in youth

Generally people spend their childhood in play-

ing; youth in ignorance, recreation, deceptive feelings, dominant bestial instincts, arrogance and distant hopes; and old age in depression and repentance. Youthful is full of energy being unaware of the fact that this energy is not going to stay with him permanently. A young man usually lives in a world of false imaginations and usually either wastes his youthful energy or misuses it. There are few fortunate young people on whom Allah bestows His Mercy who realize that his youthful energy is not going to last and this life with all its fanfare is mortal. They control their evil instincts, channelize their energy, use it for knowing the reality of life and devote themselves to the obedience of their Creator. This Hadith says that such people will also be under the shade of Allah's Throne on the Day of Judgment.

The one whose heart remains in the mosque

The best a believer can have in the world is the nearness of Allah, and converse with his Nourisher and Cherisher. All this he can attain in Salaah. So a true believer is always eager to offer Salaah. He does all kinds of worldly jobs which he is supposed to do, but, not to leave a Salaah always remains in the back of his mind. He keeps a close watch on time and plans his activities in such a way so as not miss any Salaah, whether he is in office, market, airport, railway station etc.

Loving each other for the sake of Allah

The Qur'an says:

وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ

But those who believe are most firm in their love for Al-

lah. (2:165)

A Hadith says:

من أحب وأبغض وعطا ومنع فقد استكمل الإ ان

"One who loves for the sake of Allah and hates for the sake Allah and gives for the sake Allah and holds back for the sake of Allah, completed his faith."

In fact a true believer's only concern is to obtain the pleasure of Allah. Whatever he does, whether religious or worldly, he always has the same concern in his mind. If he makes friendship with someone he does it for the sake of Allah. If he has enmity with anyone it is also for His sake. He does not do anything to satisfy his ego or self interests. A believer first vacates ego and desires of baser self from the vessel of his Qalb and then fills it with the love of his Creator and Master – Allah. Such a person will definitely be under the shade of the Throne of Allah on the Day of Judgment.

Chastity, due to fear of Allah

Chastity is highly valued character in Islam. Allah Ta'ala has put man to a great test by creating sexual passions in him. There are inborn sexual emotional tendencies both in men and women, but Allah Ta'ala wants both of them to control these emotions and/or to satisfy them in lawful ways as prescribed by the Shariah. Islam wants human beings to differentiate themselves from animals who are unable to control their emotions and get swayed away by them. A believer is really put to a hard test if a beautiful girl offers herself to him particularly in a place where wrong can be easily done. If at such a juncture he rejects this highly tempting offer just because of the fear of Allah, then according to the Hadith,

he will definitely be under the shade of His Throne.

Charity only for seeking the pleasure of Allah

Ikhlaas or sincerity is the basic pre-requisite of any worship for acceptance by Allah. Ikhlas means to do a righteous deed only for the pleasure of Allah and nothing else. If something is intended to be given away in charity, it should be done not to earn publicity or praises from people etc. In general, preferred way of giving charity to the poor and needy is to give it secretly, but it is not an absolute way; sometimes giving it publically is more meritorious, e.g., giving it with the intention to exhort others also for helping those in need. According to some scholars, it is better to give optional charity secretly, and obligatory one e.g., Zakaah, publically.

Remembrance and fear of Allah in solitude

Allah Ta'ala says in the Qur'an:

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ

السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

who remember Allah standing and sitting, and (lying) on their sides, and ponder on the creation of the heavens and the earth (and say) "Our Lord, You have not created all this in vain. We proclaim Your purity. So, save us from the punishment of Fire. (3:191)

It is a well known saying that a person frequently talks about the thing which he loves most. A true believer is always keeps himself engrossed in the glorifying his beloved—Allah. So, if he glorifies Allah in public there is a possibility of hypocrisy in it, but if he does the same act in solitude, there is no doubt in his sincer-

ity. Therefore, such a person also will be rewarded on the day of judgment. Of all other numerous rewards that he will be felicitated with one will be that of enjoying the shade of Allah's Throne when there will be no other shade.

باب فَضْلِ مَنْ غَدَا إِلَى الْمَسْجِدِ وَمَنْ رَاحَ .

Chapter : The excellence of someone who goes to the mosque in the morning and the evening

Purpose of Tarjamatul Baab

In earlier chapter the excellences of waiting for Salaah in mosque were discussed; now Imam Bukhari mentions that even coming and going to mosque is not without advantage if one doesn't get time to sit in there waiting for the Salaah.

Hadith

حدثنا على بن عبد الله قَالَ حدثنا يزيد بن هارونَ قَالَ أخبرنا محمد بن مطرفٍ عن زيد بنِ أسلَم عن عطَاءِ بنِ يسارٍ عن أبِى هريرةَ عنِ النبِى صلى ا عليه وسلم قَالَ من غَدا إِلَى الْمسجِد وراح أعد الله لَه نزلَه من الْجنة كُلما غَدا أَو راح .

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam) said, "Allah will prepare a residence in the Garden for anyone who goes to the mosque morning and evening, each morning and evening (that he will go)."

Comments

Mosque is attributed as 'home of Allah'. So the one who is a frequent visitor to mosque, his host is Allah Himself. As in practice a host always serves his guests; in the same way, the guests of Allah will be served by Him in the Hereafter.

باب إِذَا أُقِيمَتِ الصلاةُ فَلا صَلاةَ إِلا الْمَكْتُوبَةَ .

Chapter 38 : Once the Iqaamah has been given, there is no Salaah except the obligatory one.

Purpose of Tarjamatul Baab

These are actually the words of a Hadith quoted in Muslim and some other books on Hadith, but Imam Bukhari (RA) has used them as the title of this chapter. All jurists agree that there are no optional Salaah after the Iqaamah has been said but there is little controversy about the issue of offering Sunnah after Iqaamah particularly that of Fajr. Here Imam Bukhari has here given his view.

Comments

There is difference of opinion amongst the jurists whether a person can offer two rak'ats of Fajr Sunnah after the Iqaamah has been said. According to the scholars like Ibn Umar, Abu Hurayra, Sa'id bin Jubair, Urwah, Imam Shafa'ee and Imam Ahmad (RA), it is not permissible to offer them after the Iqaamah has been said. They argue with the above mentioned Hadith.

Imam Abu Haniefa and Imam Auza'ee and some others hold that there is no problem if these two Rak'ats are offered not inside the mosque but outside if one is

sure that he can get at least one Rak'at with Imam. They argue with the Hadith as quoted by Allaama Ayni (RA).

لا تدعوها وإن طردتكم ا يل

"Do not leave them even if the horses……..." (Abu Dawood, Umdatul Qaari)

They argue that according to one Hadith there is no Salaah in the mosque when Iqaamah has been said and the other shows the importance of these two Rak'ats. So, a person can act on both these Hadiths, 1. by not offering Fajr Sunnah in the mosque when Iqaamah has been said as per first Hadith 2. by offering them outside the mosque or near its gate.

باب حَد الْمَريضِ أنْ َيشْهَدَ الْجَمَاعَةَ

Chapter 39 : Limit that allows a sick man from attending the congregation (-al Salaah).

Purpose of Tarjamatul Baab

We know how strongly the Shariah has stressed a believer to offer five time obligatory Salaah in the mosque with congregation; excellences of which have already been discussed. But, the Shariah has also given relaxations in this general rule, when for example, a person is sick, or it is raining heavily, or the way to the mosque is unsafe, etc. Here, Imam Bukhari is drawing our attention towards the level of sickness that can become a genuine excuse for not attending congregational Salaah.

Hadith

حدثَنا عمر بن حفْصِ بنِ غياثٍ قَالَ حدثَنِى أَبِى قَالَ حدثَنا الأَعمش عن إِبراهيم قَالَ الأَسود قَالَ كُنا عند عائشةَ رضى ا عنها فَذَكَرنا الْمواظَبةَ علَى الصلاَة والتعظيم لَها ، قَالَت لَما مرِض رسولُ الله صلى ا عليه وسلم مرضه الذى مات فيه ، فَحضرت الصلاَةُ فَأُذنَ ، فَقَالَ مروا أَبا بكْرٍ فَلْيصل بِالناسِ فَقيلَ لَه إِن أَبا بكْرٍ رجلٌ أَسيف ، إِذَا قَام فى مقَامك لَم يستطع أَنْ يصلى بِالناسِ ، وأَعاد فَأَعادوا لَه ، فَأَعاد الثالثَةَ فَقَالَ إِنكُن صواحب يوسف ، مروا أَبا بكْرٍ فَلْيصل بِالناسِ .فَخرج أَبو بكْرٍ فَصلى ، فَوجد النبِى صلى ا عليه وسلم من نفْسِه خفةً ، فَخرج يهادى بين رجلَينِ كَأَنى أَنظُر رِجلَيه تخطان من الْوجعِ ، فَأَراد أَبو بكْرٍ أَنْ يتأَخر ، فَأَومأَ إِلَيه النبِى صلى ا عليه وسلم أَنْ مكَانك ، ثُم أُتى بِه حتى جلَس إِلَى جنبِه . قيلَ للأَعمشِ وكَانَ النبِى صلى ا عليه وسلم يصلى وأَبو بكْرٍ يصلى بِصلاَته ، والناس يصلونَ بِصلاَة أَبِى بكْرٍ فَقَالَ بِرأْسه نعم . رواه أَبو داود عن شعبةَ عنِ الأَعمشِ بعضه . وزاد أَبو معاوِيةَ جلَس عن يسارِ أَبِى بكْرٍ فَكَانَ أَبو بكْرٍ يصلى قَائما .

Narrated Ibrahim

al-Aswad said, "We were with Aisha and we discussed being constant in the prayers and honouring them. She said, 'When the Messenger of Allah (Sallallahu Alaihi Wasallam) was ill with the illness from which he died and it was time for the prayer and the Adhaan was given, he said, "Tell Abu Bakr to lead the people in prayer. He was told, "Abu Bakr is a tender-hearted man. If he stands in your place, he will not be able to lead the people in the prayer." He repeated what he had said and they repeated what they had said. He repeated it a third time and said, "You are the companions of Yusuf! Tell Abu Bakr to lead the people in prayer." So Abu Bakr came out and prayed. The Messenger of Allah

(Sallallahu Alaihi Wasallam) felt better and came out walking between two men. It is as if I could see his legs dragging because of the pain of the illness. Abu Bakr wanted to draw back and the Prophet (Sallallahu Alaihi Wasallam) indicated to him, "Stay in your place." Then he was brought until he sat beside him.' "
Al-A'mash was asked "Was the Prophet (Sallallahu Alaihi Wasallam), praying with Abu Bakr following his prayer and the people praying following the prayer of Abu Bakr." He indicated yes with his head
Part of it is related from al-A'mash. Abu Mu'awiya added, "He sat to the left of Abu Bakr and Abu Bakr prayed standing."

Hadith

حدثَنا إِبراهيم بن موسى قَالَ أخبرنا هشام بن يوسف عن معمرٍ عنِ الزهرِى قَالَ أَخبرنِى عبيد الله بن عبد الله قَالَ قَالَت عائشةُ لَما ثَقُلَ النبِى صلى ا عليه وسلم واشتد وجعه استأْذَنَ أَزواجه أَنْ يمرض فى بيتى فَأُذن لَه ، فَخرج بين رجلَينِ تخط رِجلاَه الأَرض ، وكَانَ بين الْعباسِ ورجلٍ آخر . قَالَ عبيد الله فَذَكَرت ذَلك لابنِ عباسٍ ما قَالَت عائشةُ فَقَالَ لى وهلْ تدرِى منِ الرجلُ الذى لَم تسم عائشةُ قُلْت لاَ . قَالَ هو على بن أَبِى طَالبٍ.

Narrated Ubaydullah bin Abdullah

Aisha said, "When the Prophet (Sallallahu Alaihi Wasallam) became seriously ill and his pain was intense, he asked his wives for permission to be looked after in my house and was given permission. He came out between two men, with his feet dragging along the ground. He was between al-Abbas and another man.'

Ubaydullah said, "I mentioned to Ibn Abbas what Aisha had said and he said to me, 'Do you know who the man was whom Aisha did not name?' I answered, 'No.' He said, 'It was Ali ibn Abi Talib.'"

Comments

Al-Aswad—a Taaba'ee, says that once, while discussing with Aisha being constant in offering prayers and honouring them, she narrated an incident of Rasulullah (Sallallahu Alaihi Wasallam) during his terminal illness which bespeaks volumes about the significance of offering the Salaah in congregation. Sayyidah Aisha says that Rasulullah (Sallallahu Alaihi Wasallam) was so sick in his terminal illness that finding himself unable to attend the congregational Salaah he directed that Sayyiduna Abu Bakr should be asked to lead the congregational Salaah. Sayyidah Aisha replied that since her father Sayyiduna Abu Bakr was a weak hearted persons he may not be able to stand at the Musalla i.e., the place of Imam where Rasulullah (Sallallahu Alaihi Wasallam) stood to lead the congregation. Rasulullah (Sallallahu Alaihi Wasallam) again directed Aisha to ask Abu Bakr to lead the congregation, but again she replied the same words. Third time Rasulullah (Sallallahu Alaihi Wasallam) sternly directed Sayyidah Aisha to call Abu Bakr for leading the Salaah. She was also reminded not to behave like the ladies who stood with Zulaikhah at the time of Prophet Yousuf's (AS) episode.

Zulaikhah had invited some ladies in a party with the intention not to serve dishes to them, but in the heart of hearts she had something else and that was to show them the beauty of Prophet Yousf (AS) in order to make

them understand the reason for her inclination towards him.

Same way, here, Sayyidah Aisha was hiding something else in her heart when she was requested Rasulullah (Sallallahu Alaihi Wasallam) that her father was a weak hearted person and cannot stand at his place. Syedha Aisha herself revealed it as is mentioned in another narration. It is mentioned that actually she thought if Rasulullah (Sallallahu Alaihi Wasallam) left the world during that illness, people, taking it as bad omen, might say that it happened because Sayyiduna Abu Bakr led the Salaah.

Finally, Sayyiduna Abu Bakr was called and he led the Salaah. It is reported that he led the congregation from the Isha of Thursday until the time Rasulullah (S) passed away. It has been mentioned at some places that Rasulullah (S) felt some relief at the time of same Salaah which Sayyiduna Abu Bakr led, however, at some other pace it is said that it was Zuhr Salaah of the next day.

Rasulullah (Sallallahu Alaihi Wasallam) asked people to pour seven bags of water over him and after that he felt some relief. Then he came to the mosque in such a way that two persons supported him on either side. He was unable to lift his feet because of pain dragging them on the earth producing marks on it. In this way he reached the place where Abu Bakr was leading the Salaah. Abu Bakr tried to retreat back but Rasulullah (Sallallahu Alaihi Wasallam) instructed him to stay at his place and sat to his left side. According to the learned scholars, it didn't make two Imams as some people deduce from this Hadith. There was only one Imam

i.e., Rasulullah (S) sitting and Abu Bakr acted as a Mukkabir (one who says Takbeer loudly so that people are able to hear it).

Sayyiduna Abbas was one of the two who were supporting Rasulullah (Sallallahu Alaihi Wasallam) and as per another narration the other person was Sayyiduna Ali. In some narrations the names of Sayyiduna Usama and Fadhal bin Abbas have been reported. According to the learned scholars, it is possible that Sayyiduna Abbas was had been on one side all along and on the other these three persons gave the support in turns.

باب الرخْصَةِ فِى الْمطَرِ وَالْعِلةِ أَنْ يُصَلىَ فِى رَحْلِهِ.

Chapter 40 : The dispensation to pray at home when it is wet or when there is a good reason for doing so.

Purpose of Tarjamatul Baab

In previous chapter it was mentioned that a sick person is excepted from attending congregation Salaah. Now, here in this chapter it is said that there can be other valid reasons also like heavy rain, too much mud, winds etc., which permit a person to leave a congregational Salaah.

Hadith

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن نافعٍ أن ابن عمر أذنَ بِالصلاَة فى لَيلَةٍ ذَات بردٍ وريحٍ ثُم قَالَ ألاَ صلوا فى الرحالِ . ثُم قَالَ إن رسولَ الله صلى ا عليه وسلم كَانَ يأمر الْمؤذنَ إذَا كَانت لَيلَةٌ ذَات بردٍ ومطَرٍ يقُولُ ألاَ صلوا فى الرحالِ.

Narrated Nafi'e

"Ibn Umar gave the adhan on a cold, windy night and then said, 'Pray in your homes.' Then he said, "The Messenger of Allah (S) used to tell the mu'adhdhin to say, 'Pray in your homes' when it was a cold, wet night."

Hadith

حدثَنا إسماعيلُ قَالَ حدثَنِى مالك عنِ ابنِ شهابٍ عن محمود بنِ الربِيعِ الأَنصارِى أَن عتبانَ بن مالكٍ كَانَ يؤم قَومه وهو أَعمى ، وأَنه قَالَ لرسولِ الله صلى ا عليه وسلم يا رسولَ الله ، إِنها تكُونُ الظلْمةُ والسيلُ وأَنا رجلٌ ضرِير الْبصرِ ، فَصل يا رسولَ الله فى بيتى مكَانا أَتخذُه مصلّى ، فَجاءَه رسولُ الله صلى ا عليه وسلم فَقَالَ أَين تحب أَنْ أُصلى فَأَشار إِلَى مكَانٍ من الْبيت ، فَصلى فيه رسولُ الله صلى ا عليه وسلم .

Narrated Mahmud ibn ar-Rabi al-Ansari

Itbaan ibn Maalik used to lead his people in prayer. He was a blind man and he said to the Messenger of Allah (S), "O Messenger of Allah (S), my eyesight is weak and sometimes it is dark and there is flood -water, so, O Messenger of Allah (S) pray in my house so that I can use it as a prayer-place." The Messenger of Allah (S) came to him and said, "Where would you like me to pray?" He pointed out a place in the house. The Messenger of Allah (S) prayed in there.

Comments

These two narrations have been mentioned in previous chapters المساجد في البيوت and ألأذان للمسافر.

It is mentioned in the first Hadith that Ibn Umar gave Adhaan on a cold windy night and asked the people to offer Salaah at their homes, and in the second Hadith, Itbaan bin Maalik sought permission to offer Salaah at home. The reasons of leaving a congregation given in the second Hadith are weak eyesight, darkness and flood-water. Because of the aforementioned excuses, Utbaan bin Maalik was granted permission by Rasulullah (Sallallahu Alaihi Wasallam) to offer Salaah at home. However another famous companion, Abdullah bin Makhoom—also a blind man, was not granted such a permission on his request. The learned scholars have derived the inference from these two incidents that it is permissible to act both ways i.e., when there is a genuine reason one can avail the relaxation given, or one may not avail it and bear with hardships encountered while fulfilling a particular deed.

بَاب هَلْ يُصَلِّى الْإِمَامُ بِمَنْ حَضَرَ وَهَلْ يَخْطُبُ يَوْمَ الْجُمُعَةِ فِى الْمَطَرِ.

Chapter 41 : Should the Imam lead those who are present in Salaah? Should he deliver a khutba on the day of Jumu'a if it is raining?

Purpose of Tarjamatul Baab

We have read in the previous chapters that one can offer Salaah at home during rains, and there is a relaxation even for not attending the mosque for Friday prayers. Now, the question arises that if some people stay at home and some others attend the mosque during rains, should the Imam in such a situation offer congregational Salaah, also should he give the Friday sermon.

Hadith

حدثَنا عبد الله بن عبد الْوهابِ قَالَ حدثَنا حماد بن زيدٍ قَالَ حدثَنا عبد الْحميد صاحب الزيادى قَالَ سمعت عبد الله بن الْحارِث قَالَ خطَبنا ابن عباسٍ فى يومٍ ذى ردغٍ ، فَأَمر الْمؤذنَ لَما بلَغَ حى علَى الصلاَة . قَالَ قُلِ الصلاَةُ فى الرحالِ ، فَنظَر بعضهم إِلَى بعضٍ ، فَكَأَنهم أَنكَروا فَقَالَ كَأَنكُم أَنكَرتم هذَا إِن هذَا فَعلَه من هو خير منى - يعنِى النبِى صلى ا عليه وسلم إِنها عزمةٌ ، وإِنى كَرِهت أَنْ أُحرِجكُم . وعن حمادٍ عن عاصمٍ عن عبد الله بنِ الْحارِث عنِ ابنِ عباسٍ نحوه ، غَير أَنه قَالَ كَرِهت أَنْ أُؤثمكُم ، فَتجِيئُونَ تدوسونَ الط إِلَى ركَبِكُم .

Narrated Abdullah bin Saahib

Abdullah ibn al-Harith was heard saying "Ibn Abbas addressed us on a muddy day and when the mu'adhdhin reached 'Come to prayer,' he ordered him to say, 'Pray in your houses.' Some people looked at others as if to say they did not like it. He said, 'It seems that you dislike this? One better than me did this,' meaning the Prophet. 'It is a bounden duty and I was most reluctant to bring you out.' "

It is related that Ibn Abbas said something similar although he said, "I did not want you to feel you were doing wrong and therefore to come, covered with mud up to the knees."

Hadith

حدثَنا مسلم بن إِبراهيم قَالَ حدثَنا هشام عن يحيى عن أَبِى سلَمةَ قَالَ سأَلْت أَبا سعيدٍ الْخدرِى فَقَالَ جاءَت سحابةٌ فَمطَرت حتى سالَ السقْف ، وكَانَ من جرِيد

النخلِ ، فَأقيمت الصلاَةُ ، فَرأيت رسولَ الله صلى ا عليه وسلم يسجد فى الْماءِ
والط ِ ، حتى رأيت أَثر الط ِ فى جبهته .

Narrated Abu Salama

That he questioned Abu Sa'id al-Khudri (about the Night of Power) and he said, "A cloud came and it rained to the extent that the roof, which was made of palm branches, leaked. The Iqaamah for the prayer was given and I saw the Messenger of Allah (S) prostrate in the water and mud. I could see the mark of the mud on his forehead."

Hadith

حدثَنا آدم قَالَ حدثَنا شعبةُ قَالَ حدثَنا أَنس بن س ِين قَالَ سمعت أَنسا يقُولُ قَالَ
رجلٌ من الأَنصارِ إِنى لاَ أَستطيع الصلاَةَ معك . وكَانَ رجلاً ضخما ، فَصنع للنبِى
صلى ا عليه وسلم طَعاما فَدعاه إِلَى منزِله ، فَبسطَ لَه حص ا ونضح طَرف
الْحص ِ ، صلى علَيه ركْعتينِ . فَقَالَ رجلٌ من آلِ الْجارود لأَنسٍ أَكَانَ النبِى صلى
ا عليه وسلم يصلى الضحى قَالَ ما رأَيته صلاها إِلا يومئذٍ

Narrated Anas bin Sireen

Anas was heard to say, "A man of the Ansar said, 'I am unable to come and pray with you.' He was a large man. He prepared some food for the Prophet (S), and invited him to his house. He spread out a straw mat for him, wetting one side of it. He prayed two rak'ats on it." A man from the family of al-Jarud asked Anas, "Did the Prophet (S) pray the Duha prayer?" He said, "That day was the only time I ever saw him pray it."

Comments

The first Hadith has already been mentioned in the chapter ألكلام في الأذان. In this narration, on a day when it was raining Ibn Abbas ordered the mu'adhdhin to say 'Pray in your houses' when he gave Adhaan. It was Friday and people got surprised on hearing this statement of Ibn Abbas. Later he told them that he knew that it was Friday but he did what he had seen Rasulullah (Sallallahu Alaihi Wasallam) doing, and that there is relaxation in Shariah for leaving congregation of a Salaah when it is raining even if it is Friday. But at the same time Ibn Abbas delivered the Friday sermon to those who attended the mosque and also lead. This proves Imam Bukhari's point that Imam should lead Salaah of the people who attend mosque when it is raining and also deliver Friday sermon.

The Second Hadith mentioned in the chapter under discussion is the part of a lengthy narration quoted by Sayyiduna Abu Sa'id al Khudri in reply to a question asked to him by Abu Salmah about 'the Night of Power'—Shabb-i-Qadri. In addition to other things, according to Abu Sa'id says it had rained heavily that night. Since the prophet's mosque had its roof that of skin (leather), some rain water trickled down through it into the mosque; and he saw Rasulullah (Sallallahu Alaihi Wasallam) prostrating on its wet mud floor. By quoting this Hadith, Imam Bukhari wants to convey that despite heavy rains, one can offer congregational Salaah.

In the third Hadith, another valid excuse for not attending the congregational Salaah is mentioned viz., excessive obesity. If someone is so obese which makes it difficult for him to walk with ease, is also allowed to offer Salaah at home.

According to Allaama Ayni, Ibn Hibaan has mentioned ten excuses considered valid by Shariah for not attending congregational Salaah viz.,

1. Sickness.
2. If food is presented (with the condition that one is hungry).
3. Heavy rains.
4. Such darkness which is fearful.
5. Excessive obesity.
6. Urge to attend call of nature.
7. Fear of one's life/property in the way.
8. Sever cold.
9. Consumption of garlic or onion.
10. Due to forgetfulness.

Inviting pious and learned people

According to this Hadith, it is preferable to invite pious and learned people for meals thereby making it possible for one to benefit from their knowledge and piousness, and secondly they should accept such invitations.

باب إِذَا حَضَرَ الطَعَامُ وَأُقِيمَتِ الصلاةُ .

وكَانَ ابن عمر يبدأ بِالْعشاءِ . وقَالَ أبو الدرداءِ من فقْه الْمرءِ إِقْباله علَى حاجته حتى يقْبِلَ علَى صلاَته وقَلْبه فَارِغٌ .

Chapter 42 : When food has been served and the Iqaamah for the prayer has been given.

Ibn Umar used to have the evening meal first. Abu'd-Darda said, "It is part of a man's understanding to attend to his need so that he can attend to his prayer with a clear heart.

Purpose of Tarjamatul Baab

Here, another valid reason is mentioned which excuses one not to attend congregational Salaah and that is presentation of food. According to Imam Bukhari, Ibn Umar would first finish his food and then leave for the Salaah.

Hadith

حدثَنا مسدد قَالَ حدثَنا يحيى عن هشامٍ قَالَ حدثَنِى أَبِى قَالَ سمعت عائشةَ عنِ النبِى صلى ا عليه وسلم أنه قَالَ إِذَا وضع الْعشاءُ وأُقيمت الصلاَةُ فَابدءُوا بِالْعشاءِ

Narrated Hishaam from his father

Aisha was heard to say that the Prophet (S) said, "If the evening meal is served and the Iqaamah for the prayer is given, have the meal first."

Hadith

حدثَنا يحيى بن بكَيرٍ قَالَ حدثَنا الليثُ عن عقَيلٍ عنِ ابنِ شهابٍ عن أَنسِ بنِ مالكٍ أَن رسولَ الله صلى ا عليه وسلم قَالَ إِذَا قُدم الْعشاءُ فَابدءُوا بِه قَبلَ أَنْ تصلوا صلاَةَ الْمغرِبِ ، ولاَ تعجلُوا عن عشائكُم

Narrated Anas bin Maalik

The Messenger of Allah (S) said, "If the evening meal has been served, then have it first before you pray Maghrib and do not rush your meal."

Hadith

حدثَنا عبيد بن إسماعيلَ عن أبِى أُسامةَ عن عبيد الله عن نافعٍ عنِ ابنِ عمر قَالَ قَالَ رسولُ الله صلى ا عليه وسلم إِذَا وضع عشاءُ أحدكُم وأُقيمت الصلاَةُ فَابدءُوا بِالْعشاءِ ، ولاَ يعجلْ حتى يفْرغَ منه وكَانَ ابن عمر يوضع لَه الطعام وتقَام الصلاَةُ فَلاَ يأْتيها حتى يفْرغَ ، وإِنه لَيسمع قراَءَةَ الإِمامِ .

Narrated Ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "If your evening meal has been served and the Iqaamah for the prayer is given, then have the meal first and finish it without rushing it."
When food was served to Ibn Umar and the Iqaamah was given, he would not go to the prayer until he had finished, even if he heard the Imam reciting.

Hadith

وقَالَ زهير ووهب بن عثْمانَ عن موسى بنِ عقْبةَ عن نافعٍ عنِ ابنِ عمر قَالَ قَالَ النبِى صلى ا عليه وسلم إِذَا كَانَ أَحدكُم علَى الطعامِ فَلاَ يعجلْ حتى يقْضى حاجته منه ، وإِنْ أُقيمت الصلاَةُ رواه إِبراهيم بن الْمنذرِ عن وهبِ بنِ عثْمانَ ، ووهب مدينِى

Narrated Ibn Umar

Ibn Umar said that the Prophet (Sallallahu Alaihi Wasallam) said, "When one of you is eating, he should not rush but should eat as much as he needs to, even if the Iqaamah of the prayer is given.

Comments

According to the narrations mentioned above, when food is served, one should first take it then offer

Salaah with complete peace of mind. The narration of Sayyiduna Anas connects it with the food offered before Magrib Salaah; as per the learned scholars, it is most likely about the one observing fast or feeling hungry, and for him it is better to take some food first and then offer Salaah. Majority of the learned scholars consider the taking of food when served as preferable but not obligatory (wajib) as opined by Ibn Hazm. Imam Nawwawi believes it to be obligatory only for the one whose mind gets diverted towards his food i.e., because of hunger. Imam Gazalli considers it obligatory only if there is apprehension of food getting spoilt.

باب إِذَا دُعِىَ الإِمَامُ إِلَى الصلاةِ وَبِيَدِهِ مَا يَأْكُلُ

Chapter: When the Imam is called to the prayer and he is having in his hand what he is eating.

Purpose of Tarjamatul Baab

In the previous chapter it was mentioned that if food is served at the time of Salaah, one should first take it (if hungry). But, it is not a must or obligatory and may vary according to the arising situations as is mentioned by Imam Bukhari in the chapter under discussion. Further, it is also permissible to leave eatables even if one is holding them in his hand and proceed for the Salaah.

Hadith

حدثَنا عبد الْعزِيزِ بن عبد الله قَالَ حدثَنا إِبراهيم عن صالحٍ عنِ ابنِ شهابٍ قَالَ أَخبرنِى جعفَر بن عمرِو بنِ أُميةَ أَن أَباه قَالَ رأَيت رسولَ الله صلى ا عليه وسلم

يأْكُلُ ذراعا يحتز منها ، فَدعى إلَى الصلاَة فَقَام فَطَرح السك ، فَصلى ولَم يتوضأْ .

Narrated Jaafar bin Umru bin Umaiyah

That his father said, "I saw the Messenger of Allah (Sallallahu Alaihi Wasallam) eating a shoulder from which he was cutting pieces. He was called to the prayer and stood up and put the knife down and prayed without doing wudu".

Comments

Rasulullah (Sallallahu Alaihi Wasallam) was eating scapular region meat of a goat cutting it with a knife when Sayyiduna Bilaal came and informed him that it was time for Salaah. He left the knife and food and proceeded for the Salaah. This Hadith shows that if one has eaten some portion of his food and satisfied his hunger, he can leave the remaining food and join Salaah. It is both ways permissible i.e., to finish food first as was done by Ibn Umar mentioned in previous chapter, or leave it and proceed for the Salaah as done by Rasulullah (Sallallahu Alaihi Wasallam) mentioned here.

باب مَنْ كانَ فِى حَاجَةِ أهْلِهِ فَأُقِيمَتِ الصلاةُ فَخَرَجَ .

Chapter: One who is helping his family doing something in the house when the Iqaamah is given he goes out (to offer Salaah).

Purpose of Tarjamatul Baab

Here, Imam Bukhari conveys that one's being busy in the household chores cannot be considered a valid excuse for not attending the congregational Salaah.

Hadith

حدثَنا آدم قَالَ حدثَنا شعبةُ قَالَ حدثَنا الْحكَم عن إبراهيم عنِ الأَسود قَالَ سأَلْت عائشةَ ما كَانَ النبِى صلى ا عليه وسلم يصنع فى بيته قَالَت كَانَ يكُونُ فى مهنة أَهله تعنِى خدمةَ أَهله فَإِذَا حضرت الصلاَةُ خرج إِلَى الصلاَة

Narrated Ibrahim bi Aswad

"I asked Aisha, 'What did the Prophet (Sallallahu Alaihi Wasallam) used to do in his house?' She said, 'He would do the household chores, i.e. serve his family. When it was time for the prayer, he would go out to the prayer."

Comments

Aswad narrates that on asking Sayyidah Aisha (RA) about the routine of Rasulullah (Sallallahu Alaihi Wasallam) at home. He was told that Rasulullah (Sallallahu Alaihi Wasallam) used to do the household chores like stitching clothes, repairing shoes and milking goats etc. as mentioned in other narrations.

Allah Ta'ala says in the Quran:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

There is indeed a good model for you in the Messenger of Allah. (33:21)

There is a good and complete model for the man-kind in the personality of Rasulullah (Sallallahu Alaihi Wasallam) guiding in each and every aspect of one's life. Though, apart from being the prophet of Allah,

loved and respected by the people around him to such an extent that they didn't even allow his sputum to land on earth, yet such a personality-the greatest of all when at home didn't mind doing ordinary chores like mending his shoes etc. There is no place for pride and false prestige in Islam. Islam is the true and natural religion conforming fully with the human rational temperament.

باب مَنْ صَلى بِالناسِ وَهْوَ لاَ يُرِيدُ إِلا أَنْ يُعَلمَهُمْ صَلاَةَ النبِى صلى ا عليه وسلم وَسُنتَهُ

Chapter 45 : One who leads people in Salaah for no other reason but to teach them how the Prophet did the prayer, and his Sunna.

Purpose of Tarjamatul Baab

Salaah is accepted by Allah when offered only for His sake i.e., 'Ikhlass'. According to Imam Bukhari, if someone does not take a fancy to be an Imam but sometimes leads the Salaah with the intention of teaching people its proper method, his Salaah is valid and it will not be labeled as Riya or hypocrisy.

Hadith

حدثَنا موسى بن إسماعيلَ قَالَ حدثَنا وهيب قَالَ حدثَنا أَيوب عن أَبِى قلاَبةَ قَالَ جاءَنا مالك بن الْحويرِث فى مسجِدنا هذَا فَقَالَ إِنى لأُصلى بِكُم ، وما أُرِيد الصلاَةَ ، أُصلى كَيف رأَيت النبِى صلى ا عليه وسلم يصلى فَقُلْت لأَبِى قلاَبةَ كَيف كَانَ يصلى قَالَ مثْلَ شيخنا هذَا قَالَ وكَانَ شيخا يجلس إِذَا رفَع رأْسه من السجود قَبلَ أَنْ ينهض فى الركْعة الأُولَى.

Narrated Ayyub

Abu Qilaba said, "Maalik ibn al-Huwayrith came here to our mosque and said, 'I shall pray in front of you and what I intend by this prayer is to (demonstrate to you how to) pray in the way that I saw the Prophet (Sallallahu Alaihi Wasallam) praying.'" Ayyub asked Abu Qilaba, "How did he pray?" He replied, "He prayed in the same way as our shaykh (Amr ibn Salama) here." The shaykh would sit back after raising his head from the prostration before he stood up after the first rak'at.

Comments

Ayyub Sakhtayabi was a Taaba'ee who had the privilege of seeing Sayyiduna Anas. According to Allaama Ayni, all the narrators of this narration were from Basrah and therefore the mosque mentioned in the Hadith was also located there. It is mentioned that Ayyub Sakhtayabi asked Abu Qalabah about the Salaah of Maalik ibn al-Huwayrith. Abu Qalaba narrated to him that one day Maalik ibn al-Huwayrith came to their mosque (in Basrah). He told them that he would pray in front of them but his intention, apart from the fact that it was not time of any obligatory Salaah, is only to show them how Rasulullah (S) prayed. According to Shah Waliullah Muhaddith Delhivi, in such a situation one can also earn the thawaab of teaching religious obligation to people, and that it is not hypocrisy. Abu Qalaba further told them that Maalik bin-Al-Huwairith sat back after raising his head from the prostration before he stood up after the first rak'at, what is called (Jalsa Istiraahat). *The issue will be discussed later at its place Insha Allah.*

باب أَهْلُ الْعِلْمِ وَالْفَضْلِ أَحَق بِالإِمَامَةِ .

Chapter 46 : The people of knowledge and excellence have more right to lead the prayer.

Purpose of Tarjamatul Baab

Congregational Salaah has a great significance in in Shariah, therefore, the person who leads a congregational Salaah aught to be highly pious and having quite a good knowledge of Shariah.

Hadith

حدثَنا إسحاق بن نصرٍ قَالَ حدثَنا حسين عن زائدةَ عن عبد الْملك بنِ عميرٍ قَالَ حدثَنِى أبو بردةَ عن أَبِى موسى قَالَ مرِض النبِى صلى ا عليه وسلم فَاشتد مرضه فَقَالَ مروا أَبا بكْرٍ فَلْيصل بِالناسِ قَالَت عائشةُ إِنه رجلٌ رقيق ، إِذَا قَام مقَامك لَم يستطع أَنْ يصلى بِالناسِ قَالَ مروا أَبا بكْرٍ فَلْيصل بِالناسِ فَعادت فَقَالَ مرِى أَبا بكْرٍ فَلْيصل بِالناسِ ، فَإِنكُن صواحب يوسف فَأَتاه الرسولُ فَصلى بِالناسِ فى حياة النبِى صلى ا عليه وسلم.

Narrated Abu Musa

"The Messenger of Allah (Sallallahu Alaihi Wasallam) was ill and his illness became much worse, so he said, 'Tell Abu Bakr to lead the people in prayer.' Aisha said, Abu Bakr is a gentle man. If he stands in your place, he will not be able to lead the people in the prayer.' He said, 'Tell Abu Bakr to lead the people in prayer.' and she repeated what she had said. He said, 'Tell Abu Bakr lead the people in prayer. You are the companions of Yusuf!' So he led the people in prayer during the lifetime of the Prophet (Sallallahu Alaihi Wasallam).

Hadith

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن هشامِ بنِ عروةَ عن أَبِيه عن عائشةَ أُم الْمؤمنِ رضى ا عنها أنها قَالَت إِن رسولَ الله صلى ا عليه وسلم قَالَ فى مرضه مروا أَبا بكْرٍ يصلى بِالناسِ قَالَت عائشةُ قُلْت إِن أَبا بكْرٍ إِذَا قَام فى مقَامك لَم يسمعِ الناس من الْبكَاءِ ، فَمر عمر فَلْيصل للناسِ . فَقَالَت عائشةُ فَقُلْت لحفْصةَ قُولى لَه إِن أَبا بكْرٍ إِذَا قَام فى مقَامك لَم يسمعِ الناس من الْبكَاءِ ، فَمر عمر فَلْيصل للناسِ . فَفَعلَت حفْصةُ . فَقَالَ رسولُ الله صلى ا عليه وسلم مه ، إِنكُن لَأنتن صواحب يوسف ، مروا أَبا بكْرٍ فَلْيصل للناسِ فَقَالَت حفْصةُ لعائشةَ ما كُنت لأُصيب منك خيرا .

Narrated Aisha Umm al-Mu'minin

"During his (final) illness, the Messenger of Allah (Sallallahu Alaihi Wasallam) said, 'Tell Abu Bakr lead the people in prayer.'" Aisha said, "I said, 'If Abu Bakr stands in your place, he will not be able to make people hear because of his weeping, so tell Umar to lead the people in prayer.'" Aisha said, "I said to Hafsa, 'Say to him, "If Abu Bakr stands in your place, he will not be able to make the people hear because of his weeping, so tell Umar to lead the people in prayer."' Hafsa did it and the Messenger of Allah (Sallallahu Alaihi Wasallam) said, 'Stop this! You are the companions of Yusuf! Tell Abu Bakr to lead the people in prayer.' " Hafsa said to Aisha, "I have never got any good from you!"

Hadith

حدثَنا أبو الْيمان قَالَ أخبرنا شعيب عنِ الزهرِى قَالَ أخبرنِى أنس بن مالكٍ الأَنصارِى وكَانَ تبِع النبى صلى ا عليه وسلم وخدمه وصحبه أن أبا بكْرٍ كَانَ يصلى لَهم فى وجعِ النبِى صلى ا عليه وسلم الذى توفى فيه ، حتى إذَا كَانَ يوم الاثْنينِ وهم صفُوف فى الصلاَة ، فَكَشف النبِى صلى ا عليه وسلم ستر الْحجرة ينظُر إلَينا ، وهو قَائم كَأَن وجهه ورقَةُ مصحفٍ ، ثُم تبسم يضحك ، فَهممنا أَنْ نفْتتن من الْفَرحِ بِرؤية النبِى صلى ا عليه وسلم ، فَنكَص أبو بكْرٍ علَى عقبيه ليصلَ الصف ، وظَن أن النبِى صلى ا عليه وسلم خارِج إلَى الصلاَة ، فَأَشار إلَينا النبِى صلى ا عليه وسلم أَنْ أتموا صلاَتكُم ، وأرخى الستر ، فَتوفى من يومه .

Narrated Zuhairi

Anas ibn Maalik al-Ansari, who used to serve and follow the Prophet (Sallallahu Alaihi Wasallam) and kept him company, "Abu Bakr led the people in prayer during the final illness of the Prophet (Sallallahu Alaihi Wasallam) until Monday came. The people were lined up for the prayer and the Prophet (Sallallahu Alaihi Wasallam) lifted the curtain of his room and looked out at us while standing there. His face was like a page of the Qur'an. Then he smiled joyfully. We were severely tested by the joy of seeing the Prophet (Sallallahu Alaihi Wasallam). Abu Bakr fell back to join the row thinking that the Prophet (Sallallahu Alaihi Wasallam) was coming out to the prayer. The Prophet (Sallallahu Alaihi Wasallam) indicated to us, 'Complete your prayer.' and let the curtain drop. That was the very day he died.' "

Hadith

681حدثَنا أَبو معمرٍ قَالَ حدثَنا عبد الْوارِث قَالَ حدثَنا عبد الْعزِيزِ عن أَنسٍ قَالَ لَم يخرجِ النبِي صلى ا عليه وسلم ثَلاَثًا ، فَأُقيمت الصلاَةُ ، فَذَهب أَبو بكْرٍ يتقَدم فَقَالَ نبِي الله صلى ا عليه وسلم بِالْحجابِ فَرفَعه ، فَلَما وضح وجه النبِي صلى ا عليه وسلم ما نظَرنا منظَرا كَانَ أَعجب إِلَينا من وجه النبِي صلى ا عليه وسلم ح وضح لَنا ، فَأَومأَ النبِي صلى ا عليه وسلم بِيده إِلَى أَبِي بكْرٍ أَنْ يتقَدم وأَرخى النبِي صلى ا عليه وسلم الْحجاب ، فَلَم يقْدر علَيه حتى مات

Narrated Anas

"The Prophet (Sallallahu Alaihi Wasallam) did not come out for three days. Once after the Iqaamah for the prayer had been given, Abu Bakr went forward." He continued, "The Prophet of Allah (Sallallahu Alaihi Wasallam) took hold of the curtain and lifted it. No sight could have been more pleasing to us than the face of the Prophet (Sallallahu Alaihi Wasallam) when his face appeared before us. The Prophet (Sallallahu Alaihi Wasallam) indicated with his hand to Abu Bakr to go forward. Then the Prophet (Sallallahu Alaihi Wasallam) let the curtain drop and we did not see him again until he died."

Hadith

حدثَنا يحيى بن سلَيمانَ قَالَ حدثَنا ابن وهبٍ قَالَ حدثَنِي يونس عنِ ابنِ شهابٍ عن حمزةَ بنِ عبد الله أَنه أَخبره عن أَبِيه قَالَ لَما اشتد بِرسولِ الله صلى ا عليه وسلم وجعه قيلَ لَه فى الصلاَة فَقَالَ مروا أَبا بكْرٍ فَلْيصل بِالناسِ قَالَت عائشةُ إِن أَبا بكْرٍ رجلٌ رقيق ، إِذَا قَرأَ غَلَبه الْبكَاءُ . قَالَ مروه فَيصلى فَعاودته . قَالَ مروه فَيصلى ، إِنكُن صواحب يوسف تابعه الزبيدى وابن أَخى الزهرِى وإِسحاق بن

يحيى الْكَلْبِى عنِ الزهرِى وقَالَ عقَيلٌ ومعمر عنِ الزهرِى عن حمزةَ عنِ النبِى صلى ا عليه وسلم .

Narrated Hamza ibn Abdullah

That his (Hamza's) father informed him, "When the illness of the Messenger of Allah (Sallallahu Alaihi Wasallam) grew worse, he was asked about the prayer. He said, 'Tell Abu Bakr to lead the people in prayer.' Aisha said, 'Abu Bakr is a gentle man. When he recites, he is overcome by tears.' He said, 'Tell him to lead the prayer.' She repeated her words. He said, 'Tell him to lead the prayer. You are the companions of Yusuf!' "

Comments

Here five narrators have been quoted stating various aspects of the incident of terminal illness of Rasulullah (Sallallahu Alaihi Wasallam) when he asked Sayyiduna Abu Bakr to lead the Salaah.

In the third narration, according to Sayyiduna Anas, Abu Bakr led the people in prayer during the final illness of the Prophet (Sallallahu Alaihi Wasallam) until Monday came, the people had lined up in their rows for Salaah. Abu Bakr had moved forward to lead the Salaah when Rasulullah (Sallallahu Alaihi Wasallam) lifted the curtain of his room which was adjacent to the mosque, he looked at the people waiting to start the Salaah. Rasulullah (Sallallahu Alaihi Wasallam) liked the scene so much that he smiled. As per Sayyiduna Anas, the blessed face of Rasulullah (Sallallahu Alaihi Wasallam) had such a shine because of that happiness that it appeared as if it was an open page of the Holy Quran. The

Sahaaba had not seen Rasulullah (Sallallahu Alaihi Wasallam) for few days and the joy they got on seeing him was tremendous. They thought that probably he would come forward and lead the Salaah. Sayyiduna Abu Bakr also sensed the same and retreated back, but Rasulullah (Sallallahu Alaihi Wasallam) indicated them to complete the Salaah, let the curtain drop and went back into his room.

Who should be selected Imam?

Allaama Ayni says:

إن الأحق بالإمامة هو الأعلم

The most deserving for the post is the one who is more knowledgeable.

Imam Abu Haniefa, Imam Maalik and the majority of scholars concur with this view.

وقال أبو يوسف وأ د وإسحاق ألأقرأ

According to Abu Yousuf, Imam Ahmad and Ishaaq, the most deserving one is that who has best recitation.

The Hadiths quoted in this chapter support the first view because of the fact that Sayyiduna Abu Bakr was the most knowledgeable amongst the companions, at the same time when, according to the consensus amongst the learned scholars, Sayyiduna Ubi bin ka'b was the best recitor amongst the companions.

Tabarani has quoted on the authority of Marthad Ganwi:

إن مسرّكم أن تقبل صلاتكم فليؤمكم علماءكم فأنم وقدكم بينكم وب ربكم

"*If the acceptance of Salaah makes you cheerful, then make the learned scholars among you your Imam as*

they became representaters between you and your lord" (Tabrani)

Muslim has quoted on the authority of Abu Mas'ood al Anasri

ليلي منكم أولوا الأعلام والنهى

"From amongst you, the people of wisdom should remain closer to me (in the Salaah)" (Muslim)

This Hadith also supports the view that knowledgeable people should be preferred for this job.

Tirmidhi has quoted on the authority of Ibn Umar.

?

So, an Imam, in addition to knowledge and able to recite the Qur'an properly, should be pious and good mannered. People should be satisfied in acknowledging his piousness and behaviour.

Muslim has quoted a Hadith on the authority of Abu Mas'ood, which says:

يؤم القوم أقرئهم لكتاب ا

"Person who recites the book of Allah in the best way among you should become Imam" (Muslim)

According to some learned scholars أقرئهم لكتاب الله here means "the one who has good knowledge of the Quran among you".

باب من قَام إِلَى جنبِ الإِمامِ لعلةٍ .

Chapter 47 : One standing beside the Imam if there is a good reason for it.

Purpose of Tarjamatul Baab

Normally, an Imam stands alone in front with people as his followers behind him in Salaah. Here Imam Bukhari discusses the issue whether an Imam can ask someone to stand by his side in certain situations.

Hadith

حدثَنا زكَرِياءُ بن يحيى قَالَ حدثَنا ابن نميرٍ قَالَ أَخبرنا هشام بن عروةَ عن أَبِيه عن عائشةَ قَالَت أَمر رسولُ الله صلى ا عليه وسلم أَبا بكْرٍ أَنْ يصلى بِالناسِ فى مرضه ، فَكَانَ يصلى بِهِم . قَالَ عروةُ فَوجد رسولُ الله صلى ا عليه وسلم فى نفْسِه خفةً ، فَخرج فَإِذَا أَبو بكْرٍ يؤم الناس ، فَلَما رآه أَبو بكْرٍ استأْخر ، فَأَشار إِلَيه أَنْ كَما أَنت ، فَجلَس رسولُ الله صلى ا عليه وسلم حذَاءَ أَبِى بكْرٍ إِلَى جنبِه ، فَكَانَ أَبو بكْرٍ يصلى بِصلاَة رسولِ الله صلى ا عليه وسلم والناس يصلونَ بِصلاَة أَبِى بكْرٍ .

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam) ordered Abu Bakr to lead the people in prayer during his illness, and he led them in the prayer."Urwa said, "The Messenger of Allah (Sallallahu Alaihi Wasallam) felt somewhat better and came out when Abu Bakr was leading the people. When Abu Bakr saw him, he fell back, but he indicated to him, 'Remain where you are.' So the Messenger of Allah (Sallallahu Alaihi Wasallam) sat down beside Abu Bakr and Abu Bakr prayed following the prayer of the Messenger of Allah (Sallallahu

Alaihi Wasallam) and the people prayed following the prayer of Abu Bakr."

Comments

This Hadith has been mentioned previously as well. It says that Sayyiduna Abu Bakr was ordered to lead people in Salaah while Rasulullah (Sallallahu Alaihi Wasallam) was beside him and the people followed Abu Bakr. It does not mean that there were two Imams but the fact is that Rasulullah (Sallallahu Alaihi Wasallam) himself was the Imam; since he had a frail voice of sickness, he asked Abu Bakr to stand by his side so that he would say Takbeer loudly which people will follow. It is this what is meant by 'people followed Abu Bakr'.

According to Allaama Ayni, Imam can ask a person or more to come nearer to him if there is small space for Salaah, and if he has only one Muqtadi or follower. This has been mentioned in a Hadith wherein Rasulullah (Sallallahu Alaihi Wasallam) caught hold of Ibn Abbas and made him to stand by his right side.

بابِ مَنْ دَخَلَ لِيَؤُم الناسَ فَجَاءَ الإِمَامُ الأولُ فَتأخرَ الأولُ أَوْ لَمْ يَتأخرْ جَازَتْ صَلاَتُهُ

فيه عائشةُ عنِ النبِى صلى ا عليه وسلم .

Chapter 48 : If someone goes forward to lead the people in prayer and the regular Imam comes, his prayer is valid whether he retires or not.

Aisha related something concerning this matter from the Prophet (S).

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing an issue i.e. if sometimes regular Imam has to go somewhere and he appoints someone as his deputy Imam what should be done if the regular Imam comes back at a time when the deputy Imam is leading the Salaah? Should he retreat back and leave place for the regular Imam or the regular Imam should offer Salaah behind the deputy Imam? As per Imam Bukhari both ways it is permissible and same view is held by Shaafiats, whereas as per the hanafi, Maaliki and Hambali scholars of fiqh the regular Imam has to offer Salaah behind his deputy Imam.

Hadith

حدثنا عبد الله بن يوسف قَالَ أخبرنا مالك عن أَبِى حازِمِ بنِ دينارٍ عن سهلِ بنِ سعدٍ الساعدى أن رسولَ الله صلى ا عليه وسلم ذَهب إِلَى بنِى عمرِو بنِ عوفٍ ليصلح بينهم فَحانت الصلاَةُ فَجاءَ الْمؤذنُ إِلَى أَبِى بكْرٍ فَقَالَ أتصلى للناسِ فَأُقيم قَالَ نعم . فَصلى أبو بكْرٍ ، فَجاءَ رسولُ الله صلى ا عليه وسلم والناس فى الصلاَة ، فَتخلص حتى وقَف فى الصف ، فَصفق الناس وكَانَ أبو بكْرٍ لاَ يلْتفت فى صلاَته فَلَما أَكْثَر الناس التصفيق الْتفَت فَرأَى رسولَ الله صلى ا عليه وسلم ، فَأَشار إِلَيه رسولُ الله صلى ا عليه وسلم أن امكُثْ مكَانك ، فَرفَع أَبو بكْرٍ رضى ا عنه يديه ، فَحمد الله علَى ما أَمره بِه رسولُ الله صلى ا عليه وسلم من ذَلك ، ثُم استأْخر أبو بكْرٍ حتى استوى فى الصف ، وتقَدم رسولُ الله صلى ا عليه وسلم فَصلى ، فَلَما انصرف قَالَ يا أَبا بكْرٍ ما منعك أَنْ تثْبت إِذْ أَمرتك فَقَالَ أَبو بكْرٍ ما كَانَ لابنِ أَبِى قُحافَةَ أَنْ يصلى بين يدى رسولِ الله صلى ا عليه

وسلم فَقَالَ رسولُ الله صلى ا عليه وسلم ما لى رأيتكُم أكْثَرتم التصفيق من رابه شىءٌ فى صلاَته فَلْيسبح ، فَإنه إذَا سبح الْتفت إلَيه ، وإنما التصفيق للنساءِ

Narrated Sahl ibn Sa'd as-Sa'idi

The Messenger of Allah (Sallallahu Alaihi Wasallam) went to make peace among the Banu Amr ibn Awf and the time for the prayer came (while he was away doing this). . The mu'adhdhin came to Abu Bakr and asked, "Will you lead the prayer and I will do the Iqaamah?" He said, "Yes." Abu Bakr led the prayer. The Messenger of Allah (Sallallahu Alaihi Wasallam) arrived while the people were doing the prayer and went through (the rows) until he was standing in the (front) row. The people clapped but Abu Bakr did not turn round from his prayer. When the people increased their clapping, he turned and saw the Messenger of Allah (Sallallahu Alaihi Wasallam). The Messenger of Allah (Sallallahu Alaihi Wasallam) indicated to him, "Stay where you are." Abu Bakr raised his hands and praised Allah for what the Messenger of Allah (Sallallahu Alaihi Wasallam) had commanded and then fell back until he was level with the row. The Messenger of Allah (Sallallahu Alaihi Wasallam) went forward and led the prayer. When he finished, he asked, "Abu Bakr, what stopped you from remaining where you were when I commanded you?" Abu Bakr said, "It is not for the son of Abu Quhafa to pray in front of the Messenger of Allah," The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Why did I see you all clapping so much? If something happens during the prayer, you should say,

'Subhana'llah.' If you say this, attention will be paid to you. Clapping is for women."

Comments

Abu Dawood has quoted in his book that the people of Banu Umru ibn Awf had a fight with one another and the news reached to Rasulullah (Sallallahu Alaihi Wasallam). He left there after praying Zuhr and told Bilaal if he will not return till Asr then Abu Bakr should lead the people. When the time for Asr came, Bilaal said Adhaan and Iqaamah and then asked Abu Bakr to come forward to lead them.

The incident took place in the 3rd Hijrah within Umru ibn Awf clan of Quba. The fighting among them had intensified so much they had resorting to stone pelting. Rasulullah (Sallallahu Alaihi Wasallam) went there to establish peace among them. When he left for Quba from Madinah he directed Sayyiduna Bilaal to ask Sayyiduna Abu Bakr to lead Asr Salaah in case he is late. When the time of Asr Salaah approached Sayyiduan Bilaal did the same as directed and Abu Bakr lead the Asr Salaah. In the mean time, Rasulullah (Sallallahu Alaihi Wasallam) arrived there and went through the rows to the first row. When people saw him they started clapping their hands to communicate Abu Bakr to retreat, but he didn't pay any attention to them because he was totally engrossed in the Salaah. The people continued to clap till they got the attention of Abu Bakr; he looked back and saw Rasulullah (Sallallahu Alaihi Wasallam). Seeing him he fell back but Rasulullah (Sallallahu Alaihi Wasallam) indicated him to continue. However, Abu Bakr raised his hands, thanked Allah and fell back

despite being directed by Rasulullah (Sallallahu Alaihi Wasallam) to stay on.

Why Abu Bakr retreated despite being directed to stay on?

According to the consensus the learned scholar reached at, the direction of Rasulullah (Sallallahu Alaihi Wasallam) to Sayyiduna Abu Bakr was Istihbaabi (preferable) not Wujubi (obligatory).

Musnand Ahmed has quoted the following words of Abu Bakr:

ما كانَ لابنِ أبِى قُحافَةَ أنْ يصلى بين يدى رسول الله صلى ا عليه وسلم

"It is not for the son of Abu Quhafa to pray in front of the Messenger of Allah (Sallallahu Alaihi Wasallam)" (Musnand Ahmed)

As per some other scholars, Sayyiduna Abu Bakr reiterated because of the following verse of the Qur'an:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَ رَسُوْلِهٖ وَاتَّقُوا اللّٰهَ

O you who believe, do not proceed ahead of Allah and His Messenger. (49:1)

Clapping in Salaah

It was not like the common clapping. The Sahaaba clapped by striking their right hand on the back of their left hand in order to force Sayyiduna Abu Bakr's attention. Rasulullah (Sallallahu Alaihi Wasallam) forbade them from this practice and taught them that males should say Tasbeeh (Subhaan-Allah), and that clapping is for women.

باب إِذَا اسْتَوَوْا فِى الْقِرَاءَةِ فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ

Chapter 49 : When people are equal in recitation, the oldest of them should act as Imam.

Purpose of Tarjamatul Baab

Previously, it was said that the one having more knowledge and is best reciter the book should lead the Salaah. Now, it is said that if people are equally good, then their age should be taken into consideration and the elder one among them should be preferred for the post.

Hadith

حدثَنا سلَيمانُ بن حربٍ قَالَ حدثَنا حماد بن زيدٍ عن أَيوب عن أَبِى قلاَبةَ عن مالك بنِ الْحويرِث قَالَ قَدمنا علَى النبِى صلى ا عليه وسلم ونحن شببةٌ ، فَلَبِثْنا عنده نحوا من عشرِين لَيلَةً ، وكَانَ النبِى صلى ا عليه وسلم رحيما فَقَالَ لَو رجعتم إِلَى بِلاَدكُم فَعلمتموهم ، مروهم فَلْيصلوا صلاَةَ كَذَا فى حِ كَذَا وصلاَةَ كَذَا فى حِ كَذَا وإِذَا حضرت الصلاَةُ فَلْيؤذنْ لَكُم أَحدكُم ، ولْيؤمكُم أَكْبركُم

Narrated Maalik ibn al-Huwayrith

"We went to the Prophet (Sallallahu Alaihi Wasallam) and we were a group of young men. We stayed with him for twenty days and the Prophet (Sallallahu Alaihi Wasallam) was merciful. He said, 'When you return to your country, teach them and instruct them. They should pray such-and-such at such-and-such a time and such-and-such a prayer at such-and-such a time. When it is time for prayer, one of you should give the adhan and the oldest of you should be the Imam."

Comments

This Hadith has been quoted previously. Since these people came as a group to Rasulullah (Sallallahu Alaihi Wasallam), embraced Islam and stayed with him for some time. As a group they had acquired approximately equal knowledge of the Shariah, so Rasulullah (Sallallahu Alaihi Wasallam) advised them to elect eldest one among them their Imam.

Muslim has quoted on the authority of Abu Masood-al-Ansari:

يوم القوم أقرئهم لكتاب ا فإن كانت قراءتم سواء فليؤمهم أقدمهم هجرة فإن كانوا ا جرة سواء فليؤتم أكـ هم سنا (مسلم)

"Such a person should become Imam of the people who has more knowledge of the book of Allah; if they are equal in it, then the one who has performed Hijrah first; if they are equal in it as well, then the one who is oldest among them."(Muslim)

بَاب إِذَا زَارَ الإِمَامُ قَوْمًا فَأَمَّهُمْ

Chapter 50 : If the Imam visits people and leads them in prayer.

Purpose of Tarjamatul Baab

As a general rule in the Shariah, the owner of the house is more deserving to become Imam in his house. According to Imam Bukhari, if a regular Imam visits someone's house, he can also become Imam there if requested.

Hadith

حدثَنا معاذُ بن أَسدٍ أَخبرنا عبد الله أَخبرنا معمر عنِ الزهرِى قَالَ أَخبرنِى محمود بن الربِيعِ قَالَ سمعت عتبانَ بن مالكٍ الأَنصارِى قَالَ استأْذَنَ النبِى صلى ا عليه وسلم فَأَذنت لَه فَقَالَ أَين تحب أَنْ أُصلى من بيتك فَأَشرت لَه إِلَى الْمكَان الذى أُحب ، فَقَام وصفَفْنا خلْفَه ثُم سلم وسلمنا

Narrated Mahmood bin Rabi'e

I heard Itban ibn Maalik al-Ansari saying, "The Prophet (Sallallahu Alaihi Wasallam) asked for permission to enter and I gave it to him. He said, 'Where would you like me to pray in your house?' I indicated the place I wanted. He stood up and we formed rows behind him. Then (after he had prayed), he said the salam and so did we."

Comments

Ameer-ul-Mumineen, the head of a Muslim state, is number one in priority of becoming the Imam. The owner of a house is more suitable in there. An appointed Imam in a particular mosque has the first right to lead there.

The Hadith under discussion mentions that Sayyiduna Itbaan invited Rasulullah (Sallallahu Alaihi Wasallam) to offer Salaah in his house. Though Rasulullah (Sallallahu Alaihi Wasallam) was invited for the cause yet he asked for permission from the real owner of the house i.e., Itbaan bin Maalik al Ansari. Here, the learned scholars have derived the conclusion that the owner of a house has the first right to be Imam in there, however, if he allows regular Imam to lead the Salaah, he should do so.

In Eidha-ul-Bukhari a Hadith has been quoted from both Abu Dawood and Tirmidhi on the authority of Itbaan bin Maalik, which says:

من زار قوما فلا يؤمهم وليؤمهم رجل منهم

"When a person visits a people, he should not become Imam there, but one among the people should be Imam".

باب إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَم بِهِ

وصلى النبِى صلى ا عليه وسلم فى مرضه الذى توفى فيه بِالناسِ وهو جالس . وقَالَ ابن مسعودٍ إِذَا رفَع قَبلَ الإِمامِ يعود فَيمكُثُ بِقَدرِ ما رفَع ثُم يتبع الإِمام . وقَالَ الْحسن فيمن يركَع مع الإِمامِ ركْعتينِ ولاَ يقْدر علَى السجود يسجد للركْعة الآخرة سجدتينِ ، ثُم يقْضى الركْعةَ الأُولَى بِسجودها . وفيمن نسِى سجدةً حتى قَام يسجد .

Chapter 51 : The Imam is appointed to be followed.

In his final illness, the Prophet (Sallallahu Alaihi Wasallam) led the people in prayer while sitting down.

Ibn Mas'ud said, "If someone lifts his head before the Imam, he must lower it again and leave it there for the length of time he lifted it. Then he should follow the Imam again." Al-Hasan said, "If someone performs two rak'ats with the Imam and is unable to go into sajda, he should do sajda twice in the last rak'at and then he should do the sajdas of the first rak'at. If someone forgets to do those sajdas and stands up he should still do them."

Purpose of Tarjamatul Baab

Salaah is among the fundamentals of Islam. In addition to numerous spiritual benefits it also teaches highest degree of discipline. In a congregational Salaah Imam is the leader whose commands are to be followed in letter and sprit. It is not allowed to perform any act ahead of him and he is to be followed till the end in the Salaah. There are few exceptional occasions only when it is permissible for the followers to act differently than the Imam. For example, if Imam offers his Salaah while sitting due to some genuine reason, the followers have to offer it standing, the different opinions of the jurists about this issue have been already discussed.

Here, Imam Bukhari has mentioned two narrations. According to the first one quoted from Ibn Masood, if someone lifts his head before the Imam, he must lower it again and leave it there for the length of time he lifted it. By quoting this Imam Bukhari wants to convey how much it is important to follow the Imam and the significance of not performing any act before him.

The second narration quoted from al-Hassan al-Bisri says that if someone performs two rak'ats with the Imam and is unable to prostrate, he should prostrate twice in the last rak'at and then he should do the prostrations of the first rak'at. If someone forgets to do those prostrations and stands up he should still do them.

Third point which Imam Bukhari has discussed here is that if someone forgets to perform one prostration and stands up, he should return back and perform the prostration and then stand up and if he remembers it later then he should prostrate thrice in the second rak'at.

Imam Bukhar, by quoting these examples, wants to convey that as a general rule one has to follow the Imam strictly but in exceptional cases there is provision.

Hadith

حدثَنا أَحمد بن يونس قَالَ حدثَنا زائدةُ عن موسى بنِ أَبِى عائشةَ عن عبيد الله بنِ
عبد الله بنِ عتبةَ قَالَ دخلْت علَى عائشةَ فَقُلْت أَلاَ تحدثينِى عن مرضِ رسولِ الله
صلى ا عليه وسلم قَالَت بلَى ، ثَقُلَ النبِى صلى ا عليه وسلم فَقَالَ أَصلى الناس
قُلْنا لاَ هم ينتظرونك قَالَ ضعوا لى ماءً فى الْمخضبِ قَالَت فَفَعلْنا فَاغْتسلَ فَذَهب
لينوءَ فَأُغْمى علَيه ، ثُم أَفَاق فَقَالَ صلى ا عليه وسلم أَصلى الناس قُلْنا لاَ ، هم
ينتظرونك يا رسولَ الله قَالَ ضعوا لى ماءً فى الْمخضبِ قَالَت فَقَعد فَاغْتسلَ ، ثُم
ذَهب لينوءَ فَأُغْمى علَيه ، ثُم أَفَاق فَقَالَ أَصلى الناس قُلْنا لاَ ، هم ينتظرونك يا
رسولَ الله . فَقَالَ ضعوا لى ماءً فى الْمخضبِ ، فَقَعد فَاغْتسلَ ، ثُم ذَهب لينوءَ
فَأُغْمى علَيه ، ثُم أَفَاق فَقَالَ أَصلى الناس .فَقُلْنا لاَ ، هم ينتظرونك يا رسولَ الله
والناس عكُوف فى الْمسجِد ينتظرونَ النبِى علَيه السلاَم لصلاَة الْعشاءِ الآخرة
فَأَرسلَ النبِى صلى ا عليه وسلم إِلَى أَبِى بكْرٍ بِأَنْ يصلى بِالناسِ ، فَأَتاه الرسولُ
فَقَالَ إِن رسولَ الله صلى ا عليه وسلم يأْمرك أَنْ تصلى بِالناسِ . فَقَالَ أَبو بكْرٍ
وكَانَ رجلاً رقيقًا يا عمر صل بِالناسِ . فَقَالَ لَه عمر أَنت أَحق بِذَلك . فَصلى أَبو
بكْرٍ تلْك الأَيام ، ثُم إِن النبِى صلى ا عليه وسلم وجد من نفْسِه خفةً فَخرج بين
رجلَينِ أَحدهما الْعباس لصلاَة الظهرِ ، وأَبو بكْرٍ يصلى بِالناسِ ، فَلَما رآه أَبو بكْرٍ
ذَهب ليتأَخر فَأَومأَ إِلَيه النبِى صلى ا عليه وسلم بِأَنْ لاَ يتأَخر . قَالَ أَجلسانِى
إِلَى جنبِه فَأَجلَساه إِلَى جنبِ أَبِى بكْرٍ . قَالَ فَجعلَ أَبو بكْرٍ يصلى وهو يأْتم بِصلاَة
النبِى صلى ا عليه وسلم والناس بِصلاَة أَبِى بكْرٍ ، والنبِى صلى ا عليه وسلم
قَاعد . قَالَ عبيد الله فَدخلْت علَى عبد الله بنِ عباسٍ فَقُلْت لَه أَلاَ أَعرِض علَيك ما

حدثَتنِى عائشةُ عن مرضِ النبِى صلى ا عليه وسلم قَالَ هات . فَعرضت علَيه حديثَها ، فَما أنكر منه شيئًا ، غَير أنه قَالَ أسمت لَك الرجلَ الذى كَانَ مع الْعباسِ قُلْت لاَ . قَالَ هو على .

Narrated Ubaydullah ibn Abdullah ibn Utba

"I visited Aisha and said, 'Will you tell me about the (final) illness of the Messenger of Allah?' She said, 'The Messenger of Allah (Sallallahu Alaihi Wasallam) became very ill and asked, 'Have the people prayed?" We answered, "No, they are waiting for you." He said, "Put some water into a container for me."' She said, 'We did that and he washed and then tried to get up but he passed out. Then he regained consciousness and asked, "Have the people prayed?" We replied, "No, they are waiting for you, Messenger of Allah." He said, "Put some water into a container for me." She said, "He sat up and washed and then tried to stand up and passed out again. Then he recovered and asked, "Have the people prayed?" We replied, "No, they are waiting for you Messenger of Allah." He said, "Put some water into a container for me." He sat up and washed and then tried to stand up and passed out. Then he recovered and asked, "Have the people prayed?" We said, "No, they are waiting for you Messenger of Allah." The people were waiting in the mosque for the Prophet, peace be upon him, for the Isha prayer. The Prophet (Sallallahu Alaihi Wasallam) sent for Abu Bakr to lead the people in the prayer. The messenger went to him and said, "The Messenger of Allah (Sallallahu Alaihi Wasallam) orders you to lead the people in the prayer." Abu Bakr, who was a tender man, said, "Umar, you lead the people in the

prayer." Umar said to him, "You are more entitled to do it." Abu Bakr led the prayer during those days. Then the Prophet (Sallallahu Alaihi Wasallam) felt better and came out between two men, one of whom was al-Abbas, for the Dhuhr prayer. Abu Bakr was leading the prayer. When Abu Bakr saw him, he began to fall back but the Prophet (Sallallahu Alaihi Wasallam) indicated to him that he should not do so. He said (to the two men), "Sit me down beside him." They sat him down beside Abu Bakr.'"

He said, "Abu Bakr began to pray following the prayer of the Prophet (Sallallahu Alaihi Wasallam) and the people followed the prayer of Abu Bakr. The Prophet (Sallallahu Alaihi Wasallam) was sitting down." 'Ubaydullah said, "I visited 'Abdullah ibn Abbas and said to him, 'Shall I tell you what Aisha related to me about the (final) illness of the Prophet (Sallallahu Alaihi Wasallam)?' Ibn Abbas said, 'Go on,' and I told him her hadith. He did not disacknowledge any of it although he asked, 'Did she name to you the man who was with al-Abbas?' I answered, 'No.' He said, 'It was Ali.' "

Hadith

حدثَنا عبد الله بن يوسف قَالَ أَخبرنا مالك عن هشامِ بنِ عروةَ عن أَبِيه عن عائشةَ أُم الْمؤمنِ أنها قَالَت صلى رسولُ الله صلى ا عليه وسلم فى بيته وهو شاكٍ ، فَصلى جالسا وصلى وراءَه قَوم قياما ، فَأَشار إِلَيهم أَن اجلسوا ، فَلَما انصرف قَالَ إنما جعلَ الإِمام ليؤتم بِه ، فَإِذَا ركَع فَاركَعوا ، وإِذَا رفَع فَارفَعوا ، وإِذَا صلى جالسا فَصلوا جلُوسا

Narrated Aisha Umm al-Mu'minin

"The Messenger of Allah (Sallallahu Alaihi Wasallam) once prayed in his room when he was ill. He prayed sitting down and some people prayed behind him standing. He indicated to them to sit down. When he had finished, he said, 'The Imam is only appointed to be followed. When he goes into ruku, go into ruku, and when he rises, rise and if he prays sitting down, pray sitting down.' "

Hadith

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عنِ ابنِ شهابٍ عن أنسِ بنِ مالكٍ أن رسولَ الله صلى ا عليه وسلم ركب فَرسا فَصرِع عنه ، فَجحش شقه الأَيمن ، فَصلى صلاَةً من الصلَوات وهو قَاعد ، فَصلينا وراَءه قُعودا ، فَلَما انصرف قَالَ إنما جعلَ الإِمام ليؤتم بِه ، فَإِذَا صلى قَائما فَصلوا قياما ، فَإِذَا ركَع فَاركَعوا ، وإِذَا رفَع فَارفَعوا ، وإِذَا قَالَ سمع الله لمن حمده . فَقُولُوا ربنا ولَك الْحمد . وإِذَا صلى قَائما فَصلوا قياما ، وإِذَا صلى جالسا فَصلوا جلُوسا أَجمعونَ قَالَ أَبو عبد الله قَالَ الْحميدى قَولُه إِذَا صلى جالسا فَصلوا جلُوسا هو فى مرضه الْقَد ِ ، ثُم صلى بعد ذَلك النبِى صلى ا عليه وسلم جالسا والناس خلْفَه قياما ، لَم يأْمرهم بِالْقُعود ، وإِنما يؤخذُ بِالآخرِ فَالآخرِ من فعلِ النبِى صلى ا عليه وسلم .

Narrated Anas ibn Maalik

"The Messenger of Allah (Sallallahu Alaihi Wasallam) fell off his horse when riding, and his right side was grazed, so he did one of the prayers sitting down, and we prayed behind him sitting down. When he had finished he said, 'The Imam is appointed to be followed. If he prays standing, then pray standing, and when he goes into ruku, go into ruku, and when he rises, rise, and when he says, "Allah hears whoever praises him," say,

"Our Lord, praise belongs to you," and if he prays standing, pray standing, and if he prays sitting down, then all of you pray sitting down.' "
Al-Humaydi said, "His words, 'If he prays sitting down, pray sitting down' referred to his earlier illness. Then after that the Prophet (Sallallahu Alaihi Wasallam) prayed sitting down and the people behind him were standing and he did not order them to sit. It is the latest of the actions of the Prophet (Sallallahu Alaihi Wasallam) which should be acted upon.'"

Comments

The first Hadith has been discussed in previous chapters viz.,

باب حد ا ريض أن يشهد ا ماعة

And

باب الغسل والوضوء من ا خضب

In this Hadith it is said that Sayyiduna Abu Bakr was leading the Salaah when Rasulullah (Sallallahu Alaihi Wasallam) was brought to the mosque supported by Sayyiduna Ibn Abbas and another person probably Sayyiduna Ali. He sat beside Sayyiduna Abu Bakr and as Imam and Abu Bakr acted as announcer of the Takbeerat. It is also mentioned in some narrations that once Rasulullah (Sallallahu Alaihi Wasallam) joined the Salaah but Abu Bakr continued as Imam. According to the Hadith under discussion, Rasulullah (Sallallahu Alaihi Wasallam) performed his Salaah in sitting posture while as people did it as normal.

Second Hadith quoted from Sayyidah Aisha refers to an incident which occurred in 5th Hijra when Ra-

sulullah (Sallallahu Alaihi Wasallam) injured his foot and he offered Salaah at home. Some people came to see Rasulullah (Sallallahu Alaihi Wasallam) and on seeing him offering Salaah while sitting they also joined him. He, with his blessed hand signed them to sit and told them after finishing the Salaah that Imam needs to be followed; when he offers Salaah while sitting you should also do the same.

The third Hadith quoted from Sayyiduna Anas is almost same as the second Hadith. Sayyiduna Anas has mentioned it the issue briefly i.e., "We offered Salaah behind Rasulullah (Sallallahu Alaihi Wasallam) while sitting". In previous Hadith it was added that the companions were directed to sit down.

What should people do when Imam offers Salaah while sitting?

1. "People should also sit", says Imam Ahmed, Imam Auzaa'ee and Dawood Zahiri.
2. "People should do it standing" says Imam Shafa'ee, Imam Abu Haniefa, Abu Yusuf, Thowri and the majority of scholars.
3. According to Imam Maalik, it is not permissible for those who can stand, but those having excused by excepted.
4. As per Shah Waliullah Muhaddith Dehlvi, in earlier years of Islam Rasulullah (Sallallahu Alaihi Wasallam) forbade people to stand behind a sitting Imam as this was resemblance with Ajami (non-Arab) people in that, as quoted in the second Hadith إذا صلى جالسا فسلوا جلوسا. But in his final illness, as quoted in the third Hadith, people offered Salaah standing

when their Imam was sitting. Therefore, the second Hadith abrogates the first one.

5. Imam Bukhari's teacher Humaidi also concurs with- Shah Waliullah (Eidhahul Bukhari)

باب مَتَى يَسْجُدُ مَنْ خَلْفَ الإِمَامِ

قَالَ أنس فَإِذَا سجد فَاسجدوا .

Chapter 52 : When should those behind an Imam go into Sajda?

Anas said, "Go into sajda when he goes into sajda."

Purpose of Tarjamatul Baab

As already discussed, Imam is required to be followed, so there is no question of doing an act before him. But, there are two ways to follow an Imam; one, to perform various actions of Salaah along with him, i.e., when he starts going to sajda, people also start doing so, this is called Muqaarinat - مقارنة Imam Abu Haniefa favours this view. Another way of following Imam is called Muaaqabat - معاقبة . Here, the Imam first completes a particular movement then people start that e.g., when Imam completely sets his forehead on ground during prostration, then people start bending down for the same. Imam Shaafa'ee favours this view and Imam Bukhari also seems concurring with his view.

Hadith

حدثَنا مسدد قَالَ حدثَنا يحيى بن سعيدٍ عن سفْيانَ قَالَ حدثَنِى أبو إسحاق قَالَ حدثَنِى عبد الله بن يزيد قَالَ حدثَنِى الْبراءُ وهو غَير كَذُوبٍ قَالَ كَانَ رسولُ الله

صلى ا عليه وسلم إذَا قَالَ سمع الله لمن حمده . لَم يحنِ أحد منا ظَهره حتى يقَع النبِى صلى ا عليه وسلم ساجِدا ، ثُم نقَع سجودا بعده .

Narrated Abdullah ibn Yazid

That al-Bara - and he was not lying - said, "When the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Allah hears whoever praises him," none of us bent his back until the Prophet (Sallallahu Alaihi Wasallam) had gone into sajda. Then we would go into sajda after him."

Comments

Abdullah bin Yazid was appointed Imam in Kufa, Iraq. As Imam he observed that that people were going to Sajda before him i.e., before Imam. Delivering a sermon one day he told the people that he had heard from Sayyiduna al-Bara bin Aazib—a famous Sahaabi, that they (the Sahaaba) did not even bend then backs till Rasulullah (Sallallahu Alaihi Wasallam) touched his blessed forehead to the ground in prostration. Rasulullah (Sallallahu Alaihi Wasallam) had gained little weight in his later years and Sahaaba took every possible precaution to avoid preceding Rasulullah (Sallallahu Alaihi Wasallam) in different acts of Salaah.

Hadith

حدثَنا أبو نعيمٍ عن سفْيانَ عن أبِى إسحاق نحوه بِهذَا .

Something similar to this related from Abu Ishaq.

باب إِثْمِ مَنْ رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ

Chapter 53 : The wrong action of someone who raises his head before the Imam.

Purpose of Tarjamatul Baab

Here Imam Bukhari stresses on the sinfulness of raising ones head before his Imam.

Hadith

حدثنا حجاج بن منهالٍ قَالَ حدثَنا شعبةُ عن محمد بنِ زِيادٍ سمعت أبا هريرةَ عنِ النبِى صلى ا عليه وسلم قَالَ أما يخشى أحدكُم أو لاَ يخشى أحدكُم إِذَا رفَع رأسه قَبلَ الإِمامِ أنْ يجعلَ الله رأسه رأس حمارٍ أو يجعلَ الله صورته صورةَ حمارٍ

Narrated Muhammad bin Ziyaad

Abu Hurayra was heard to say that the Prophet (Sallallahu Alaihi Wasallam) said, "Do not those of you who raise their heads before the Imam fear lest Allah turn their heads into donkey-heads or that Allah will make their shape that of a donkey?"

Comments

Abu Hurayra states that Rasulullah (Sallallahu Alaihi Wasallam) warned people against raising their heads before their Imam lest Allah metamorphose their heads/their whole body into donkeys. According to Ibn Hajr, this severe warning is for those who raise their heads from Sajda before their Imam; however as per Al-laama Ayni, it applies both while doing Ruku as well as Sajda.

Is this metamorphosis physical or moral?

The Ulema are in consensus that because of the blessings of Rasulullah (S) the Ummah with not be punished with physical metamorphosis; but moral metamorphosis has not been ruled out. The effect of moral metamorphosis will be that people will shun human values and behave like animals. Here in this Hadith, the metamorphosing into donkeys can mean to behave like fools. Some scholars have ruled out the metamorphosing of whole Ummah, but, as per their opinion it is possible at individual level.

باب إِمَامَةِ الْعَبْدِ وَالْمَوْلَى .

وكَانت عائشةُ يؤمها عبدها ذَكْوانُ من الْمصحف وولَد الْبغى والأعرابِى والْغلاَمِ الذى لَم يحتلم ، لقَولِ النبِى صلى ا عليه وسلم يؤمهم أَقْرؤهم لكتابِ الله

The Imamat (leading the Salaah) by a slave or mawla (freed slave).

Aisha's slave, Dhakwan, led her in the prayer, reading from a copy of the Qur'an. Is it permitted for a bastard, a Bedouin or boy who has not yet reached puberty to lead the prayer following the statement of the Prophet (Sallallahu Alaihi Wasallam) "The person among them who knows more of the Book of Allah should lead them"?

Purpose of Tarjamatul Baab

Here Imam Bukhari discuss Imamat by five types of people. Further, it seems he favours the notion that if these people know more of the Book of Allah it is permissible for them to lead the Salaah. The five types of

people discussed are slave, freed slave, bastard, Bedouin and a boy yet to reach puberty.

Can a slave lead a Salaah?

It is permissible for a freed slave to lead the Salaah. There is no difference of opinion amongst the jurists on this issue but in case of a slave there is disagreement. According to Imam Abu Haniefa, it is Makrooh (disliked) if a slave leads a Salaah because of two reasons, viz., he gets minimum time to acquire knowledge, and secondly, people may not like him to lead thereby resulting in thin attendance in the Masjid. Other jurists do not find anything wrong if he leads. Imam Bukhari also favours this view and supports his argument by quoting that Dhakwan, the slave of Syeda Aisha, used to led her in Salaah.

Is it permissible to read from the Qur'an in Salaah?

As per Imam Abu Haniefa such act invalidates the Salaah. Imam Shaafee, Ibn al-Musaib and Hasan are of the same opinion (Ayni). Imam Maalik permits it for Taraawih Salaah. Ibn Seereen and Ata permit to read from the Quran in any Salaah. those who say that it is not permissible argue that it involves lot of distraction during the Salaah like holding the Quran, turning its pages and then holding during Sajdah and Ruku etc. all is cumbersome. Ibn Abbas has quoted from Sayyiduna Umar that he used to forbid from reciting from the Quan.

Can a person born out of wedlock lead a Salaah?

According to Syeda Aisha, a person born out of wedlock cannot be blamed because of the (wrong committal) of his parents. Therefore, as per the majority of the learned scholars, it is permissible for such a person to lead. The Hanfite school considers it Makrooh (disliked).

Can a Bedouin lead a Salaah?

People living in deserts and remote villages get very little chance of acquiring education, and thus are usually uneducated and uncivilized; hence the majority of the jurists including Imam Abu Haniefa, Imam Shaafa'ee and Thuori opine that it is Makrooh if a Bedouin leads a Salaah. At the same time according to the learned scholars there is absolutely no problem if such a person has acquired good knowledge of Shariah.

Can an adolescent lead a Salaah?

Imam Bukhari seems to hold the opinion in favour of such a boy on the condition that he knows more of the Quran. Imam Abu Haniefa and Imam Ahmed consider it impermissible if the Salaah is obligatory (fardh) one, however, they grant the permission in case of optional Salaah. According to Imam Shafa'ee such a person can lead every kind of Salaah except that of Friday. Imam Maalik has termed his leading as Makrooh.

Hadith

حدثنا إبراهيم بن الْمنذرِ قَالَ حدثَنا أنس بن عياضٍ عن عبيد الله عن نافعٍ عن ابنِ عمر قَالَ لَما قَدم الْمهاجِرونَ الأَولُونَ الْعصبةَ موضع بِقُباءٍ قَبلَ مقْدمِ رسولِ الله صلى ا عليه وسلم كَانَ يؤمهم سالم مولَى أَبِي حذَيفَةَ وكَانَ أَكْثَرهم قُرآنا .

Narrated Na'fae

Ibn Umar said, "The first Muhajirun came to al-Usba, a place at Quba, before the Messenger of Allah (Sallallahu Alaihi Wasallam) arrived. Salim, the mawla of Abu Hudhayfa, used to lead them in prayer. Of them, he had the most knowledge of the Qur'an."

Hadith

حدثَنا محمد بن بشارٍ حدثَنا يحيى حدثَنا شعبةُ قَالَ حدثَنِى أبو التياحِ عن أنسٍ عنِ النبِى صلى ا عليه وسلم قَالَ اسمعوا وأطيعوا ، وإِن استعملَ حبشى كأَن رأسه زبِيبةٌ .

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam) said, "Listen and obey, even if an Abyssinian with a head like a raisin is appointed over you."

Comments

Sayyiduna Saalim was initially the slave of a woman from al-Ansaar in Madinah who manumitted him, and after that he stayed with Abu Hudhayfah who adopted him. Later on when Qur'an banned such adoption, he went on to be called Salim Mawla Abu Hudhayfah.

According to Sayyiduna Ibn Umar, when the Muhajirun al-Awwalun (the first migrants) migrated from Makkah to Madinah they stayed at a place called Al-Usba near Quba for some time. Among them Sayyiduna Salim has the most knowledge of the Qur'an and that is why he was appointed as the Imam. Sayyiduna Salim

attained martyrdom in the battle of Yamaamah. He had also participated in battle of Badr.

Obey Govt. official even with a head like a raisin

If the head of the Muslim state appoints a person for an official duty, the Muslims are bound to obey him even if he is not good looking to the extent that his head is like a dark dried grape. In order to run the administration smoothly, it is highly essential that people co-operate with the Govt. machinery, otherwise, there will be chaos everywhere.

Here Imam Bukhari wants to say that if a black ugly person with a head like a raisin can be appointed a Govt. official, why can't he become a leader (Imam)?

باب إِذَا لَم يتم الإِمام وأتم من خلْفَه .

Chapter 55 : If the Imam does not complete the prayer properly and those behind him do.

Purpose of Tarjamatul Baab

This has always been a debatable issue among the jurists for long. What is the relation between the Imam and his followers or Muqtadis in the Salaah? Some say it is very weak while other consider it very strong. Here the issue that is discussed is that if Imam makes a mistake in the Salaah and those behind him don't, does his mistake affect their Salaah?

Hadith

حدثَنا الْفَضلُ بن سهلٍ قَالَ حدثَنا الْحسن بن موسى الأَشيب قَالَ حدثَنا عبد الرحمنِ بن عبد الله بنِ دينارٍ عن زيد بنِ أَسلَم عن عطَاءِ بنِ يسارٍ عن أَبِى هريرةَ

أن رسولَ الله صلى ا عليه وسلم قَالَ يصلونَ لَكُم ، فَإِنْ أصابوا فَلَكُم ، وإِنْ أخطَئُوا فَلَكُم وعلَيهم .

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "They (the imams) pray on your behalf. If they are correct, both you and they have the reward. If they make a mistake, you have the reward and the penalty is theirs."

Comments

In the quoted Hadith Rasulullah (Sallallahu Alaihi Wasallam) mentioned if the Imam leads the Salaah rightfully, it is good for him and his followers; and if he does something wrong, its negative effects will be upon him and not his followers.

According to Ibn Butaal, as quoted by Allaama Ayni, it means if the Imam offers Salaah in time it is good, but if he delays it, then the sin will be upon him and not his followers. Allaama Ayni then quotes a Hadith from Abu Dawood as follows:

يكُونُ علَيكُم أُمراءُ من بعدى يؤخرونَ الصلاةَ فَهى لَكُم وهى علَيهم فَصلوا معهم ما صلوا الْقبلَةَ (أبو داؤد)

"After me you will be ruled by those who will delay Salaah what is for you (is for you) and that (sin) is upon them, so you offer Salaah with them till they stick to the Qibla" (Abu Dawood)

Salaah behind an impious or innovator

Al-Mahlab has derived from it that it is permissible to offer Salaah behind a impious (faajir/faasiq) or innovator; but the Salaah offered behind an innovator should be repeated individually afterwards.

Bond between the Imam and his followers

As per Imam Shaafee it is very week. If an Imam commits a mistake, big or small, it will have no effect upon those behind him. For example, if Ghusl had become obligatory upon the Imam and he led the Salaah without purifying himself, it will have no effect upon the Salaah of his followers. Further, if the Imam is offering optional (nafl) Salaah and his follower offers obligatory (fardh) Salaah behind him, it is permissible as per this school.

The Hanafite school holds the opposite view. As per them the bond between the Imam and his followers is very strong, and the Salaah of Imam is the Salaah of his followers as he is the representative. They argue with the Hadith:

ألإمام ضامن

"Imam is the guarantor" (Tirmidhi)

من كان له إمام فقراءة الإمام له قراءة

"One who is behind an Imam, then the (Qur'anic) recitation of the Imam is his recitation (also)" (Musnand Ahmed)

باب إِمَامَةِ الْمَفْتُون وَالْمُبْتَدِعِ .

وقَالَ الْحسن صل وعلَيه بِدعته .

Chapter 56 : The leading of someone who is subject

to fitna, or an innovator.

Al-Hasan said, "Pray and he will pay the price of his innovation."

Purpose of Tarjamatul Baab

Maintaining his stance on the fact that the Salaah of those behind an Imam does not get affected because of his shortcomings, Imam Bukhari here conveys that even if the Imam is subject to fitna, or an innovator it will not affect one's Salaah, and that he need not to repeat it. He further supports his stance with al-Hasan's statement that the sin of the Imam's Bidat will be upon his own shoulders.

Hadith

قَالَ أبو عبد الله وقَالَ لَنا محمد بن يوسف حدثَنا الأوزاعى حدثَنا الزهرِى عن حميد بنِ عبد الرحمنِ عن عبيد الله بنِ عدى بنِ خيارٍ أنه دخلَ علَى عثْمانَ بنِ عفانَ رضى ا عنه وهو محصور فَقَالَ إنك إمام عامةٍ ، ونزلَ بِك ما ترى ويصلى لَنا إمام فتنةٍ ونتحرج . فَقَالَ الصلاَةُ أحسن ما يعملُ الناس ، فَإِذَا أحسن الناس فَأَحسِن معهم ، وإِذَا أساءُوا فَاجتنِب إساءَتهم . وقَالَ الزبيدى قَالَ الزهرِى لاَ نرى أَنْ يصلى خلْف الْمخنث إلا من ضرورةٍ لاَ بد منها .

Narrated Humaid bin Abdu-r-Rahman

Ubaydullah ibn Khiyar went to Uthman ibn Affan when he was under siege and said, "You are the Imam of all the Muslims and yet see what has happened to you. An Imam following fitna is leading us in prayer and we are therefore forced into wrong action." He said, "The prayer is the best action people can do. If people do

good actions, do good actions with them. If they do bad actions, avoid their bad actions."
Az-Zuhri said, "We do not think that anyone should pray behind an effeminate man except when there is no other option."

Hadith

حدثَنا محمد بن أبانَ حدثَنا غُندر عن شعبةَ عن أَبِى التياحِ أنه سمع أنس بن مالكٍ قَالَ النبِى صلى ا عليه وسلم لأَبِى ذَر اسمع وأَطع ، ولَو لحبشى كَأَن رأْسه زبِيبةٌ

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam) said, "Listen and obey, even if an Abyssinian with a head like a raisin is appointed over you."

Comments

Ubaydullah bin Adi bin al-Khiyar was a famous Taabe'ee. He was born during the period of Rasulullah (Sallallahu Alaihi Wasallam) but didn't see him, and was therefore unable to achieve the status of a Sahaabi. It was his house wherein Sayyiduna Uthman was kept in captivity when rebels attacked and captured Madinah. During this period, the rebel Imam would lead the Salaah. It is at this juncture that Adi bin al-Khiyar came to Sayyiduna Uthman and asked him how they should deal with the rebel Imam who led their Salaah when people strongly disliked him? Whether they should offer Salaah behind him or not? Sayyiduna Uthman advised him that they should offer Salaah in congregation behind him. Salaah is a good action so whatever good actions the re-

bels do, you should can co-operate, and if they do anything bad, avoid it.

Juristic views about the Imamat of innovator and impious

According to Imam Maalik, the Salaah is not valied if offered behind a Faasiq (impious) Imam. As per Imam Ahmed, if the innovator is publicly proclaiming his innovation then it is not permissible to offer Salaah and behind him. If someone offers Salaah behind such as Imam, he should repeat his Salaah. The Hanafite school considers it invalied if the innovation has reached to the level of infidelity; if it is below this level then it is Makrooh (disliked).

Salaah behind an effeminate

Effeminate is of two kinds, one—who by nature, resembles a woman by voice, walking style etc; second—who is manly by nature but voluntarily adopts womanish style. It is to mention here that the effeminate of first kind should not to be cursed because he has got no fault of his own in his creation, but the second one is cursed for changing his appearance. Imam Bukhari has quoted from Zuhri that if the first kind is appointed Imam, Salaah behind him will be valid, but such a person should not be preferred to lead as people might not like to offer Salaah behind him.

باب يَقُومُ عَنْ يَمِينِ الإِمَامِ بِحِذَائِهِ سَوَاءً إِذَا كَانَا اثْنَيْنِ .

Chapter 57 : Standing on the right of the Imam, level with him, when there are only two persons.

Purpose of Tarjamatul Baab

Generally Imam as a leader has to stand alone in front of his followers. Now, the question arises if there are only two persons offering Salaah in congregation, what should they do?

Hadith

حدثَنا سلَيمانُ بن حربٍ قَالَ حدثَنا شعبةُ عنِ الْحكَمِ قَالَ سمعت سعيد بن جبيرٍ عنِ ابنِ عباسٍ رضى ا عنهما قَالَ بِت فى بيت خالَتى ميمونةَ فَصلى رسولُ الله صلى ا عليه وسلم الْعشاءَ ، ثُم جاءَ فَصلى أَربع ركَعاتٍ ثُم نام ، ثُم قَام فَجِئْت فَقُمت عن يسارِه ، فَجعلَنِى عن يمينِه ، فَصلى خمس ركَعاتٍ ، ثُم صلى ركْعتينِ ، ثُم نام حتى سمعت غَطيطَه أَو قَالَ خطيطَه ثُم خرج إِلَى الصلاَة

Narrated Ibn Abbas

"I spent the night in the house of my aunt Maymuna and the Messenger of Allah (Sallallahu Alaihi Wasallam) prayed Isha and then came and prayed four rak'ats and then slept. Then he got up and I came and stood at his left and he moved me to his right. He prayed five rak'ats and then prayed two and then slept until I heard him snore (or breathe heavily). Then he went out for the prayer."

Comments

This narration of Ibn Abbas has been discussed previously as well. Once Ibn Abbas spent the night in the house of his aunt, Sayyidah Maymuna. As narrated by him, Rasulullah (Sallallahu Alaihi Wasallam) offered Isha Salaah in congregation and then came home where

he offered four rakats and then slept. He got up again and started praying. Ibn Abbass also got up and joined Rasulullah (Sallallahu Alaihi Wasallam) by standing at his left side. Rasulullah (Sallallahu Alaihi Wasallam) caught hold of him and moved him to his right.

The Hadith is silent on the issue whether Ibn Abbass stood in line with Rasulullah (Sallallahu Alaihi Wasallam) or behind him, so Imam Bukhari concluded that the second person should at the most stand in line with the Imam and never ahead of him. Imam Abu Haniefa and Imam Maalik are also of the same view whereas Imam Shafa'ee believes that the follower should stand a little distance behind the Imam.

باب إِذَا قَامَ الرجُلُ عَنْ يَسَارِ الإِمَامِ ، فَحَولَهُ الإِمَامُ إِلَى يَمِينِهِ لَمْ تَفْسُدْ صَلاَتُهُمَا .

Chapter 58 : If a man stands to the left of the imam, the Imam should move him to his right, that does not invalidate the prayer of either of them.

Purpose of Tarjamatul Baab

When only two persons are offering Salaah the follower should stand on the right side of the Imam. Now, if he stands on the left side, Imam can move him to his right side and this action during will not invalidate the Salaah.

Hadith

حدثَنا أحمد قَالَ حدثَنا ابن وهبٍ قَالَ حدثَنا عمرو عن عبد ربه بنِ سعيدٍ عن مخرمةَ بنِ سلَيمانَ عن كُريبٍ مولَى ابنِ عباسٍ عن ابنِ عباسٍ رضى ا عنهما قَالَ

نِمت عند ميمونةَ والنبِى صلى ا عليه وسلم عندها تلْك الليلَةَ، فَتوضأَ ثُم قَام يصلى ، فَقُمت علَى يسارِه فَأَخذَنِى فَجعلَنِى عن يمينِه ، فَصلى ثَلاَثَ عشرةَ ركْعةً ثُم نام حتى نفَخ وكَانَ إِذَا نام نفَخ ثُم أَتاه الْمؤذنُ ، فَخرج فَصلى ولَم يتوضأْ. قَالَ عمرو فَحدثْت بِه بكَيرا فَقَالَ حدثَنِى كُريب بِذَلك.

Narrated Ibn Abbas

"I slept at the house of Maymuna on a night when the Prophet (Sallallahu Alaihi Wasallam) was with her. He did wudu and then stood up and prayed and I stood at his left. He took me and moved me to his right and prayed thirteen rak'ats and then slept until he was exhaling deeply. When he slept, he exhaled deeply. Then the mu'adhdhin came to him and he went out and prayed without doing wudu.

Comments

Khushoo خشوع and Khudhoo خضوع are two necessary qualities for perfect accomplishment of Salaah. Khushoo means to have total concentration towards the Salaah while offering it. Khudhoo means not to make any unnecessary body movements while praying e.g., setting ones clothes right, looking here and there etc., some of which may even invalidate Salaah. Here, Imam Bukhari discusses the issue whether it invalidates the Salaah if an Imam moves a person to his right side when he stood on his left side to offer Salaah? According to him, this action will not invalidate the Salah.

باب إِذَا لَمْ يَنْوِ الإِمَامُ أَنْ يَؤُم ثُم جَاءَ قَوْمٌ فَأَمهُمْ .

Chapter 59 : When the Imam has not made the intention of leading the prayer and then people come and he leads them.

Purpose of Tarjamatul Baab

Here, Imam Bukhari discusses the issue whether it is mandatory for the Imam to make intention to lead before Salaah or he can make it while offering it.

Hadith

حدثَنا مسدد قَالَ حدثَنا إِسماعيلُ بن إِبراهيم عن أَيوب عن عبد الله بنِ سعيد بنِ جبيرٍ عن أَبِيه عنِ ابنِ عباسٍ قَالَ بِت عند خالَتى فَقَام النبِى صلى ا عليه وسلم يصلى من الليلِ ، فَقُمت أُصلى معه فَقُمت عن يسارِه ، فَأَخذَ بِرأْسى فَأَقَامنِى عن يمينِه .

Narrated Ibn Abbas

"I spent the night with my aunt and the Prophet (Sallallahu Alaihi Wasallam) got up to pray in the night and I got up to pray with him. I stood on his left and he took my head and made me stand on his right."

Comments

With the same Hadith mentioned in the previous chapter, Imam Bukhari tries to discuss yet another issue. Here, he intends to say that it is not necessary for the Imam to make intention of Imamat before starting the Salaah. If a person starts to offer Salaah individually and he is joined by other people later, he can make the intention during Salaah as well. Here in this Hadith it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam)

started Salaah alone and then he was joined by Ibn Abbas. By moving Ibn Abbas to his right, it implies that Rasulullah (Sallallahu Alaihi Wasallam) had intended to be Imam during the Salaah. The same view is held by the majority of the jurists with one exception i.e., the Hanafite school, which does not considers it mandatory for the Imam to make intention before starting Salaah in case congregation is of men only, but in case women are also present in the congregation then it is must. According to Imam Ahmed, it is compulsory if the Salaah is obligatory one, and not, if optional.

بِاب إِذَا طَوَّلَ الإِمَامُ وَكَانَ لِلرجُل حَاجَةٌ فَخَرَجَ فَصَلى .

Chapter 60 : When the Imam makes the prayer long and a man has something he must do and leaves and then prays separately.

Purpose of Tarjamatul Baab

Imam Bukhari has raised few issues here viz.,

1. When Imam prolongs the recitation of the Quran i.e., makes Salaah lengthy, can a follower, because of some urgency leave the Salaah?
2. Should the person complete his Salaah individually at that place or should he leave the congregation and offer Salaah in some corner of the mosque and then leave?
3. Or, should the person leave the mosque and offer Salaah at his home?
4. Is the Salaah of a person valid if he offers his compulsory (fardh) Salaah behind a person offering optional (nafl).

Imam Bukhari has not given any opinion regarding these issue, but the Hadith he has quoted in this chapter sheds light on them.

Hadith

حدثَنا مسلم قَالَ حدثَنا شعبةُ عن عمرٍو عن جابِرِ بنِ عبد الله أَن معاذَ بن جبلٍ كَانَ يصلى مع النبِى صلى ا عليه وسلم ثُم يرجِع فَيؤم قَومه .

Narrated Jaabir bin Abdullah

Mu'adh ibn Jabal used to pray with the Prophet (Sallallahu Alaihi Wasallam) and then return and lead his people in the prayer.

Hadith

وحدثَنِى محمد بن بشارٍ قَالَ حدثَنا غُندر قَالَ حدثَنا شعبةُ عن عمرٍو قَالَ سمعت جابِر بن عبد الله قَالَ كَانَ معاذُ بن جبلٍ يصلى مع النبِى صلى ا عليه وسلم ثُم يرجِع فَيؤم قَومه ، فَصلى الْعشاءَ فَقَرأَ بِالْبقَرة ، فَانصرف الرجلُ ، فَكَأَن معاذًا تناولَ منه ، فَبلَغَ النبِى صلى ا عليه وسلم فَقَالَ فَتانٌ فَتانٌ فَتانٌ ثَلاَثَ مرارٍ أَو قَالَ فَاتنا فَاتنا فَاتن «وأَمره بِسورتينِ من أَوسط الْمفَصلِ . قَالَ عمرو لاَ أَحفَظُهما .

Narrated Amr

I heard Jaabir bin Abdullah saying, "Mu'adh ibn Jabal used to pray with the Prophet (Sallallahu Alaihi Wasallam) and then return and lead his people in the prayer". "He prayed Isha and recited al-Baqara. A man left and it seemed as if Mu'adh disliked that. This reached the Prophet (Sallallahu Alaihi Wasallam) and he said, 'You are trying them too much. You are trying them too much,' three times, or he said, 'A causer of trial! A

causer of trial! A causer of trial!' And he ordered him to recite two suras from the middle of the Mufassal.'" Amr said, "I do not remember which they were."

Comments

Sayyiduna Mu'adh bin Jabal used to offer Isha Salaah in the prophet's mosque behind him and then he would return to his home place. One day on returning home after offering Salaah in the prophet's mosque he was asked to lead the people in Salaah. One of the inhabitants of this locality, mentioned in some places as Sulaim or Hazm bin Ubi bin Ka'b, tremendously tired after doing days work returned from jungle along with his camels, and on seeing people are ready for the congregational Salaah, joined them. But when Sayyiduna Mu'adh bin Jabal started reciting Sura al-Baqarah, a very lengthy Sura, he left the congregational, offered Salaah individually because of tiredness and his camels outside. When Mu'adh bin Jabal heard about him he said that the man is hypocrite and that he would relate this matter to Rasulullah (Sallallahu Alaihi Wasallam). When the person heard this statement of Sayyiduna Mu'adh, he himself went to Rasulullah (Sallallahu Alaihi Wasallam) and complained that after long hours of toil in the fields during the day when they return home Sayyiduna Mu'adh makes it difficult for them to stand in the Salaah as he recites lengthy Suras. It is mentioned in some narrations that Rasulullah (Sallallahu Alaihi Wasallam) got unusually angry with Sayyiduna Mu'adh and

$

directed him if had because one who makes people to dislike things like congregational Salaah and advised him to recite small surah's like.

Juristic views in case a person decides to move out of a congregational Salaah

As already stated, according to Shafaite school, the relation between an Imam and his follower is very weak, so if a follower wants to discontinue a congregational Salaah he need not change his place. It is permissible for him to stand where he is and change his intention only and finish the Salaah.

As per Hanafite school, he should say Salaam, move out from his place, and then offer Salaah in some corner of the mosque.

------- has quoted following words "Than that person turned away and offered Salaah in the corner of the masjid".

Muslim has quoted "Then the person turned back, said salam and offered Salaah alone"

These narrations support the Hanafite school.

The issue whether a person offering fardh Salaah can offer Salaah behind a person offering nafl Salaah will be discussed both.

$

باب تَخْفِيفِ الإمامِ فِى الْقِيامِ وَإتْمَامِ الركُوعِ وَالسجُودِ .

Chapter 61 : The Imam making the qiyaam short, and doing ruku and sajda with perfection.

Purpose of Tarjamatul Baab

Preciously, it was mentioned that an Imam should not make the Salaah too lengthy as there may be weak and old people behind him. Now, the question arises which segments of a Salaah can be shortened. Here, according to Imam Bukhari, it is the Qur'anic recitation which should be brief. The other segments like the Ruku and Sajda should be done patiently and perfectly.

Hadith

حدثَنا أحمد بن يونس قَالَ حدثَنا زهير قَالَ حدثَنا إسماعيلُ قَالَ سمعت قَيسا قَالَ أَخبرنِى أَبو مسعودٍ أَن رجلاً قَالَ والله يا رسولَ الله إِنى لأَتأَخر عن صلاَة الْغداة من أَجل فُلاَنٍ مما يطيلُ بِنا . فَما رأَيت رسولَ الله صلى ا عليه وسلم فى موعظَةٍ أَشد غَضبا منه يومئذٍ ثُم قَالَ إِن منكُم منفرِين ، فَأَيكُم ما صلى بِالناسِ فَلْيتجوز ، فَإِن فيهم الضعيف والْكَبِ وذَا الْحاجة

Narrated Abu Mas'ud

"A man said, 'By Allah, O Messenger of Allah, I only fail to attend the morning prayer because so-and-so makes the prayer too long for us. 'I have never seen the Messenger of Allah (Sallallahu Alaihi Wasallam) more angry in giving admonition than he was that day. Then he said, 'Some of you make things difficult for people. Any of you who leads people in prayer should make it short as among you there are weak, old and have things they must do.' "

Comments

According to Ibn Hajr, the person against whom the complaint was lodged was Sayyiduna Ubi bin Ka'b

who used to led the Fajr Salaah in Masjid-i-Quba. A boy from Ansaar (Madinah) left the congregational Salaah to which Ubi bin Kab got angry. The boy complained against him for his lengthy recitation before Rasulullah (Sallallahu Alaihi Wasallam). On this, Rasulullah (Sallallahu Alaihi Wasallam) got so much angry that according to the narrator, he had never been in such an angry mood before. Then, he delivered a sermon wherein he advised those who led the Salaah to make it brief and take into consideration the old, weak and needy people behind them.

باب إِذَا صَلى لِنَفْسِهِ فَلْيطَوِّلْ مَا شَاءَ .

Chapter 62 : When praying alone, one can lengthen the prayer as much as he wishes.

Purpose of Tarjamatul Baab

In previous chapter it was said that the congregational Salaah should be brief. Here, it is said that this rule does not apply to the one offering Salaah individually, which he can lengthen as much as he wishes.

Hadith

حدثَنا عبد الله بن يوسف قَالَ أخبرنا مالك عن أَبِى الزناد عنِ الأعرجِ عن أَبِى هريرةَ أن رسولَ الله صلى الله عليه وسلم قَالَ إِذَا صلى أَحدكُم للناسِ فَلْيخفف ، فَإِن منهم الضعيف والسقيم والْكبِير ، وإِذَا صلى أَحدكُم لنفْسِه فَلْيطَوِّلْ ما شاءَ

Comments

Salaah provides a person chance to converse with Allah. Those who truly love Allah always enjoy Salaah

and spent considerable part of day/night in it. It so happens that some of them even get lost in ecstasy while enjoying special moments in Salaah. It is possible that when such kind people led the Salaah, they would offer lengthy Salaah. It is for this reason Rasulullah (Sallallahu Alaihi Wasallam) warned his Ummah that it is not advisable to offer lengthy Salaah when anyone of them lead the Salaah, keeping in view the old and weak people. When offering the Salaah individually, there is no restriction.

بِاب مَنْ شَكَا إِمَامَهُ إِذَا طَوَّلَ .

وَقَالَ أَبو أُسيدٍ طَوَّلْت بِنا يا بنى .

Chapter : Complaining about an Imam when he makes the prayer long.

Abu Usayd said, "My son, you have made it too long for us!"

Purpose of Tarjamatul Baab

An Imam has been given tremendous respect in Islamic Shariah, and people have also been exhorted to pay due respect to him. Now, the question arises, if an Imam does some things, that is prolonging the Salaah, can the Muqtadi complain about it to him. Imam Bukhari says, yes, he can and supported his argument by questioning Abu Usayd who complained to his son against prolonging the Salaah.

Hadith

حدثَنا محمد بن يوسف حدثَنا سفْيانُ عن إسماعيلَ بنِ أبِى خالدٍ عن قَيسِ بنِ أبِى حازمٍ عن أبِى مسعودٍ قَالَ قَالَ رجلٌ يا رسولَ الله إنى لَأتأخر عنِ الصلاَة فى الْفَجرِ مما يطيلُ بِنا فُلاَنٌ فيها . فَغضب رسولُ الله صلى ا عليه وسلم ما رأَيته غَضب فى موضعٍ كَانَ أشد غَضبا منه يومئذٍ ثُم قَالَ يا أيها الناس إن منكُم منفرِين ، فَمن أم الناس فَلْيتجوز ، فَإن خلْفَه الضعيف والْكَبِ وذَا الْحاجة

Narrated Abu Mas'ud

"A man said, 'By Allah, O Messenger of Allah, I only fail to attend the morning prayer because so-and-so makes the prayer too long for us.' I have never seen the Messenger of Allah (Sallallahu Alaihi Wasallam) more angry in any situation than he was that day. Then he said, 'O people, some of you make things difficult for people. Any of you who of you lead people in prayer should make it short. Among you there are those who are weak, old and have things they must do.' "

Hadith

حدثَنا آدم بن أبِى إياسٍ قَالَ حدثَنا شعبةُ قَالَ حدثَنا محارِب بن دثَارٍ قَالَ سمعت جابِر بن عبد الله الأَنصارِى قَالَ أَقْبلَ رجلٌ بِناضحينِ وقَد جنح الليلُ ، فَوافَق معاذًا يصلى ، فَترك ناضحه وأَقْبلَ إلَى معاذٍ ، فَقَرأَ بِسورة الْبقَرة أَو النساءِ ، فَانطَلَق الرجلُ ، وبلَغه أن معاذًا نالَ منه ، فَأَتى النبِى صلى ا عليه وسلم فَشكَا إلَيه معاذًا فَقَالَ النبِى صلى ا عليه وسلم يا معاذُ أَفَتانٌ أنت أَو فَاتن ثَلاَثَ مرارٍ فَلَولاَ صليت بِسبحِ اسم ربك ، والشمسِ وضحاها ، والليلِ إذَا يغشى ، فَإنه يصلى وراءَك الْكَبِ والضعيف وذُو الْحاجة أَحسِب هذَا فى الْحديث . قَالَ أَبو عبد الله وتابعه سعيد بن مسروقٍ ومسعر والشيبانِى . قَالَ عمرو وعبيد الله بن مقْسمٍ وأَبو الزبيرِ عن جابِرٍ قَرأَ معاذٌ فى الْعشاءِ بِالْبقَرة . وتابعه الأَعمش عن محارِبٍ .

Narrated Muharib bin Disaar

Jabir ibn Abdullah al-Ansari was heard to say, "A man was driving two nadiha (agricultural) camels and night had fallen. He found Mu'adh praying and made his camels kneel and joined Mu'adh who was reciting Surat al-Baqara or an-Nisa'. The man left and then heard that Mu'adh had disparaged him. He went to the Prophet (Sallallahu Alaihi Wasallam) and complained to him about Mu'adh. The Prophet (Sallallahu Alaihi Wasallam) said, 'Mu'adh, are you someone who tries them too much' or 'a causer of trial' three times. 'If only you had prayed using Sabbih isma rabbika (87) and Wa'sh-shamsi wa duhaha (91) or Wa'l-layli idha yaghsha (92). There are old and weak people and those with things they must do who pray behind you.' " I think this is in the hadith.

Sa'id ibn Masruq, Mis'ar and ash-Shaybani corroborated it.

Jabir said, "Mu'adh recited al-Baqara in Isha. Muharib corroborated it.

Comments

Both these narrations have been discussed in previous chapters. Rasulullah (Sallallahu Alaihi Wasallam) was a highly kind hearted person and the most ideal teacher. He taught his Ummah the significance of congregational Salaah and the merits of reciting Qur'an in it. Obviously, this would have exhorted people to recite lengthy Suras in the Salaah, both congregational as well as individual, but Rasulullah (Sallallahu Alaihi Wasallam) forbade his Ummah from reciting lengthy Sura in a

congregational Salaah as all sorts of people weak, old, sick etc., join it. At the same time, there is no restriction of any sort regarding the time consumption for a person offering Salaah individually. There have been people in the past and in the present era also there are those who spent whole nights in reciting Qur'an in their Salaah. May Allah bestow us also with this blessing.

باب الإيجاز فِى الصلاةِ وَإكْمَالِهَا

Chapter 64 : Abridgment in Salaah and its perfection.

Purpose of Tarjamatul Baab

This chapter is not present in all the compilations of Sahih Bukhari, if so, then this will be in continuation to the previous chapter. If considered as a separate chapter, it conveys that abridgment in Salaah, as impressed in the previous chapter, does not mean that it should be offered in haste.

Hadith

حدثَنا أبو معمرٍ قَالَ حدثَنا عبد الْوارِث قَالَ حدثَنا عبد الْعزِيز عن أنسٍ قَالَ كَانَ النبِى صلى ا عليه وسلم يوجِز الصلاَةَ ويكْملُها .

Narrated Anas

"The Prophet (Sallallahu Alaihi Wasallam) used to make the prayer short, but would do it perfectly."

Comments

A Hadith says:

$

Salaah is the best from of worship in Islam. It needs to be offered with great perfection. It demands complete concentration, utmost humility and other etiquettes. These, one cannot achieve if he offers it in haste doing his Ruku, Sajda etc., half heartedly. The maximum nearness one experiences with his Lord is in Sajda; so the one who realizes this will do it with absolute perfection. Sayyiduna Anas reports that Rasulullah's (Sallallahu Alaihi Wasallam) (congregational) Salaah used to be abridged but with absolute perfection. Generally people offer Salaah half heartedly and in haste; such a Salaah will not fetch them the benefits which they can achieve if it is offered perfectly. The Ruku, Sajda and Tashahhud should be offered with great devotion and concentration. The solace one can attain in Salaah is impossible in any other worldly thing. Rasulullah (Sallallahu Alaihi Wasallam) used to say:

جعلت قرت العي   الصلاة

"O Allah, make the coolness of my eyes in Salaah".

بِاب مَنْ أَخَف الصلاةَ عِنْدَ بُكَاءِ الصبِى .

Chapter 65 : One who shortened prayer short when he heard a child cry.

Purpose of Tarjamatul Baab

In previous chapters, it was mentioned that an Imam should shorten the Salaah keeping in view the needs and compulsions of his followers.

According to Ibn Hajr, here Imam Bukhari wants to convey that an Imam can take into consideration those

outside the congregation e.g., children at home. Some other scholars opine that the shortening of Salaah is not for the children outside the congregation but for the mothers present there who are put to trial and distraction because of the weeping of their children at home.

Hadith

حدثَنا إبراهيم بن موسى قَالَ أخبرنا الْوليد قَالَ حدثَنا الأوزاعى عن يحيى بنِ أَبِى كَثِ ٍ عن عبد الله بنِ أَبِى قَتادةَ عن أَبِيه أَبِى قَتادةَ عنِ النبِى صلى ا عليه وسلم قَالَ إِنى لَأَقُوم فى الصلاَة أُرِيد أَنْ أُطَولَ فيها ، فَأَسمع بكَاءَ الصبِى ، فَأَتجوز فى صلاَتى كَراهيةَ أَنْ أَشق علَى أُمه تابعه بِشر بن بكْرٍ وابن الْمبارك وبقيةُ عنِ الأَوزاعى .

Narrated Abu Qataada

The Prophet (Sallallahu Alaihi Wasallam) said, "I stand in prayer wanting to make it long but I hear the crying of a child and shorten my prayer disliking to make it difficult for its mother."
Bishr ibn Bakr, Ibn al-Mubarak and Baqiyya corroborated it from al-Awza'i.

Hadith

حدثَنا خالد بن مخلَدٍ قَالَ حدثَنا سلَيمانُ بن بِلاَلٍ قَالَ حدثَنا شرِيك بن عبد الله قَالَ سمعت أَنس بن مالك ٍ يقُولُ ما صليت وراءَ إِمامٍ قَط أَخف صلاَةً ولاَ أَتم من النبِى صلى ا عليه وسلم ، وإِنْ كَانَ لَيسمع بكَاءَ الصبِى فَيخفف مخافَةَ أَنْ تفْتن أُمه .

Narrated Anas bin Maalik

"I never prayed behind an Imam with a easier or more perfect prayer than that of the Prophet (S). If he heard a child weeping, he would shorten the prayer out of the fear of the mother finding it too much of a trial."

Hadith

حدثَنا على بن عبد الله قَالَ حدثَنا يزيد بن زريعٍ قَالَ حدثَنا سعيد قَالَ حدثَنا قَتادةُ أَن أَنس بن مالكٍ حدثَه أَن النبِى صلى ا عليه وسلم قَالَ إِنى لَأَدخلُ فى الصلاَة وأَنا أُرِيد إِطَالَتها ، فَأَسمع بكَاءَ الصبِى ، فَأَتجوز فى صلاَتى مما أَعلَم من شدة وجد أُمه من بكَائه

Narrated Anas ibn Maalik

The Prophet (Sallallahu Alaihi Wasallam) said, "I enter into the prayer wanting to make it long and then, hearing the weeping of a child, I shorten my prayer because I know the intensity of the anxiety of its mother at its weeping."

Hadith

حدثَنا محمد بن بشارٍ قَالَ حدثَنا ابن أَبِى عدى عن سعيدٍ عن قَتادةَ عن أَنسِ بنِ مالكٍ عنِ النبِى صلى ا عليه وسلم قَالَ إِنى لَأَدخلُ فى الصلاَة فَأُرِيد إِطَالَتها ، فَأَسمع بكَاءَ الصبِى ، فَأَتجوز مما أَعلَم من شدة وجد أُمه من بكَائه .

Same as precious is related from Anas from the Prophet (Sallallahu Alaihi Wasallam) with a different isnad.

Comments

Here, four Hadiths have been mentioned, the first narrated one from Sayyiduna Abu Qataada and the rest

three from Sayyiduna Anas bin Maalik. According to these narrations, Rasulullah (Sallallahu Alaihi Wasallam) at times wanted to offer prolonged Salaah but the cries of children would stop him from doing so and therefore, he used to abridge the Salaah. Rasulullah (Sallallahu Alaihi Wasallam) was the most kind hearted person ever born in the world; he could neither tolerate the weeping of children nor the amount of stress it caused to their mothers. Islam is a moderate religion and it does not believe in extremism. In every teaching of Islam one can observe the moderate view it holds regarding any or every aspect of life. There is no extremism in Islam or any sort. It demands nothing from its followers that is against the human nature or beyond its capacity.

Can Imam wait for someone to join Salaah?

The issue whether an Imam can shorten the Salaah keeping in view the needs of his followers, has already been answered. Now, the question whether he can prolong the Salaah in order to enable people more time to join the congregation? According to Imam Ahmed, Ishaaq, Imam Nawawi and some Shaafaite scholars, it is permissible to do so. Imam Abu Yousf considers it Makrooh. Imam Abu Haniefa says "I have apprehension of the heavy thing about the person". Scholars says that here the 'heavy thing' can be termed as Shirk because Salaah is to be offered for the pleasure of Allah, and if someone prolongs the Salaah for someone else other than Allah, there is apprehension of the committal of Shirk.

Quoting from Abu al-Laith, Allaama Ayni says that if the Imam knows the person joining the Salaah, he should not wait, but if he does not know him, then there is no problem in waiting.

Listening the voices when in Salaah

Generally, the common people believe that the real Salaah is that wherein a person is completely engrossed, and totally unaware of his surroundings. It is considered that no amount of noise reaching his ears should distract him from it. This notion is not correct, and Islam, being the natural religion, does not subscribe to this view point. It is not humanly possible that a person offering Salaah can avoid listening the voices hurled around him. Nobody even a Sahaabi, can offer Salaah as perfect as that of Rasulullah (Sallallahu Alaihi Wasallam), but we see in this narrations that the cries of children still reached his ears. There are incidents mentioned in books that the Sahaaba like Sayyiduna Ali and others used to get so much engrossed in the Salaah that even arrows stuck in their bodies were removed while they were offering Salaah. These are exceptional cases and not eligible to enact a general law. According to the learned scholars, attaining such status in Salaah is praiseworthy in Shariah but not a necessary obtainment. The Shariah demands from a believer not to get distracted from the Salaah voluntarily, that which is involuntarily is exempted.

بِاب إِذَا صَلى ثُم أَم قَوْمًا

Chapter 66 : When one has prayed and then leads people in prayer.

Purpose of Tarjamatul Baab

The issue discussed here is whether a person who has offered his Salaah in congregation can lead other people for the same Salaah? Imam Bukhari, expressing his opinion in clear terms, has kept the issue open.

Hadith

حدثَنا سلَيمانُ بن حربٍ وأبو النعمان قَالاَ حدثَنا حماد بن زيدٍ عن أيوب عن عمرِو بنِ دينارٍ عن جابِرٍ قَالَ كَانَ معاذٌ يصلى مع النبِى صلى ا عليه وسلم ثُم يأتى قَومه فَيصلى بِهِم .

Narrated Jabir

"Mu'adh used to pray with the Prophet (Sallallahu Alaihi Wasallam) and then go to his people and lead them in the prayer."

Comments

This Hadith has also been discussed previously. When a person offers his compulsory (fardh) Salaah and then offers the same Salaah in other congregation, the first one offered by him first will be considered fardh and the second one optional (nafl). According to the Hadith, Sayyiduna Mu'adh used to offer Salaah (most likely Isha) behind Rasulullah (Sallallahu Alaihi Wasallam) in Masjid Nabawi and then go to his home place where he would lead the people. The Hadith is silent as to which Salaah he would offer behind Rasulullah

(Sallallahu Alaihi Wasallam) and which he would lead at his home place.

Tirmidhi has quoted Jabir bin Abdullah as:

"Jabir bin Abdullah has quoted from the Mu'adh bin Jabal used to offer Al-Magrib Salaah with the prophet (saw) then would return to his people and would lead them in Salaah" (Tirmidhi)

Many scholars hold the view that Sayyiduna Mu'adh used to offer Magrib Salaah in the Prophet's mosque and then go to his home place where he would lead people for Isha Salaah. If Sayyiduna Mu'adh offered Isha in the Prophet's mosque and then led people for the same Salaah, that would mean Sayyiduna Mu'adh offered optional Salaah in his home place and the people behind him the compulsory one. Scholars like Imam Abu Haniefa, Imam Maalik, Zuhri, Nakhe'ee and some others opine that it is not permissible to offer compulsory Salaah behind a person offering an optional Salaah; however, according to Imam Shafa'ee, it is permissible.

Alama Anwar Shah Kashmiri has discussed the issue in detail. According to him, the most likely situations in this case is that Sayyiduna Mu'adh used to offer different Salaahs during the day in the Prophet's mosque and return home late in the evening where he would lead people in Isha Salaah. So, there is no question of offering compulsory Salaah behind the person offering optional one.

However, according to Ibn Hajr, Sayyiduna Mu'adh used to offer Isha Salaah in the Prophet's mosque and then lead his people in the same Salaah. He

quotes the words: "then he would offer same Salaah with them (his people at home)".

باب مَنْ أَسْمَعَ الناسَ تَكْبِيرَ الإِمَامِ .

Chapter 67 : One who calls out the takbir after the Imam so that the people can hear

Purpose of Tarjamatul Baab

The issue discussed here is that if the voice of an Imam is weak or if there is a huge gathering and his voice does not reach to all people, can a follower behind such an Imam call out Imam's Takbeer so that people can hear?

Hadith

حدثَنا مسدد قَالَ حدثَنا عبد الله بن داود قَالَ حدثَنا الأعمش عن إبراهيم عنِ الأسود عن عائشةَ رضى ا عنها قَالَت لَما مرِض النبِى صلى ا عليه وسلم مرضه الذى مات فيه أَتاه بِلاَلٌ يؤذنه بِالصلاَة فَقَالَ مروا أَبا بكْرٍ فَلْيصل قُلْت إِن أَبا بكْرٍ رجلٌ أسيف ، إِنْ يقُم مقَامك يبكى فَلاَ يقْدر علَى الْقراءَة . قَالَ مروا أَبا بكْرٍ فَلْيصل فَقُلْت مثْله فَقَالَ فى الثالثَة أَوِ الرابِعة إِنكُن صواحب يوسف ، مروا أَبا بكْرٍ فَلْيصل فَصلى وخرج النبِى صلى ا عليه وسلم يهادى بين رجلَينِ ، كَأَنى أَنظُر إِلَيه يخط بِرِجلَيه الأَرض ، فَلَما رآه أَبو بكْرٍ ذَهب يتأَخر ، فَأَشار إِلَيه أَنْ صل ، فَتأَخر أَبو بكْرٍ رضى ا عنه وقَعد النبِى صلى ا عليه وسلم إِلَى جنبِه ، وأَبو بكْرٍ يسمع الناس التكْبِير . تابعه محاضر عنِ الأَعمش

Narrated Aisha

"When the Prophet (Sallallahu Alaihi Wasallam) was ill with his final illness, someone came to him to announce

[that it was time for] the prayer. He said, 'Tell Abu Bakr to lead the prayer.' I said, 'Abu Bakr is a tender-hearted man. If he stands in your place, he will weep and will be unable to recite.' He said, 'Tell Abu Bakr to lead the prayer.' I said the same again. He said a third or fourth time, 'But you are the companions of Yusuf! Tell Abu Bakr to lead the prayer.' So he led the prayer and the Prophet (Sallallahu Alaihi Wasallam) came out supported between two men. It is as if I could still see his legs dragging along the ground. When Abu Bakr saw him, he started to fall back and the Prophet indicated to him to continue the prayer. Abu Bakr moved back and the Prophet (Sallallahu Alaihi Wasallam) sat down beside him. Abu Bakr called out the takbir so that the people could hear."

Al-A'mash corroborated it.

Comments

This Hadith has also been mentioned previously many a time. It is the incident at the time of the terminal illness of Rasulullah (Sallallahu Alaihi Wasallam) when he came out to lead the people in Salaah. Because of his weak voice at that time Sayyiduna Abu Bakr conveyed the Takbeer of Rasulullah (Sallallahu Alaihi Wasallam) to the people in loud voice. The person doing such a job is called a Mukabbir. In this situation people still follow the Imam and not the Mukabbir.

Further, Imam Bukhari wants to prove that in such situations Rasulullah (Sallallahu Alaihi Wasallam) used to lead and Sayyiduna Abu Bakr acted as Mukabbir only.

باب الرجُل ُيَأتم بِالإِمَامِ وَيَأتم الناسُ بِالْمَأمُومِ .

ويذْكَر عنِ النبِى صلى ا عليه وسلم ائْتموا بِى ولْيأتم بِكُم من بعدكُم .

Chapter 68 : A man following the Imam and people following the one who is following someone else.

It is mentioned that the Prophet (Sallallahu Alaihi Wasallam) said [to the people of the first row], "Follow me and let those behind you follow you."

Purpose of Tarjamatul Baab

The stand taken by Imam Bukhari on this issue has put scholars in difficulty to defend it. According to the majority of jurists, there has to be only one Imam in Salaah. It has been reported that only Sha'bi and Masrooq hold the opinion that people behind should follow their respective rows in front. As per them, if a person joins the last row when in Ruku, he will be considered to have obtained the rak'at even if the Imam has risen from his ruku; however, according to the majority of scholars, one can only be considered to have obtained the Salaah until the time Imam is in the Ruku.

In the previous chapter, Imam Bukhari gave the impression that Rasulullah (Sallallahu Alaihi Wasallam) was Imam and Sayyiduna Abu Bakr only a Mukabbir. Now, the change in his stand from that of previous chapter is difficult to understand.

Hadith

حدثَنا قُتيبةُ بن سعيدٍ قَالَ حدثَنا أَبو معاوِيةَ عنِ الأَعمشِ عن إِبراهيم عنِ الأَسود عن عائشةَ قَالَت لَما ثَقُلَ رسولُ الله صلى ا عليه وسلم جاءَ بِلاَلٌ يؤذنه بِالصلاَة فَقَالَ مروا أَبا بكْرٍ أَنْ يصلى بِالناسِ .فَقُلْت يا رسولَ الله ، إِن أَبا بكْرٍ رجلٌ

أسيف ، وإنه متى ما يقُم مقَامك لاَ يسمع الناس ، فَلَو أمرت عمر . فَقَالَ مروا أبا
بكْرٍ يصلى بِالناسِ .فَقُلْت لحفْصةَ قُولى لَه إن أبا بكْرٍ رجلٌ أسيف ، وإنه متى
يقُم مقَامك لاَ يسمعِ الناس ، فَلَو أمرت عمر . قَالَ إنكُن لأَنتن صواحب يوسف ،
مروا أبا بكْرٍ أنْ يصلى بِالناسِ .فَلَما دخلَ فى الصلاَة وجد رسولُ الله صلى ا
عليه وسلم فى نفْسِه خفةً ، فَقَام يهادى بين رجلَين ، ورِجلاَه يخطان فى الأَرضِ
حتى دخلَ الْمسجِد ، فَلَما سمع أبو بكْرٍ حسه ذَهب أبو بكْرٍ يتأخر ، فَأَومأَ إلَيه
رسولُ الله صلى ا عليه وسلم ، فَجاءَ رسولُ الله صلى ا عليه وسلم حتى
جلَس عن يسارِ أبِى بكْرٍ ، فَكَانَ أبو بكْرٍ يصلى قَائما ، وكَانَ رسولُ الله صلى
ا عليه وسلم يصلى قَاعدا ، يقْتدى أبو بكْرٍ بِصلاَة رسولِ الله صلى ا عليه
وسلم والناس مقْتدونَ بِصلاَة أبِى بكْرٍ رضى ا عنه .

Narrated Aisha

"When the Messenger of Allah (Sallallahu Alaihi Wasallam) became gravely ill, Bilaal came to him to announce the prayer. He said, 'Tell Abu Bakr to lead the people in the prayer.' I said, 'Abu Bakr is a tender-hearted man. When he stands in your place, he will be not be able to make people hear, so why not tell Umar to do it. ' He said, 'Tell Abu Bakr to lead the people in the prayer.' I said to Hafsa, 'Tell him, "Abu Bakr is a tender-hearted man. When he stands in your place, he will not be able to make the people hear, so why not tell Umar to do it." ' He said, 'You are the companions of Yusuf! Tell Abu Bakr to lead the people in the prayer.' When he had started the prayer, the Messenger of Allah (Sallallahu Alaihi Wasallam) felt better so he came out supported between two men with his feet dragging along the ground until he entered the mosque. When Abu Bakr

heard him, he started to fall back and the Messenger of Allah (Sallallahu Alaihi Wasallam) indicated to him not to. The Messenger of Allah (Sallallahu Alaihi Wasallam) came until he sat down on the left of Abu Bakr. Abu Bakr was praying standing and the Messenger of Alla (Sallallahu Alaihi Wasallam) was praying sitting down. Abu Bakr followed the prayer of the Messenger of Allah (Sallallahu Alaihi Wasallam) and the people followed the prayer of Abu Bakr."

Comments

This Hadith has also been discussed previously. Here, the last part of the Hadith is related to the title of the chapter, wherein Sayyidah Aisha mentions that Sayyiduna Abu Bakr followed Rasulullah (Sallallahu Alaihi Wasallam) and the people behind followed Sayyiduna Abu Bakr. As per the majority of scholars, Rasulullah (Sallallahu Alaihi Wasallam) was the Imam and Sayyiduna Abu Bakr just a Mukabbir conveying his Takbeer to the people.

Here, Imam Bukhari concurs with Sha'bi and Masrooq, says Ibn Butaal.

باب هَلْ يَأخُذُ الإِمَامُ إِذَا شَك بِقَوْلِ الناسِ

Chapter 69 : Should the Imam accept what people say if he is unsure about it?

Purpose of Tarjamatul Baab

All along stress has been laid on the fact that Imam is to be followed. Now, the question arises whether it permissible for an Imam to act upon the in-

structions of his followers if he forgets something or commits a mistake?

Hadith

حدثَنا عبد الله بن مسلَمةَ عن مالك بنِ أنسٍ عن أيوب بنِ أبِى تميمةَ السختيانِى عن محمد بنِ س ِين عن أبِى هريرةَ أن رسولَ الله صلى ا عليه وسلم انصرف من اثْنتينِ ، فَقَالَ لَه ذُو الْيدينِ أقَصرت الصلاَةُ أم نسِيت يا رسولَ الله فَقَالَ رسولُ الله صلى ا عليه وسلم أصدق ذُو الْيدينِ فَقَالَ الناس نعم . فَقَام رسولُ الله صلى ا عليه وسلم فَصلى اثْنتينِ أُخريينِ ثُم سلم ، ثُم كَبر فَسجد مثْلَ سجوده أو أطْولَ .

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam) stopped praying after two rak'ats and Dhu'l-Yadayn said to him, "Has the prayer been shortened or have you forgotten?" The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Has Dhu'l-Yadayn spoken the truth?" The people said, "Yes." The Messenger of Allah (Sallallahu Alaihi Wasallam) stood up and prayed another two rak'ats and said the salam. Then he said the takbir and did sajda the same as his previous sajda or a little longer.

Hadith

حدثَنا أبو الْوليد قَالَ حدثَنا شعبةُ عن سعد بنِ إبراهيم عن أبِى سلَمةَ عن أبِى هريرةَ قَالَ صلى النبِى صلى ا عليه وسلم الظهر ركْعتينِ ، فَقيلَ صليت ركْعتينِ . فَصلى ركْعتينِ ، ثُم سلم ثُم سجد سجدتينِ

Narrated Abu Hurayra

"The Messenger of Allah (Sallallahu Alaihi Wasallam) prayed Dhuhr with two rak'ats. He was told, "You prayed two rak'ats." He prayed two more rak'ats and then said the salam and did two sajdas."

Comments

According to Sayyiduna Abu Hurayra, one day while leading a four rak'at Salaah Rasulullah (Sallallahu Alaihi Wasallam) said salam only after two rak'ats. No one dared to ask him about it, but Dhul-------- one of the companions gathered his courage and asked him if he forgot or is it that four rak'at Salaah has been reduced to two only? Rasulullah (Sallallahu Alaihi Wasallam) after confirming from people about the matter offered the rest two Rakats, said salaam and then prostrated twice (Sajdah-Sahw).

According to another Hadith narrated by Abu Hurayra, once Rasulullah (Sallallahu Alaihi Wasallam) offered only two rak'ats of Zuhr Salaah in congregation. On being informed by people about it he got up and completed the rest two rak'ats, said salaam and then prostrated twice.

Three main issues are discussed in the light of these two Hadiths viz.,

1. Talking during Salaah.
2. Sajdah-Sahw.
3. Imam completing Salaah after being informed by someone else.

The first two issues will be discussed at their respective places, here only the third issue will be discussed.

Juristic views

According to Imam Abu Haniefa, if the Imam is sure, then he should act upon his belief, but if he has a doubt, he can act as per the reminder of his followers.

Imam Shaafe'ee holds the view that Imam should act upon what he himself is sure of, and should not listen to his followers.

As per Imam Ahmed, if only a single follower reminds the Imam he should avoid it, but if more than one do it then he should take it into consideration.

Both the above mentioned opinions are attributed to Imam Maalik.

باب إِذَا بَكَى الإِمَامُ فِى الصلاَةِ .

وقَالَ عبد الله بن شدادٍ سمعت نشيج عمر وأنا فى آخرِ الصفُوف يقْرأُ (إنما أشكُو بثى وحزنِى إِلَى الله) .

Chapter 70 : When the imam weeps in the prayer.

Abdullah ibn Shaddad said, "While I was in the last row I heard Umar sobbing as he recited, 'I complain of my grief and sorrow to Allah.' (12:86)"

POTB

It is forbidden and as such invalidates one's Salaah if he talks while doing it. Now the question, what if one weeps while doing it? Imam Bukhari has not mentioned any clear opinion regarding this issue, but the chapter indicates that it does not invalidate one's Salaah.

Imam Bukhari has quoted Abdullah ibn Shaddad saying that he heard Sayyiduna Umar sobbing while offering Salaah.

Hadith

حدثَنا إِسماعيلُ قَالَ حدثَنا مالك بن أَنسٍ عن هشامِ بنِ عروةَ عن أَبِيه عن عائشةَ أُم الْمؤمنِ أَن رسولَ الله صلى ا عليه وسلم قَالَ فى مرضه مروا أَبا بكْرٍ يصلى بِالناسِ .قَالَت عائشةُ قُلْت إِن أَبا بكْرٍ إِذَا قَام فى مقَامك لَم يسمعِ الناس من الْبكَاءِ ، فَمر عمر فَلْيصل . فَقَالَ مروا أَبا بكْرٍ فَلْيصل للناسِ .قَالَت عائشةُ لحفْصةَ قُولى لَه إِن أَبا بكْرٍ إِذَا قَام فى مقَامك لَم يسمعِ الناس من الْبكَاءِ ، فَمر عمر فَلْيصل للناسِ . فَفَعلَت حفْصةُ . فَقَالَ رسولُ الله صلى ا عليه وسلم مه ، إِنكُن لأَنتن صواحب يوسف ، مروا أَبا بكْرٍ فَلْيصل للناسِ .قَالَت حفْصةُ لعائشةَ ما كُنت لأُصيب منك خيرا

Narrated Umm al-Mu'minin Aisha

"During his [final] illness, the Messenger of Allah, may Allah bless him and grant him peace, said, 'Tell Abu Bakr lead the people in prayer.'" Aisha said, "I said, 'If Abu Bakr stands in your place, he will not be able to make people hear because of his weeping, so tell Umar to lead the people in prayer.'" Aisha said, "I said to Hafsa, 'Say to him, "If Abu Bakr stands in your place, he will not be able to make the people hear because of his weeping, so tell Umar to lead the people in prayer."' Hafsa did it and the Messenger of Allah, may Allah bless him and grant him peace, said, 'Stop this! You are the companions of Yusuf! Tell Abu Bakr to lead the people in prayer.' " Hafsa said to Aisha, "I have never got any good from you!"

Comments

This Hadith mentions that Sayyida Aisha requested Rasulullah (S) not to direct her father Sayyiduna Abu Bakr to lead people in Salaah, because being a soft hearted person if he stands in his place, he will not be able to make the people hear because of his weeping. Despite this, Rasulullah (S) insisted on informing Abu Bakr to lead the people in Salaah. This indicates that it didn't matter even if Abu Bakr would weep while leading the people in Salaah. Imam Bukhari, by quoting this Hadith, tries to make it clear that weeping doesn't invalidate one's Salaah.

Juristic views

According to Hanafite and Maalikite schools, if someone is overpowered by the notion of Jannah, Jahannu, or the fear of Allah, that makes his weep during Salaah, it will not invalidate his Salaah; on the contrary, it is considered appreciable.

Imam Abu Haniefa considers one's Salaah invalidated if he weeps during it because of pain or some agony. However, as per Imam Shafa'ie there is no problem in this as long as it does not produce words which are intelligible.

باب تَسْوِيَةِ الصفُوفِ عِنْدَ الإقَامَةِ وَبَعْدَهَا

Chapter 71 : Straightening the rows at the time of the iqaamah and after it.

POTB

In a congregation Salaah, an Imam stands in front and his followers behind him in straight rows. It is a pre-requisite to make the rows accurately straight and people are supposed to stand close to one another without leaving any gap in-between. Making the rows straight helps in keeping the hearts of people in concentration and standing close to one another is highly instrumental in developing affection.

In this chapter Imam Bukhari stresses that an Imam is supposed to instruct his followers to make the rows straight during Iqaamah and even after it if required.

Hadith

حدثَنا أبو الْوليد هشام بن عبد الْملك قَالَ حدثَنا شعبةُ قَالَ أخبرنِى عمرو بن مرةَ قَالَ سمعت سالم بن أبِى الْجعد قَالَ سمعت النعمانَ بن بش ٍ يقُولُ قَالَ النبِى صلى ا عليه وسلم لَتسون صفُوفَكُم أو لَيخالفَن الله بين وجوهكُم

Narrated Umru bin Murrah

an-Nu'man ibn Bashir was heard to say that the Prophet (S) said, "Make your rows straight or Allah cause disagreements between you."

Hadith

حدثَنا أبو معمرٍ قَالَ حدثَنا عبد الْوارِث عن عبد الْعزِيزِ عن أنسٍ أن النبِى صلى ا عليه وسلم قَالَ أقيموا الصفُوف فَإِنى أراكُم خلْف ظَهرِى

Narrated Anas

The Prophet (S) said, "Straighten the rows for I can see you behind my back."

Comments

There is a definite relation between the body and mind of man. The fact that the mind affects the body is acknowledged by one and all, but whether the body affects the mind, people are skeptic in this regard. It is also true that the body also affects the mind. See, when a person (a pious believer) is without Wudu (ablution), he feels something missing, but once he performs Wudu he experiences freshness in his heart and mind. The washing of body parts freshening the heart and mind prove that the body affects the mind. Similarly, straightening of the rows does have a pleasant and tremendous affect on the hearts and mind of people. In the same way standing close to one another without leaving any gap in -between inculcates love among the believers.

In the second Hadith, Sayyiduna Anas quotes Rasulullah (S) saying:

أقيموا الصفُوف فَإِنى أراكُم خلْف ظَهرى

"Straighten the rows for I can see you behind my back."

The learned scholars unanimously agree that Rasulullah (S) was bestowed with this power and ability by Allah, however, the scholars differ in interpreting its nature. According to some of them, he was able to see things behind himself just like what was in front of him. Some particularize this and say that the front wall of the mosque served as a mirror which reflected to him what was behind him. Allaama Ayni, Imam Ahmad and the

majority of scholars believe that Rasulullah (S) was, in reality, able to see behind himself with his own eyes and that it was one of his miracles; hence no question of impossibility.

Juristic view about row straightening

Imam Abu Haniefa, Imam Shafa'ee and Imam Maalik consider it Sunnah. Ibn Hazm regards it Fardh (compulsory).

باب إِقْبالِ الإِمَامِ عَلَى الناسِ عِنْدَ تَسْوِيَةِ الصفُوفِ .

Chapter 72 : Imam's facing towards the people while straightening the rows.

POTB

It is the duty of Imam to ensure that people straighten the rows they are standing in, stresses Imam Bukhari. Facing them, he should personally correct them in case of any irregularity.

Hadith

حدثَنا أحمد بن أبِى رجاءٍ قَالَ حدثَنا معاوِيةُ بن عمرٍو قَالَ حدثَنا زائدةُ بن قُدامةَ قَالَ حدثَنا حميد الطوِيلُ حدثَنا أنس قَالَ أُقيمت الصلاَةُ فَأَقْبلَ علَينا رسولُ الله صلى ا عليه وسلم بِوجهه فَقَالَ أقيموا صفُوفَكُم وتراصوا ، فَإِنى أراكُم من وراءِ ظَهرِى

Narrated Anas

"When the Iqaamah for the prayer was given, the Messenger of Allah (S) would turn round and face us. He

said, 'Straighten your rows and stand close together for I can see you behind my back.'"

Comments

With some additional words this is the same Hadith mentioned in the previous chapter. Rasulullah (S) had a practice to turn round and face people when the Iqaamah for the prayer was given.

Some narrations mention that the Sahaaba stood in such an accurately straight manner that if an arrow were to be thrown close to their chests from one side it would land at the other without touching anybody. The rightly guided Caliphs also practiced the Sunnah of checking the rows before the commencement of Salaah.

باب الصف الأول .

Chapter 73 : The first row.

POTB

After discussing the importance of making the rows straight before Salaah, Imam Bukhari now discusses the significance of offering Salaah in the first row.

Hadith

حدثَنا أبو عاصمٍ عن مالكٍ عن سمى عن أبِى صالحٍ عن أبِى هريرةَ قَالَ قَالَ النبِى
صلى ا عليه وسلم الشهداءُ الْغرِق والْمطْعونُ والْمبطُونُ والْهدم
وقَالَ ولَو يعلَمونَ ما فى التهجِ ِ لاَستبقُوا { إلَيه } ولَو يعلَمونَ ما فى الْعتمة
والصبحِ لأَتوهما ولَو حبوا ، ولَو يعلَمونَ ما فى الصف الْمقَدمِ لاَستهموا .

Narrated Abu Hurayra

The Messenger of Allah (S) said, "Martyrs include: someone who drowns, someone killed by the plague, someone killed by an abdominal disease, and someone who is killed by a collapsing building."
He also said, "If people knew what was in doing Dhuhr at its time, they would race each other to it. And if they knew what was in the prayers of Isha and Subh, they would come to them even if they had to crawl. If they knew what was in the call to prayer and the first row, they would draw lots for it."

Comments

The Islamic Shariah has laid lot of stress on offering Salaah in congregation as it fetches huge reward for those who hold on to it with punctuality and regularity. It has also emphasized its followers to attend the mosque and occupy space in the first row well before the time of a Salaah, for, the one in wait for the Salaah is as good as doing it. Secondly, the occupation of back rows when there is space in the front will make getting a place difficult for people coming to attend the prayers. What is of greater significance is the fact that a person standing in the first row earns lots of thawaab as mentioned in the narrations; also the angels invoke specially to Allah for the said person. Further, as mentioned in some narrations, nearer a person is to his Imam more he earns the reward.

Bura' bin Aazib, as quoted by Imam Ahmad, narrates that Rasulullah (S) said:

إن ا وملائكته يصلون على الصف الأول أو الصفوف الأول (أ د)

"Verily, Allah and His angels send blessings on those standing in the first row/rows". (Ahmad)

According to the Hadith quoted in the chapter under discussion, people would draw lots in order to secure their place in the first row if they come to know the essence of the reward one gets by offering prayers in the first row.

باب إِقَامَةِ الصف مِنْ تَمَامِ الصلاَةِ .

Chapter 74 : Making the row straight is part of doing the prayer correctly.

POTB

There are some important conditions necessary for the validity of a Salaah and making it worth for acceptance by Allah, e.g., proper Salaah time, ablution, ritual cleanliness of body, clothes and place of prayer, etc. In establishing this chapter, Imam Bukhari wants to convey that straightening the rows before offering prayers is also one of the conditions.

Hadith

حدثَنا عبد الله بن محمدٍ قَالَ حدثَنا عبد الرزاقِ قَالَ أَخبرنا معمر عن همامٍ عن أَبِى هريرةَ عنِ النبِى صلى ا عليه وسلم أَنه قَالَ إِنما جعلَ الإِمام ليؤتم بِهِ فَلاَ تختلفُوا علَيه ، فَإِذَا ركَع فَاركَعوا ، وإِذَا قَالَ سمع الله لمن حمده . فَقُولُوا ربنا لَك الْحمد . وإِذَا سجد فَاسجدوا ، وإِذَا صلى جالسا فَصلوا جلُوسا أَجمعونَ ، وأَقيموا الصف فى الصلاَة ، فَإِن إِقَامةَ الصف من حسنِ الصلاَة

Narrated Abu Hurayra

The Prophet (S) "The imam was appointed to be followed so do not differ from what he does. When he goes into ruku, go into ruku. When he says, 'Allah hears whoever praises him,' say, 'Our Lord, praise belongs to you.' When he goes into sajda, you go into sajda. If he prays sitting down, then all pray sitting down and make the rows straight in the prayer, for making the rows straight is part of the beauty of the prayer."

Hadith

حدثَنا أبو الْوليد قَالَ حدثَنا شعبةُ عن قَتادةَ عن أَنسٍ عنِ النبِي صلى ا عليه وسلم قَالَ سووا صفُوفَكُم فَإِن تسوِيةَ الصفُوف من إِقَامة الصلاَة

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam) said, "Make your rows straight. Straightening the rows is part of establishing the prayer."

Comments

According to the first Hadith quoted by Sayyiduna Abu Hurayra, the basic purpose of appointing an Imam is to follow him in letter and spirit. The followers are required to act in complete conformity with their Imam. This part of the Hadith nullifies the claim of those believing in the permissibility of offering compulsory Salaah behind an Imam offering optional one. Further, people are supposed to follow him when performing ruku, sajda etc., and avoid execution of any act before that of his. As per the second part of the Hadith,

straight rows make an essential part of establishing the Salaah and adds to its beauty.

باب إلْزَاقِ الْمَنْكِبِ بِالْمَنْكِبِ وَالْقَدَمِ بِالْقَدَمِ فِى الصف .

وقَالَ النعمانُ بن بشيرٍ رأيت الرجلَ منا يلْزِق كَعبه بِكَعبِ صاحِبِه .

Chapter 76 : Standing shoulder to shoulder and foot to foot in the row.

An-Nu'man ibn Bashir said, "I saw that each of our men would place his heel against the heel of his companion."

POTB

Here the manner of standing in the rows is mentioned; the shoulders and ankles should remain straight with respect to other people and there should be no gap left in-between.

Hadith

حدثَنا عمرو بن خالدٍ قَالَ حدثَنا زهير عن حميدٍ عن أَنسٍ عنِ النبِى صلى ا عليه وسلم قَالَ أَقيموا صفُوفَكُم فَإِنى أَراكُم من وراءِ ظَهرِى .وكَانَ أَحدنا يلْزِق منكبه بِمنكبِ صاحِبِه وقَدمه بِقَدمه .

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam) said, "Straighten the rows for I can see you behind my back." [Anas added], "Each of us would put his shoulder to his companion's shoulder and his foot against his foot."

Comments

This Hadith has been mentioned previously. Here

some addition words have been narrated by Sayyiduna Anas viz., that they made it sure to join their shoulders against the shoulders of their companions and their ankles against theirs. According to the learned scholars, the placing of heals against the heels means to keep them in a straight line. Some people, taking the Hadith in its literal meaning, try to place their heals (or ankles) against the heals (ankles) of their companions which is practically difficult and inconvenient also. (Allah knows the best)

باب إِذَا قَامَ الرجُلُ عَنْ يَسَارِ الإِمَامِ ، وَحَولَهُ الإِمَامُ خَلْفَهُ إِلٰى يَمِينِهِ ، تَمتْ صَلَاتُهُ .

Chapter 77 : When a man is standing to the left of the Imam and the Imam moves him behind him to his right, his prayer is valid.

POTB

Previously, a chapter with slightly different wording was discussed. There, it was mentioned that if an Imam moves a follower for his left side to the right, his (i.e., Imam's) Salaah is valid. Now, here it is mentioned that the Salaah of the follower, in such case, is also valid.

Hadith

حدثَنا قُتيبةُ بن سعيدٍ قَالَ حدثَنا داود عن عمرو بنِ دينارٍ عن كُريبٍ مولٰى ابنِ عباسٍ عنِ ابنِ عباسٍ رضى ا عنهما قَالَ صليت مع النبِى صلى ا عليه وسلم ذَات لَيلَةٍ فَقُمت عن يسارِه ، فَأَخذَ رسولُ الله صلى ا عليه وسلم بِرأْسى من ورائى ، فَجعلَنِى عن يمينِه ، فَصلى ورقَد فَجاءَه الْمؤذنُ ، فَقَام وصلى ولَم

يتوضأ .

Narrated Ibn Abbas

"I prayed with the Prophet (Sallallahu Alaihi Wasallam) one night and stood to his left and the Messenger of Allah (Sallallahu Alaihi Wasallam) held me by the back of the head and moved me to his left. He prayed and then lay down. The mu'adhdhin came to him and he got up and prayed without doing wudu'."

Comments

This Hadith has been discussed previously.

باب الْمَرْأَةُ وَحْدَهَا تَكُونُ صَفًّا .

Chapter 78 : A woman alone can constitute a row.

POTB

Previously, as mentioned, if an Imam has only one follower he is supposed to stand on his right. Now, here Imam Bukhari mentions if such a follower happens a woman she should not join her Imam by his side but stand behind him in a separate row even being alone.

Hadith

حدثَنا عبد الله بن محمدٍ قَالَ حدثَنا سفْيانُ عن إسحاق عن أنسِ بنِ مالكٍ قَالَ صليت أنا ويتيم فى بيتنا خلْف النبِى صلى ا عليه وسلم وأُمى أُم سلَيمٍ خلْفَنا .

Narrated Anas ibn Maalik

"An orphan and I prayed in our house behind the

Prophet (S), and my mother, Umm Sulaym, stood behind us."

Comments

Tirmidhi, Abu Dawood, Ibn Hajr and Ahmad have recounted a Hadith according to which Rasulullah (S) had directed a person to repeat his Salaah for he had offered it alone in the last row. Form this, it is inferred that for men offering the Salaah alone in a row behind an Imam is disliked, the view majority of jurists concur with. Imam Ahmad considers the Salaah of such a person invalid.

According to the Hadith, in the house of Sayyiduna Sayyiduna Anas ibn Maalik, he and an orphan boy offered Salaah behind Rasulullah (S) in the first row while his mother Ummi Sulaim did it alone behind them in the next.

It is further inferred that women can attend the congregational prayers but they will have to organize their rows behind men and children. Pertinent to mention here is that Imam Abu Haniefa considers the Salaah of a man invalid if a woman also does so by his side; Allaama Ibn Hajr disagrees with this view whereas Alaama Ayni supports it.

باب مَيْمَنَةِ الْمَسْجِدِ وَالإِمَامِ .

Chapter 79 : The right-hand side of the mosque and the imam.

POTB

Here it is conveyed that the right-hand side of the mosque is on the right-hand side of Imam when facing the Qibla.

Hadith

حدثَنا موسى حدثَنا ثَابِت بن يزِيد حدثَنا عاصم عنِ الشعبِى عنِ ابنِ عباسٍ رضى
ا عنهما قَالَ قُمت لَيلَةً أُصلى عن يسارِ النبِى صلى ا عليه وسلم فَأَخذَ بِيدى أو
بِعضدى حتى أَقَامنِى عن يمينِه ، وقَالَ بِيده من ورائى .

Narrated Ibn Abbas

"One night I stood to pray at the left of the Prophet (S) and he took me by my hand or arm and stood me on his right. He indicated with his hand for me to stand a little back."

Comments

A Hadith says:

إِن الله وملاَئكته يصلونَ علَى ميامنِ الصفُوف

"Indeed Allah and His angels send blessings on those offering Salaah on the right-hand side of the rows."

In view of this Hadith the jurists have debated which side be considered the right-hand side of the mosque; whether it is the Qibla side or the door side which is usually opposite to the former. In establishing this chapter, Imam Bukhari seems to convey that it is the side which lies towards the Imam's right-hand side when leading the Salaah.

Nasa'ee has quoted a Hadith of the authority of al -Baraa' saying:

كنا إذا صلينا خلف النبي صلى الله عليه وسلم أحببنا أن نكون عن يمينه

"Whenever we offered Salaah behind our Prophet (S) we loved to be on his right-hand side". (Nasa'ee)

باب إِذَا كَانَ بَيْنَ الإِمَامِ وَبَيْنَ الْقَوْمِ حَائِطٌ أَوْ سُتْرَةٌ .

وقَالَ الْحسن لاَ بأْس أَنْ تصلى وبينك وبينه نهر . وقَالَ أَبو مجلَزٍ يأْتم بِالإِمامِ وإِنْ كَانَ بينهما طَرِيق أَو جِدار إِذَا سمع تكْبِير الإِمامِ .

Chapter 80 : When there is a wall or sutra between the imam and the people.

Al-Hasan said, "There is no harm in praying with a river between you and him." Abu Miljaz said, "The imam can be followed, even if there is a road or a wall in between as long as the takbir of the imam can be heard."

POTB

As a general rule people have to organize rows behind their Imam, and, between each row, their should be a gap enough for doing the Sajdah comfortably. The rows are supposed to be organized in such a way demonstrating that all the people are offering prayers at one place behind a single Imam. Too big gaps between the rows is against the purpose of Shariah.

In the chapter under discussion, Imam Bukhari discusses the issue in case there are following type of gaps between the rows:

i. A well.
ii. A partition or sutra.
iii. A road.
iv. A water stream.

According to him, if any such type of gap exists

between an Imam and his followers Salaah will be valid.

Hadith

حدثَنا محمد قَالَ أخبرنا عبدةُ عن يحيى بنِ سعيدٍ الأنصارِى عن عمرةَ عن عائشةَ قَالَت كَانَ رسولُ الله صلى ا عليه وسلم يصلى من الليلِ فى حجرته ، وجِدار الْحجرة قَصِ ، فَرأى الناس شخص النبِى صلى ا عليه وسلم فَقَام أُناس يصلونَ بِصلاَته ، فَأَصبحوا فَتحدثُوا بِذَلك ، فَقَام لَيلَةَ الثانِية ، فَقَام معه أُناس يصلونَ بِصلاَته ، صنعوا ذَلك لَيلَتينِ أو ثَلاَثَةً ، حتى إِذَا كَانَ بعد ذَلك جلَس رسولُ الله - صلى ا عليه وسلم - فَلَم يخرج ، فَلَما أَصبح ذَكَر ذَلك الناس فَقَالَ »إِنى خشيت أَنْ تكْتب علَيكُم صلاَةُ الليلِ .

Narrated Amra

Aisha said, "The Messenger of Allah (S) used to pray at night in his room. The wall of the room was low so people could see the Prophet, may Allah bless him and grant him peace. Some people began to pray together following his prayer. The following morning they talked about it and the next night when he got up to pray some more people prayed together with his prayer. This went on for two or three nights. Then, after that, the Messenger of Allah, may Allah bless him and grant him peace, remained seated and did not come out. In the morning, the people mentioned this and he said, 'I was afraid that the night prayer would become obligatory for you.' "

Comments

The incident narrated in this Hadith took place in the month of Ramadhan. Rasulullah (S) used to pray at night in a small room with low wall which was adjacent

to the mosque; and people could see him praying. According to some scholars Rasulullah (S) was doing Aetikaaf in the mosque during the month of Ramdhan. Since for a Muatakif (person doing Aetikaaf) a small portion of the mosque is enclosed by some cloth or mat, and as per these scholars, it is this which has been referred to by a wall in the Hadith. Anyway, however, it is evident from either view that the wall was short in height and people could easily saw Rasulullah (S) praying. Taking the opportunity, some people started offering prayers outside the wall behind Rasulullah. The congregation multiplied in the next two days. Observing that more and more people were joining the night prayers, Rasulullah (S) remained seated and did not come out the next day. People waited for long but to no avail, and on mentioning it to Rasulullah (S) the next day, he told them that he became afraid that it might become obligatory for them.

The Salaah of Tahajjud was obligatory upon Rasulullah but for the Ummah it is optional. Taraawih, during the month of Ramadhan, is Sunnah alal-Mu'akadah. The deeds that Rasulullah (S) offered regularly and punctually are decreed, after qualifying some other factors also, Fardh or Waajib for the Ummah by the jurists. If Rasulullah (S) would have continued offering this congregation prayer, there was apprehension that later people might consider it obligatory and it may come to be a cause of trouble for old, weak, labour class type of people etc. It was because of the kind and compassionate nature of Rasulullah (S) towards his Ummah that he didn't continue with it.

Permissible distance limits between two rows - Juristic Views

According to Imam Bukhari if a narrow stream or a well is in between two rows it will not affect the soundness of prayer. Abu Miljaz considers the prayers valid as long as the Imam's Takbir can be heard. The Hanafite school permit to offer prayers in such a situation if the wall in-between is short in height and one is able to observe Imam's actions. It is also permissible, according to them, to offer prayers across a stream not enough for a boat to float or a road not enough for a vehicle to ply.

باب صَلاةِ اللَّيْلِ .

Chapter 81 : The Night Prayer.

POTB

This chapter in not present is all the compilations of Sahih al-Bukhari, but it is there in Mustamillah. It has been very tough for the learned scholars to grasp why Imam Bukhari has mentioned this chapter here because, apparently, there seems no correlation of this with the preceding ones. According to some scholars, there is mention of night prayer in the Hadith quoted in previous chapter and that is why Imam Bukhari has established this chapter with these words. Some other scholars have opined that previous it was mentioned that Rasulullah (S) offered prayer across a wall and now, as will be clear by the mentioned Hadiths, it is said that it was a mat.

Hadith

حدثَنا إبراهيم بن الْمنذرِ قَالَ حدثَنا ابن أَبِى فُديكٍ قَالَ حدثَنا ابن أَبِى ذئْبٍ عنِ الْمقْبرِى عن أَبِى سلَمةَ بنِ عبد الرحمنِ عن عائشةَ رضى ا عنها أَن النبِى صلى ا عليه وسلم كَانَ لَه حصير يبسطُه بِالنهارِ ، ويحتجِره بِالليلِ ، فَثَاب إِلَيه ناس ، فَصلوا وراءَه .

Narrated Aisha

The Prophet, may Allah bless him and grant him peace, had a mat which he would spread out in the day and use as a screen at night. People gathered to him and prayed behind him.

Hadith

حدثَنا عبد الأَعلَى بن حمادٍ قَالَ حدثَنا وهيب قَالَ حدثَنا موسى بن عقْبةَ عن سالمٍ أَبِى النضرِ عن بسرِ بنِ سعيدٍ عن زيد بنِ ثَابِتٍ أَن رسولَ الله صلى ا عليه وسلم اتخذَ حجرةً قَالَ حسِبت أَنه قَالَ من حصيرٍ فى رمضانَ فَصلى فيها لَيالى ، فَصلى بِصلاَته ناس من أَصحابِه ، فَلَما علم بِهِم جعلَ يقْعد ، فَخرج إِلَيهِم فَقَالَ قَد عرفْت الذى رأَيت من صنِيعكُم ، فَصلوا أَيها الناس فى بيوتكُم ، فَإِن أَفْضلَ الصلاَة صلاَةُ الْمرءِ فى بيته إِلا الْمكْتوبةَ

Narrated Zayd ibn Thabit

The Messenger of Allah, may Allah bless him and grant him peace, stayed in a small room in Ramadan. (Sa'id said, "I think that he said it was made out of a straw mat.") and he prayed in it during the nights. Some of his Companions would pray together with his prayer. When he became aware of this, he began to pray sitting down.

Then he went out to them and said, "I understand what you were doing but, my people, pray in your homes. A man's best prayer is the one he prays in his house with the exception of the obligatory prayer."

Comments

Earlier it was mentioned that Rasulullah (S) offered Salaah in an enclosed space in the mosque. Now here it is said that a mat was used for fencing the space. He would spread it out in the day and use it as a screen in the night enabling himself to pray in solitude.

Detailed discussion on the night salaah will be done in the chapter of tahajjud prayers, Insha-Allah.

According to the above quoted hadiths, it is better to offer optional (nafl) prayers at home as a mosque is mainly meant for compulsory (fardh) prayers.

بابِ إ َابِ التكْبِ ِ وَافِْتَاح الصلاةِ .

Chapter 82 : The obligation to say the takbir and the beginning of the prayer.

POTB

In the preceding chapter Imam Bukhari discussed the issues like azaan, Iqaamah, congregation, row straightening—which are related to salaah prior to its commencement; now he starts elucidating the issues related to salaah itself. Salaah is initiated by what is termed as takbir-i-tahreemah (the first takbir), so Imam Bukhari has also started the related issues with that of takbir-i-tahreemah. The title of the chapter has two parts viz., i. the obligation of takbir-i-tahreemah, and, ii. the

initiation of salaah with it. By establishing this chapter Imam Bukhari wants to convey that salaah should be initiated by takbir-i-tahreemah, the view endorsed as well as considered obligatory by all the jurists. Takbir-i-tahreemah constitutes two components viz., i. the verbal phrase ii. the particular action. The verbal phrase is to utter 'Allahu Akbar' (Allah is Great) and the action is to raise one's hands upto his shoulders or ears while uttering the phrase. According to the learned scholars, Imam Bukhari seems to hold the opinion that uttering the phrase 'Allahu Akbar' is obligatory and, as per the jurists, raising the hands is sunnah and not obligatory. However, all the jurists hold unanimous agreement regarding the content of the phrase i.e., 'Allahu Akbar'. Imam Shafa'ee and Imam Ahmad consider it impermissible the utterance of any other phrase in place of 'Allahu Akbar'. Imam Abu Yousuf and Imam Muhammad permit saying 'Allahu Kabeer'. According to Imam Abu Haniefa, any word signifying the greatness of Allah e.g., Allahu Ajal, Allahu Aazam etc., are permissible. It is pertinent to mention that Imam Abu Haniefa also considers the real phrase i.e., 'Allahu Akbar' as obligatory, but if one utters something like it he will be said to have satisfied the fardh but at the same time he will be charged with the sin of leaving the waajib. (Eidhahul Bukhari).

Hadith

حدثَنا أَبو الْيمان قَالَ أَخبرنا شعيب عنِ الزهرِى قَالَ أَخبرنِى أَنس بن مالكٍ الأَنصارِى أَن رسولَ الله صلى ا عليه وسلم ركب فَرسا ، فَجحش شقه الأَيمن

، قَالَ أَنس رضى ا عنه فَصلى لَنا يومئذٍ صلاَةً من الصلَوات وهو قَاعد ، فَصلينا وراءَه قُعودا ، ثُم قَالَ لَما سلم إِنما جعلَ الإِمام ليؤتم بِه ، فَإِذَا صلى قَائما فَصلوا قياما ، وإِذَا ركَع فَاركَعوا ، وإِذَا رفَع فَارفَعوا ، وإِذَا سجد فَاسجدوا وإِذَا قَالَ سمع الله لمن حمده . فَقُولُوا ربنا ولَك الْحمد

Narrated Anas ibn Malik al-Ansari

"The Messenger of Allah, may Allah bless him and grant him peace, rode a horse [and fell from it] and his right side was grazed." Anas said, "On that day he performed one of the prayers sitting down, and we prayed behind him sitting down. When he had said the taslim, he said, 'The imam is appointed to be followed. If he prays standing, then pray standing, and when he goes into ruku, go into ruku, and when he rises, rise, and when he prostrates, prostrate, and when he says, "Allah hears whoever praises Him," say, "Our Lord, praise belongs to You."

Hadith

حدثَنا قُتيبةُ بن سعيدٍ قَالَ حدثَنا لَيثٌ عنِ ابنِ شهابٍ عن أَنسِ بنِ مالك أَنه قَالَ خر رسولُ الله صلى ا عليه وسلم عن فَرسٍ فَجحش فَصلى لَنا قَاعدا فَصلينا معه قُعودا ، ثُم انصرف فَقَالَ إِنما الإِمام أَو إِنما جعلَ الإِمام ليؤتم بِه ، فَإِذَا كَبر فَكَبروا ، وإِذَا ركَع فَاركَعوا ، وإِذَا رفَع فَارفَعوا ، وإِذَا قَالَ سمع الله لمن حمده . فَقُولُوا ربنا لَك الْحمد . وإِذَا سجد فَاسجدوا

Narrated Anas ibn Malik

The Messenger of Allah, may Allah bless him and grant him peace, fell from his horse and his [side] was grazed. He led us in the pray sitting down, and we prayed be-

hind him sitting down. He finished and then said, 'The imam (or the imam is appointed to be) should be followed. When he says the takbir, say the takbir, when he goes into ruku, go into ruku, when he rises, rise, when he says, "Allah hears whoever praises Him," say, "Our Lord, praise belongs to You, and when he prostrates, prostrate.

Hadith

حدثَنا أَبو الْيمان قَالَ أَخبرنا شعيب قَالَ حدثَنِى أَبو الزناد عنِ الأَعرجِ عن أَبِى هريرةَ قَالَ قَالَ النبِى صلى ا   عليه وسلم إِنما جعلَ الإِمام ليؤتم بِه ، فَإِذَا كَبر فَكَبروا ، وإِذَا ركَع فَاركَعوا ، وإِذَا قَالَ سمع الله لمن حمده . فَقُولُوا ربنا ولَك الْحمد . وإِذَا سجد فَاسجدوا ، وإِذَا صلى جالسا فَصلوا جلُوسا أَجمعونَ

Narrated Abu Hurayra

The Prophet, may Allah bless him and grant him peace, said, "The imam is appointed to be followed. When he says the takbir, say the takbir, when he goes into ruku, go into ruku, when he says, "Allah hears whoever praises Him," say, "Our Lord, praise belongs to You", and he prostrates, prostrate. When he prays sitting down, then all pray sitting down."

Comments

Three hadiths have been quoted here; the first two have been narrated by Sayyiduna Anas and the third one by Abu Hurayra. The quoted hadiths have nearly the similar text with slightly some different words. The hadith narrated by Sayyiduna Anas has been quoted previously also in the chapter إنما جعل الإمام ليؤتم به(chapter 51).

In the second and third hadith the phrase فإذا آبر فكبروا is mentioned, meaning 'when the Imam says the takbir, his followers should also say the takbir'. This phrase has not been mentioned in the first hadith and according to the learned scholars it has been omitted because of brevity. Further, as per the learned scholars, the utterance of takbir-i-tahreemah for the followers has been mentioned in imperative tense آبّروا what in Arabic grammar is termed as 'Amr' thus branding it one of the obligation of salaah. Being obligatory upon the followers automatically entails obligation upon the Imam as well.

Allah says in the Qur'an:

يَاَيُّهَا الْمُدَّثِّرُ ۙ ١ قُمْ فَاَنْذِرْ ۖ ٢ وَ رَبَّكَ فَكَبِّرْ ٣

O you, enveloped in a mantle, stand up and warn, and pronounce the greatness of your Lord. (74:1-3)

Jurists have deduced from the third verse that utterance of takbir-i-tahreemah is one of the obligations of salaah.

باب رَفْعِ الْيَدَيْنِ فِى التكبيرَةِ الْأُولٰى مَعَ الِافْتِتَاحِ سَوَاءً .

Chapter 83 : Raising both hands when saying the first takbir at the very beginning of the prayer.

POTB

It had been mentioned previously that the utterance of the phrase—'Allahu Akbar' at the beginning of the prayer is obligatory and raising the hands, sunnah. Now, Imam Bukhari conveys that both these actions i.e., the utterance of the phrase and raising of the hands

should be done simultaneously. Imam Shafa'ee also concurs with this view. Supporting his argument by the below mentioned hadith quoted in Muslim, Imam Abu Haniefa considers it better to raise the hands first and then utter the phrase.

كان رسول ا صلى ا عليه وسلم إذا قام إ الصلاة رفع يديه ح تكونا ذاء منكبيه هم ك (مسلم)

"When Rasulullah (S) would get up for the prayers he would raise his hands to the level of his shoulders and say takbir". (Muslim)

Hadith

حدثَنا عبد الله بن مسلَمةَ عن مالكٍ عن ابنِ شهابٍ عن سالمِ بنِ عبد الله عن أَبِيه أَن رسولَ الله صلى ا عليه وسلم كَانَ يرفَع يديه حذْو منكبيه إِذَا افْتتح الصلاَةَ ، وإِذَا كبر للركُوعِ ، وإِذَا رفَع رأْسه من الركُوعِ رفَعهما كَذَلك أَيضا وقَالَ «سمع الله لمن حمده ، ربنا ولَك الْحمد. وكَانَ لاَ يفْعلُ ذَلك فى السجود .

Narrated Salim ibn Abdullah from his father

The Messenger of Allah, may Allah bless him and grant him peace, used to raise his hands level with his shoulders when he began the prayer and when he said the takbir for ruku. When he raised his head from ruku', he also raised them like that and said, "Allah hears whoever praises him. Our Lord, all praise belongs to you." He did not do that in sujud.

Comments

The learned scholars are in consensus that Rasulullah (S) used to raise his hands up to his shoulders or ear lobules uttering 'Allahu Akbar' at the beginning of

every prayers. Various explanations have been given by them for it. According to Imam Shafa'ee, apart from being the sunnah of Rasulullah (S), it is done to admit the greatness of Allah. Some interpret that by doing so, one throws behind the temporal and exclusively and attentively concentrates towards his Lord. Its purpose is to let everybody, deaf or dumb, know that prayers have begun, comments the author of Bidaayah.

Quoting Allaama Tahaavi, Alaama Ayni says that the right way to do takbir-i-tahreemah is to keeps ones fingers upwards revealing his palms fully facing Qibla. According to Imam Ghazali, fingers should not be stretched too much but left to their natural unfolding state.

The level of raising the hands

According to Imam Shafa'ee, Imam Maalik and Imam Ahmad, the hands should be raised up to the shoulder level. Supporting his argument with the following hadith collected by Muslim, Imam Abu Hanifa opines the raising of hands a little bit up until the thumb tips reach/touch ones ear lobules:

كان النـ صلى ا عليه وسلم إذا كـ رفع يديه حـ اذي بما أذنيه (مسلم)

"The Prophet (S), when doing takbir, raised his hands until his ears"

Also, Tahaavi has quoted on the authority of al-Baraa':

يرفع يديه حـ يكون أبا ماه قريبا من شحمـ أذنيه (طحاوي)

"He raised his hands till his thumbs would reach near his ear lobules".

Some narrations mention the raising of hands up

to the chest level. According to the learned scholars, all these narrations indicate scope of variation regarding this issue and thus not be made point of contention.

The raising of hands before and after ruku will be discussed in the next chapter, Insha-Allah.

باب رَفْعِ الْيَدَيْنِ إِذَا كَبرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ .

Chapter 84 : Raising the hands when saying the takbir, when doing the ruku (bowing) and when raising the head.

POTB

Imam Bukhari belongs to the group of those scholars who believe in doing 'rafa-ul-yadayn' i.e., raising the hands when doing the ruku and again when raising the head. Pertinent to mention here is that Imam Bukhari has written down a separate tract on the subject.

Hadith

حدثَنا محمد بن مقَاتِلٍ قَالَ أخبرنا عبد الله قَالَ أخبرنا يونس عنِ الزهرى أخبرنِى
سالم بن عبد الله عن عبد الله بنِ عمر رضى ا عنهما قَالَ رأيت رسولَ الله
صلى ا عليه وسلم إِذَا قَام فى الصلاَة رفَع يديه حتى يكُونا حذْو منكبيه ، وكَانَ
يفْعلُ ذَلك حـ يكبر للركُوعِ ، ويفْعلُ ذَلك إِذَا رفَع رأْسه من الركُوعِ ويقُولُ
سمع الله لمن حمده .ولاَ يفْعلُ ذَلك فى السجود .

Narrated Abdullah ibn Umar

"I used to see that when the Messenger of Allah, may Allah bless him and grant him peace, stood up to pray he would raise his hands level with his shoulders. He

would also do that when he said the takbir for ruku and when he raised his head from ruku as he said, 'Allah hears whoever praises him.' He did not do it in sajda."

Hadith

حدثَنا إسحاق الْواسطى قَالَ حدثَنا خالد بن عبد الله عن خالدٍ عن أبِى قلاَبةَ أنه رأى مالك بن الْحويرِث إذَا صلى كَبر ورفَع يديه ، وإِذَا أراد أنْ يركَع رفَع يديه ، وإِذَا رفَع رأْسه من الركُوعِ رفَع يديه ، وحدثَ أن رسولَ الله صلى ا عليه وسلم صنع هكَذَا .

Narrated Khalid

Abu Qilaba saw Malik ibn al-Huwayrith praying - he said the takbir and raised his hands. When he went to do ruku' he raised his hands. When he raised his head from ruku', he raised his hands. He related that the Messenger of Allah, may Allah bless him and grant him peace, had done the same as that.

Comments

Purpose of raf-ul-yadayn in prayer

According to Imam Shafa'ee, it is to admit the greatness of Allah and follow the sunnah of the Prophet (S). Some consider it to indicate throwing the temporal behind and getting engrossed in the devotion of Allah.

As narrated by Ibn Umar in the first hadith, Rasulullah (S), when doing takbir-i-tahreemah, used to raise his hands up to the level of his shoulders. He also used to raise his hands when going into ruku and back.

Maalik ibn al-Huwayrith is also reported to have done the similar acts as narrated by Abu Qilaba in the

second hadith quoted above.

Juristic views about rafa-ul-yadayn

All the jurists are in consensus regarding the raising of hands up to ones shoulders or ears when doing the first takbir. However, they differ repeating this act before and after ruku. Imam Abu Haniefa and Imam Maalik avoid doing it before and after ruku. According to Imam Tirmidhi, number of Sahaaba, Taaba'een and jurists are also reported to have been of the same opinion. He says:

وبه يقول غ واحد من أصحاب الن صلى ا عليه وسلم والتابع وهو قول
سفيان وأهل الكوفة (عمدة القاري)

"This has been reported from more then one Sahaabi and Taaba'ee; similar is the statement of Sufiyaan and the people of Kufa". (Umdatul Qaari)

However, good number of Sahaaba, Taaba'een, Imam Shafa'ee, Imam Ahmad and the majority of hadith scholars favour the view of raising the hands before and after ruku.

The level up to which the hands should be raised

Alaama Ayni writes:

كان يرفعها حذاء أذنيه وروي إ صدره وروي حذوه منكبيه وكلها آثار فوظة
مشهورة دالة على التوسع

"He (i.e., Rasulullah (S)) used to raise his hands up to the level of his ears; also reported up to his chest; also reported up to his shoulders. All these evidences are well recorded and widely known indicating towards the wide scope of the issue". (Umdatul Qaari)

Allaama Ibn Hajr quoted Muhammad bin Nasr al-Maroozi saying:

أ ع العلماء الأمصار على مشروعية ذالك إلا أهل الكوفة

“Scholars across various places, except Kufa, have *reached on the consensus of its (rafa-ul-yadayn) validity*.

The Hanafites rely on the narration of Mujahid according to which he offered prayers behind Ibn Umar (for two years) but didn’t see him doing rafa-ul-yadayn.

Ibn Abbas says:

أنه رأي الن صلى ا عليه وسلم يرفع يديه عند الافتتاح لا يعود (أبو داؤد)

“He saw the Prophet (S) raising his hands in the beginning of the prayers and he wouldn’t repeat it”. (Fathul Baari)”.

Muslim, Abu Dawood, Nasa’ee and Ahmad quote from Jaabir bin Sumrah:

قال خرجنا علينا رسول ا صلى ا عليه وسلم فقال ما أراكم رافعي أيدكم

كاهنا أذناب خيل س اسكنوا الصلاة

“He said that Rasulullah (S) came to them and asked why he was seeing them raising their hands like balky horses raising their tails; resort to calmness when doing the prayers”

According to Imam Bukhari, the raising of hands mentioned in this hadith does not correspond to that done before and after ruku, but it is about that which was done when doing tashahhud and salaam.

Abu Dawood quotes from Buraa’ bin Aazib:

أن رسول ا صلى ا عليه وسلم رفع يديه إ قريب من أذنيه لا يعود

“Rasulullah (S) used to raise his hands up to the level of

his ears at the beginning of the prayers and wouldn't repeat (the act)".

Some hadith scholars consider the words لاىعود (wouldn't repeat) as Mudraj i.e., these are not words of hadith text but have been added by the narrator later on. However, some other scholars stress that these words have been quoted from Yazid bin Abi Ziyaad by number of hadith scholars like Sufiyan Thouri, Hushaim and Ismaail bin Zakariya etc.

The issue to do or avoid doing rafa-ul-yadayn before and after the ruku has been widely debated by the learned scholars and the arguments are too lengthy and beyond the scope of this book.

باب إِلَى أَيْنَ يَرْفَعُ يَدَيْهِ

وقَالَ أبو حميدٍ فى أصحابِه رفَع النبِى صلى ا عليه وسلم حذْو منكبيه .

Chapter 85 : Up to what height should the hands be raised?

Abu Humayd said to his companions, "The Prophet, may Allah bless him and grant him peace, raised his hands up to the level of his shoulders."

POTB

The learned scholars hold different opinions regarding the level up to which the hands should be raised when doing rafa-ul-yadayn. By establishing this chapter, Imam Bukhari conveys his opinion by mentioning that the hands should be raised up to the shoulder level; he supports his argument by quoting Abu Humayd's statement.

Hadith

حدثَنا أبو الْيمان قَالَ أخبرنا شعيب عنِ الزهرِى قَالَ أخبرنا سالم بن عبد الله أن عبد الله بن عمر رضى ا عنهما قَالَ رأيت النبِى صلى ا عليه وسلم افْتتح التكْبِ فى الصلاَة ، فَرفَع يديه ح يكَبر حتى يجعلَهما حذْو منكبيه ، وإِذَا كَبر للركُوعِ فَعلَ مثْلَه ، وإِذَا قَالَ سمع الله لمن حمده فَعلَ مثْلَه وقَالَ ربنا ولَك الْحمد ولاَ يفْعلُ ذَلك ح يسجد ولاَ ح يرفَع رأْسه من السجود.

Narrated Saalim bin Abdullah

Abdullah ibn Umar said "I saw the Prophet, may Allah bless him and grant him peace, begin the prayer with the takbir. As he said the takbir, he raised his hands until they were level with his shoulders. When he did the takbir for ruku, he did the same. When he said, 'Allah hears whoever praises him,' he did the same and said, 'Our Lord, all praise belongs to you.' He did not do it when he went into sajda nor when he raised his head from sajda."

Comments

As per the quoted hadith, the hands should be raised up to the level of one’s shoulders.

Imam Muslim has quoted a hadith on the authority of Maalik bin al-Huwayrith, which says:

كان رسول ا صلى ا عليه وسلم إذا ك رفع يديه ح اذي بما أذنيه

(مسلم)

“When doing takbir, Rasulullah (S) used to raise his hands till they were level with his ears.

The Hanafite school produce the above mentioned hadith in support of their argument.

'Imam Shafa'ee has tried to correlate these two hadiths', opines Ibn Hajr, he says:

اذي بظهر كفيه ا ناب وبأطراف أنامله الأذن

"The wrists should be level to the shoulders and the finger tips to the ears". (Fathul Baari)

باب رَفْعِ الْيَدَيْنِ إِذَا قَامَ مِنَ الركْعَتَيْنِ .

Chapter 86: Raising the hands when coming up after the first two rak'ats.

POTB

Imam Bukhari, supported by some of the hadith scholars, hold that rafa-ul-yadayn should be done at the inception of third rak'at after the tashahhud of first two rak'ats.

Hadith

حدثَنا عياش قَالَ حدثَنا عبد الأَعلَى قَالَ حدثَنا عبيد الله عن نافعٍ أَن ابن عمر كَانَ إِذَا دخلَ فى الصلاَة كَبر ورفَع يديه ، وإِذَا ركَع رفَع يديه ، وإِذَا قَالَ سمع الله لمن حمده . رفَع يديه ، وإِذَا قَام من الركْعتينِ رفَع يديه . ورفَع ذَلك ابن عمر إِلَى نبِى الله صلى ا عليه وسلم رواه حماد بن سلَمةَ عن أَيوب عن نافعٍ عنِ ابنِ عمر عنِ النبِى صلى ا عليه وسلم ورواه ابن طَهمانَ عن أَيوب وموسى بنِ عقْبةَ مختصرا .

Narrated Nafi

When Ibn Umar began the prayer, he said the takbir and raised his hands. When he did ruku, he raised his hands. When he said, "Allah hears whoever praises him," he raised his hands. When he got up after two rak'ats, he

raised his hands. Ibn Umar referred that right back up to the Prophet of Allah, may Allah bless him and grant him peace.

Comments

In the earlier chapter similar hadith was quoted by Saalim bin Abdullah from Ibn Umar; here the words rafa-ul-yadayn have been added.

Since the narration stops at Ibn Umar and has not reached until Rasulullah (S), it is a mauqoof hadith; however, it has been considered marfu by Imam Bukhari .

Imam Abu Dawood has also quoted similar words from Ibn Umar (RA):

كان النـ صلى ا عليه وسلم إذا قام من الركعتـ كـ ورفع يديه

"When standing, after the completion of two rak'ats, the Prophet (S) raised his hands".

باب وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى .

Chapter 87 : Placing the right hand over the left.

Purpose of Tarjamatul Baab

After discussing Takbeer-Tahrema and the issues related to it, Imam Bukhari now discuss where and how one should keep his hands after saying the Takbeer Tahreema. The majority of the jurists hold the opinion that while in Qiyaam the hands should be kept folded with right hand placed over the left. Imam Bukhari also concurs with this view, however, according to the Maalikite school the hands should be left hanging instead of folding them.

Hadith

حدثَنا عبد الله بن مسلَمةَ عن مالكٍ عن أبِى حازمٍ عن سهل بن سعدٍ قَالَ كَانَ الناس يؤمرونَ أنْ يضع الرجلُ الْيد الْيمنى علَى ذراعه الْيسرى فى الصلاَة . قَالَ أبو حازمٍ لاَ أعلَمه إلا ينمى ذَلك إلَى النبِى صلى ا عليه وسلم . قَالَ إسماعيلُ ينمى ذَلك . ولَم يقُلْ ينمى .

Narrated Ibn Haazim

It is related that Sahl ibn Sa'd said, "The people were told that each man should place his right hand over his left forearm in the prayer." (Abu Haazim said, "I only know that that went back to the Prophet, (S)). (Isma'il said, "yunma" and did not say "yanmi".)

Comments

According to Sahl ibn Sa'd, people were directed to place their right hand over the wrist of the left while in Qiyaam. Abu Haazim says that Sahl didn't attributing it but towards Rasululah (Sallallahu Alaihi Wasallam). Keeping the hands folded in this way in Salaah has been reported from Imam Abu Haniefa, Imam Shafa'ee, Imam Ahmed bin Hambal and the majority of the learned scholars. From among the Sahaaba the act has been ascribed to Sayyiduna Ali, Abu Hurairah, Sa'eed ibn Jubair, Abu Bakr, Sayyideh Aisha and many others.

An authentic Hadith quoted by Muslim on the authority of Waayil bin Hajr says:

أن رسول ا صلى ا عليه وسلم رفع يديه (ا ديث) وفيه وضع يده اليمنى على على السـ ى (مسلم، عمدة)

"Indeed Rasululah (Sallallahu Alaihi Wasallam) raised his hands(Al-Hadith), and then he placed his right hand

on his left" (Muslim)

How to fold one's hands?

Allaama Ayni writes:

أن يضع بطن كفه اليمنى على رشخه اليسرى فيكون الرسخ وسط الكف

"Place the palm of the right hand on the wrist of the left in a way that it is covered by the right hand palm".

Then, according to the learned scholars, the thumb and the little finger should encircle the wrist with the rest of the fingers spread over the forearm.

و لق با نصرو الابام على الرسخ

"And the little finger and the thumb should encircle the wrist".

Where to hold the hands?

Imam Bukhari has left this issue untouched. He has not mentioned whether the folded hands should be kept below the navel, above it or over the chest. It seems by leaving the issue untouched, as per him, there is scope for all these options. Ibn Khuzaimah has quoted from Waayil bin Hajr:

صليت مع رسول ا صلى ا عليه وسلم فوضع يده اليم على يده اليسرى على صدره (ابن خوز ة)

"I offered Salaah with Rasululah (Sallallahu Alaihi Wa-sallam) and he placed his right hand over the left on his chest" (Ibn Khuzaimah).

Imam Shafa'ee puts forward this hadith in support of his argument of holding the hands over one's chest.

Imam Ahmed in his Musnad, ad-Dhar Qatni and

Baihaqi have quoted from Abu Juhaifah:

أ جحيفة عن على رضى ا عنه أنه قال من السنة وضع الكف على الكف ت السرة (عمدة)

"Abu Juhaifah narrates Sayyiduna Ali (RA) as saying: "It is an act of Sunnah to keep the palm (of one hand) over the palm (of other hand) below the navel" (Umdatul Qaari)

The Hanafites put forward this hadith in support of their argument of holding the hands below the navel.

Hikmah behind holding the hands over the chest or below the navel

Those supporting the view of holding their hands at the chest consider it more effective in attaining Khushoo or humility in Salaah. It also points towards the protection of the Divine light of the faith (Noor-i-Iman) according to them.

People supporting the view of holding the hands below the navel regard it the more appropriate way of expressing humility in favour of one's Lord; and far away from resemblance with the People of the Book.

بابُ الْخُشُوعِ فِى الصلاَةِ .

Chapter 88 : Humility in the prayer.

Purpose of Tarjamatul Baab

Khushoo plays a considerable part in making a Salaah qualify for acceptance by Allah Taala. By quoting this chapter so early, Imam Bukhari wants to prove the point that the Khushoo is an indispensable constitu-

ent of a Salaah.

Hadith

حدثَنا إسماعيلُ قَالَ حدثَنِى مالك عن أَبِى الزناد عنِ الأعرجِ عن أَبِى هريرةَ أَن رسولَ الله صلى ا عليه وسلم قَالَ هلْ ترونَ قبلَتى ها هنا والله ما يخفَى علَى ركُوعكُم ولاَ خشوعكُم ، وإِنى لأَراكُم وراءَ ظَهرِى .

Narrated Abu Hurayra

The Messenger of Allah (S) said, "You see me facing forward here but, by Allah, your ruku' and humility is not hidden from me. I can see you behind my back."

Hadith

@@

Comments:

What is Khushoo?

قال ابن عباس بتون أذلاء

"Ibn Abbas said, there who bow with humility", "Hassan said, those who fear Allah", " Maqatil said, those who show humility", "Ali Said, Khushoo is in the heart", "Amr ibn Dhenar said, Khushoo is not in Ruhu and Sujood but is in remaining motion less and adipting dignified posture in the salah, "Ibn Seereen said, it means that you do not raise your eyes from the place of your sajdah", and it is said that Khushoo is to concentrate all attentions towards it(salah) and to ignore every thing other than it.

The Hadith of Abu Hurairah quoted in this chapter has already been discussed in the chapter titled:-

There it has been discussed how Rasululah

(Sallallahu Alaihi Wasallam) was able to see things behing him. In this Hadith he (saw) is exhosting his companions to offer salah with khushoo. Imam Nawwawi has quoted the consensus from the learned schlors that the khushoo in salah is preferable or mustahab and not obligatory or wajib. Imam Al-Gazali, however has argued strongly to his book Ihya-ul-Uloom that the Khushoo is an important precondition (sharat) for the salah, he says that the jurists label the salah valid or invalid on the basis of exterior things only their jurisdiction does not include the interior of the person like his intention and khushoo etc.

Chapter:

What is to be recited after Takbeer (Tahreema)

Purpose:

Imam Bukhari is now discussing whether some dua is to be recited between Takbeer Tahreema and the recitation of surah-alFatihah. He seems to be in favour of reciting a dua after Takbeer Tahreema. Imam maalik is of the opinion that there is no dua after Takbeer Tahreema and surah-al-Fatihah should be strated right away. Imam Abu Haniefa and Imam Shafa'ee and Imam Ahmed are in favour of reciting dua after Takbeer Tahreema, though they differ as to which Dua should be recited. Imam Shaafa'ee favours the following Dua.

Hanafits and hambalities favour following Dua

Hadith

Hadith

Comments:

Starting the recitation of surah-al-Fathah

In the first Hadith Syeduna Anas says that Rasululah (Sallallahu Alaihi Wasallam), Abu Bakar and Umer

used to start the salah with the recitation of Alhamdu Lillahi Rabil Aalameen. This Hadith is the basis of the view of Imam Maalik who says in view of this Hadith, that there is no Dua between Takbeer Tahreema and the recitation of Surah-al-Fatihah. This Hadith is also the basis of the view of those jurists who says that the recitation of Surah-al-Fatihah should be started with Alhamdu Lillah and Bismillah=er-Rehmanir-Rahim should not be recited loudly. There is another Hadith quoted in Bukhari and Muslim, quoted from Anas who says " I offered salah behind the prophet (saw), Abu Bakar and Umar and did not hear from anyone of them recitation of Bismillah-ir-Rahman-ir-Rahim loudly."

Start of Bismillah-irRahman-ir-Rahim:

"From this (Hadith of Anas ---) argued Imam Maalik and his men in favour of not reciting Bismillah in the beginning of the Surah-al-Fatiah" saying that it is not part of it. Hanafites, Thouri, Ahmed, Is-haaq says Bismillah is a (permanent) verse of the Quran which has been revealed to demarcate between the two surahs and is neither part of Surah-alpFatihah nor the part of the beginning of every surah and it is not to be recited loudly. And Imam Shaaf'ee said that it is a verse from Surah-al-Fatihah and it will be recited silently when recitation is silently and loudly when recitation is loudly.

Which Dua to be recited?

The Dua after Takbeer Tahreema quoted in the Hadith of this chapter by Syeduna Abu Hurairah is

Many Muhaddtheen prefer this Dua after Takbeer Tahreema.

Abu Dawood, Tirmidhi and Ibn Mujah have quoted on the authority Syedah Ayesha When Rasululah

(Sallallahu Alaihi Wasallam) used to start salah, he would says "Glory be to you oh allah and with praises to you and with the blessings of your name and with superiority of your statu and with the fad that there is no good except you"

The Hanafites and Hambalites recommended this Dua to be recited after Takbeer Tahreema.

Tabrani quoted on the authority of Ibn Umar when Rasululah (Sallallahu Alaihi Wasallam) used to start salah he (saw) would say

Imam Shaafa'ee recommends this Dua after Takbeer Tahreema.

Chapter:

Purpose:

The word باب or chapter is not written in the compilations of Abu Dhur, Abu Nuainm or Ibn Butaal but it is written in the compilations of Usaili and Kareewah. Therefore, it is the continuation of the previous chapter, as per the majority of the learned scholars. In this Hadith it is said that Rasululah (Sallallahu Alaihi Wasallam) prolonged the direction of Qiyam, Ruku and Sajda in the salah of kussof , from this Imam Bukhari has inferred that it is permissible to recite Dua in the salah and it is for this reason Imam Bukhari has got this Hadith over here.

Hadith

Comments:

What is Kusoof:

Many people believe that kusoof means eclipse both solar as well as luner, some other people says kusoof means solar eclipse whereas khusoof means lunar

eclipse. Ibn Habeeb in sharah-al-Mants says that kusoof means the change in colour whereas the kusoof means to get eclipsed.

In the Hadith Asma-bint Abu Bakar says that the prophet (saw) offered Salatul-Kusoof, it is the salah offered at the time of solar eclipse because the solar and lunar eclipse remained the bondsman of the Day of Judgment. Allah Talla says in the Quran.

The universe comprising of various planets unknown number of galaxies is going on so uniformly without a blemish by the ill and command of its creator Allh Subhana Talla. Whenever Allah Ta'ala wishes, He will take away this command of uniformity on the universe, the whole system will loose its balance and that will bring the end of the universe so, when sun does not shine as usual become of eclipse, the bondsman immediately is reminded of that final holo cause which is ultimately destined for this universe, and he immediately bows infront of him with fear and humility and the best way or bowing is an salah, so he starts the salah. This salah is little different than the usual salah, this salah is offered keeping in view the wrath of Allah Ta'alla, so all the components of salah like Quyaam, Ruku, Quoma, sujood are prolonged and the bondsman supplicates with broken and fearful heart for a good length of time as is evident from this Hadith that Rasululah (Sallallahu Alaihi Wasallam) prolonged all the components of salah.

Allama Ayni wirts: "Kusoof is a sign from the sings by Allah Ta'ala with which He admonishes His bondsmen to shun away the sins and to return back towards his

obedience."

Salat-ul-Kusoof:

It is sunnah as per the majority of the jurists it should be offered in Jama masjid or where Eid salah is offered. It is to be offered without Azaan and Iqamah.

There is difference of opinion amongst the learned scholars about the number of Rekats in this salah. Abdullah bin Abbas, Ibn Umer, Sumarah-bin-Junab Abbdullah bin Umer, Nakha'ee Thouri and many others says that there is only one Ruku one Rakat of salatul-Kusoof. Ahmed Maalik and other scholars of Hijaz says that the salatul Kusoof are two Rakets with each (Rakat) having two Rukus and two sujood. It will be discussed in detail in coming chapter Insha Allah.

Seeing of Jannat and Jahannum:

In this salah Rasululah (Sallallahu Alaihi Wasallam) was shown Jannat and Jahannum. Jannat was brought so near to him that he could have taken something from there, had he wished so and similarly Jahannum was so close that he felt that he might get effected by it. The learned scholars have given different explanations for it, some people say that all the veils was lifted between Rasululah (Sallallahu Alaihi Wasallam) and Jannat and Jahannum, so that he (saw) could see them so closely. Some others says that the front wall of the Masjid behaved as mirror and the appearance of Jannat and Jahannum got reflected from that. Shah Waliullah Muhaddith Delhvi was of the opinion that this seeing was like the seeing of Aalam-i-Mithaal.

Islam the religion of peace and Mercy:

Islam not only strongly advocates that its believer should have hightly merciful nature towards mankind

but it also highly stress not to tease even animals and insects. A Hadith says that one should not urinate in a hole, the scholars says that urinating in a hole can harm the insects inside, so it has been forbidden. In this Hadith it is said that Rasululah (Sallallahu Alaihi Wasallam) was shown a women who was being scarified by a cat and Angle Jibraeel told him that this women was getting that punishment because she had tied a cat in her life time and was neither feeding her nor was freeing her so that she could eat something till that cat died of hunger. This Hadith shows that cruelty shown even to animals is not liked by Allah (SWT). When a believe is supposed to show his merciful nature towards animals, one can easily understand how much one has to have merciful nature towards the mankind.

Chapter:

Raising of gaze towards the Imam during salah. Syedah Ayesha said "prophet (saw) said about the 'Salatul-Kusoof' I saw Jahammun are part of it falling on other part when you people saw me retreating."

Purpose:

In an earlier chapert i.e. chapter of devoutness it was said that khushoo is very important in salah and that it is necessary for attaining khushoo in the salah not to move the body parts here and there and to keep the gaze fixed at one point. Now in this chapter Imam Bukhari elaborates on this point further and says that if one llks towards Imam in the salah, it is not against the khushoo.

Hadith

Hadith

Hadith

Hadith

Comments:

In the first Hadith it is mentioned that Khabbah was asked if Rasululah (Sallallahu Alaihi Wasallam) used to recite the Quran in the Dhuhr and Asr salah or not. He replied in affirmative. He was further asked how could they know that because the recitation in Dhuhr and Asr salah is not done loudly? He told them that they could know about it by the movements of his beard.

Rechtation of the Quran in Dhuhr and Asr salah:

Abu Dawood and Naseea'ee have quoted that Ibn Abbas was asked if Rasululah (Sallallahu Alaihi Wasallam) used to recite the Quran in Dhuhr and Asr salah? He replied no, he (saw) was not reciting. There are some people who are of the opinion that there is no recitation in Dhuhr and Asr salah like. But there is consensus amongst the majority of the scholars that there is recitation of the Quran in Dhurh and Asr salah and this recitation is to be done silently, nor loudly. Allama Ayni has quoted that it seems Ibn Abbas immediately had not known about the Ahaadith which prove that thre is recitation in Dhurh and Asr salah but later on knowing these Ahaadith he also changed his opinion.

Muslim has quoted on the authority of Abu-Saeed al - "that the prophet (saw) used to recite in the first Rakat of the first two Rakats of Dhuhr salah equalling about thrity verses and in the second Rakat equal to about fifteen verse."

This Hadith clearly proves that Rasululah (Sallallahu Alaihi Wasallam) used to recite the Quran in the dhuhar and Asr salah. There are so many other Ahaadith which prove the same.

Where should one focus his gaze in salah?

It has already been mentioned that khushoo is very important in salah and of rattaining khushoo it is very much essential that one should not see here and there but should concentrate on one point. The learned scholars says that one should focus his gaze at the sajda place while standing (Quyaam) in salah, between the two feet in Ruku at ones nose in sajdah and at one lap or index finger --- Tashdahud.

Imam Bukhari however wants to prove by the first Hadith of this chapter that if one sees towards Imam during salah it is not against khushoo but is permissible.

The second Hadith guoted from Syeduna Al-Baras also proves the same point. In this Hadith it is said that the Sahaaba would remain standing in Qowmaa i.e. standing after Rukh still they would see that Rasululah (Sallallahu Alaihi Wasallam) had gone in Sajdah. This again proves that seeing towards the Imam is not against Khushoo. The topic of further Ahaadith is similar to the topic discussed in the previous chapter. Here Imam Bukhari wants to convey the same message that seeing towards Imam is not against the khushoo.

Chapter:

Rising of gaze towards the sky in the salah.

Purpose:

In the previous chapter it was said that raising of the gaze towards the Imam is permissible, now Imam Bukhari wants to discuss the issue of looking towards the sky in the salah. As per majority of the scholars it is Makrooh (disliked) to look towards the sky in the salah.

Hadith

Comments:

The learned scholars says that looking towards the sky in the salah is against the khushoo. It takes the offerer of salah outside the limits of salah. Bases on the sever warning gives in this Hadith Ibn Hazm is of the opinion that his salah will become invalied by looking towards the sky whereas the majority of scholar call it only Makrooh and not Haraam.

Looking towards the sky in the Dua:

Shuriah and some other people say that it is Makrooh to look towards the sky in Dua whereas "the majority say it is permissible for the sky is the Qibla of Dua as Ka'ba is the Qibla of the salah."

Chapter:

Looking here and there in salah

Purpose:

We have seen looking towards Imam during salah is permissible, looking towards the sky is disliked and here it is said that looking here and there in the salah is also Makrooh (disliked) as it is against the Khushoo.

Hadith

Hadith

Comments:

Allah Ta'ala says in the Quran "Remembrance of of allah Ta'ala and absolute attention towards him is the main goal of the salah for this reason the offerer of salah focus his gaze at one point and gets absorbed in the remembrance of Allah. The satan never likes it, he tries to put different kinds of thoughts in his heart and tries his best to deviate the attention of the offerer of the salah when his attention gets deviated, he loose his concentra-

tion and looks here and there so, this looking here and there is because of satan, that is what is said in the Hadith"

Allama Ayni has quoted from Ibn Masood " indeed Allah (swt) continues to remain attentive towards the bondsman who is offering salah till he takes or deviates his attention here and there"

Juristic view:

The jurists says if one deviates only eyes in the salah, it does not matter if one turns his neck right and left is is Makrooh and if he turns his chest away from the direction of the Qibla his salah will become invalid.

In the second Hadith, which has been previously also discussed Syedah Aysha says that one Rasululah (Sallallahu Alaihi Wasallam) put on a printed blanket which was gifted to him by Abu Juhan the attention of Rasululah (Sallallahu Alaihi Wasallam) got drawn towards these paintings during the salah and he (saw) immediately took off the blanket after the salah and asked the people give that back to Abu Huham. This Hadith shows that one should wear plain clothes during salah and the salah mats and the walls of the mosque should also be kept without any paintings etc. as these all things become the source of deviating one's attention during salah.

Al general principle, which is derived from this Hadith, is that one should not do anything voluntarily, which can deviate one's attention during the salah.

Chapter:

Should one pay attention to something which he encounters (during salah) or see something ------- on (the wall of masjid-------

"Abu Bakar paid attention towards the prophet (SAW) on seeing him"

Purpose:

In the previous chapter it was said that deviating of attention has there during salah is an act of satan. Now here Imam Bukhari says that there can be some permissible exceptions to this general rule.

Hadith

Hadith

Comments:

Ibn Umar says that the prophet (saw) saw ------- on the front wall of the Masjid and then scratched it off the wall with his hand. This Hadith has already seen discussed in the chapter but there it is not mentioned that he (saw) did it during the salat. The learned scholars says that if it was done during the salah, then it must not have amonted to that level which in shariah is called Amal-e-Katheer which invalidates the salah.

The second Hadith has also been previously discussed in the chapter. In this Hadith it is mentioned that Syeduna Abu Bakar and the Sahaabah turned their attention towards Rasululah (Sallallahu Alaihi Wasallam) on seeing him. From these Ahaadith Imam Bukhari wants to convey that there can be occasions where the offerer of the salah may have to turn his attention towards something but that will not invalidate his salah, for example, if a snake or scorpion is around the offerer of salah is keeping an eye on these during salah or a child is moving around and the mother keeps an eye on him lest he may fall or touch something hot. Abu Dawood has quoted in the chapter that during the battle of Hunayn Rasululah (Sallallahu Alaihi Wasallam) posted

Anas bin Abi Marthad to guard on mountain pass and when he was offering fajr salah, he was often looking towards that mountain pass even during salah.

Chapter:

Recitation of the Quran is obligatory (wajib) during salah both for Imam as well as Muqtadi (his follower) always whether at home or in journey wiether the salah is such in which recitation is done loudly or such a salah where the recitation is done silently.

Purpose:

Here Imam Bukhari is discussing one of such issues which has been highly debated by the jurists over the past so many centuries. One component of this issue is the jurists status of the recitation of the Quran in the salah and second part is the status of the recitation of Surah-al-Fatihah in the salah.

Imam Bukhari has written a separate booklet namely in which he has strongly advocated that the Imam as well as the Muqtadi should recit surah-al-Fatihah in the salah, but here in his book sahih-al-Bukhari he has not mentioned Surah-alFatihah in the title of this chapter i.e. Tarjamatul-Baab but has taken more cautions stand by using the word ie.e the obligatory status of the recitation of the Quran. He says that the recitation of the Quran is obligatory in the salah both for the Imam as well as the Muqtadi and in all types of sah whether offered at home or during journeys and whether the salah is such in which the recitation is done loudly or silently.

Hadith

Hadith

Hadith

Comments:

Sa'd Bin Abi Vaqas (RA)

Syeduna Sa'd is one of those scholars who are called Ashrah-Mubasharah i.e. these ten Sahaabah who had been given the glad find of entering Jannat in the world only. He died in 55 Hijrah in Madinah and was buried in the graveyard of Baquee, it is said that he was the last from Ashrah Mubasharah to die. He was the first to throw arrow in the way of Allah.. Rasululah (Sallallahu Alaihi Wasallam) had given Dua to him. (oh Allah straighten his arrow and accept his supplications). During the califhat of Syeduna Umer Kofa a city in Iraq was included in the Muslim empire and Syeduna Sa'd bin Abi Vaqas was appointed its first Governor, he governed Kofa for several years and played a key role in the development of Kofa.

Dismissal of an official under allegations till investigations are completed:

Despite the ------ that Syeduna Sa'd did a great service to the people of Kofa, still some people complained to Syeduna Umer, head of the muslim state or Ameeru Mumineen that time against Syeduna Sa'd. Syeduna Umaar on receiving the complaints, immediately removed syeduna Sa'd from the office of the Governor of Kofa and replaced him by syeduna Amar bin Yasir. Then syeduna Umar started investigating the case against Syeduna Sa'd, he questioned Sa'd about the complaints lodged against him and sent a team to Kofa to enquire from the people about hese complaints levelled against Syeduna Sa'd. Syeduna Umaar exonerated Syeduna Sa'd from all these allegations by saying "Indeed I did not dismiss Sa'd due to his any negligence of duties or misappropriation".

Syeduna Sa'ds Dua gets accepted by Allah:

The team sent by Syeduna Umar reaches Kofa to enquire about the complaints levelled against Syeduna Sa'd. These people went to different mosques and asked the people about the governorship of Syeduna Sa'd. Every one was praising Syeduna Sa'd but one Imam called Usama bin Qatadah who was ------- as Abu Sa'dah got up in the mosque of Banu abas and levelled false allegations against Syeduna Sa'd was not accompanying the army during jehad, was not doing justice in the distribution of wealth and was not doing justice in his judicial verdicts. Syeduna Sa'd on listening these false allegations, made Dua to Allah and said "oh allah, if this your bondsman is a lier and has got up for a hypocrisy and getting fame, then give him long life and impose upon him poverty and entangle him in troubles". This Dua of syeduna Sa'd got accepted by Allah and this man got very long life and he was seen in his very old age with is eyebrows hanging over his eyes, roaming in the streets with eve-teasing.

Salah like that of Rasululah (Sallallahu Alaihi Wasallam):

A Hadith says "offer salah the way you see me offering it".

Syeduna Umar asked Syeduna Sa'd that the people were complaining against him that he was not offering salah properly. Syeduna Sa'd replied that he was offering salah in the same way as Rasululah (Sallallahu Alaihi Wasallam) used to offer salah, for example, in Isha salah he would prolong Qiyaam in first two Rakats and shorten it in last two Rakats. By this, it is said, that he

wanted to say that in first two Rakats he was reciting some portion of the Quran after surah-al-Fatihah and in last two Rakats he was reciting Surah Fatihah only.

It is for this support of that Hadith that Imam Bukhari has got this Hadith here and by this he wants to prove his point that the recitation of the Quran is obligatory in the salah.

Status of the recitation of surah al-Fatihah in salah:

Ubadah bin Saamat says that there is no salah for that person who does not recite Surah-al-Fatihah in the salah. A vast majority of the jurists and Muhadditheen like Abdullah bin Mubarak, Auzaa'ee, Maalik, sahaafa'ee, Ahmed, Ishaaq Abu Thour, Abu Dawood have in favoured from this Hadith that the recitation of Surah-al-Fatihahah is obligatory (Fardh) in all types of salah and also 'Khalfal-O,a,' i.e. for those also who offer salah in congregation behind the Imam.

View of Hanafite school:

The hanafite scholars puts forward two verses of the Quran and support their view with these verses, Allah Taala says in the Quran. With this verse, they argue that the recitation of any portion of the Quran in the salah is fardh and in view of the Hadith Ubadeh bin Saamr they argue that the recitation of the Surah-al-Fatihah is waajib. The second verse of the Quran is. With this verse of the Quran they argue that the Muqtadi (Khalfal-Imam) should listen the recitation of the Quran of the Imam and he should not recite it himself including Surah-al-Fatihah as well. They support their view, that the person offering salah behind an Imam or Muqtadi should not recite Surah-al-Fatihah, with the Hadith quoted in Mota

Imam Muhammad, on the authority of Jabir bin Abdullah Ansari. The Hadith says, "one who has Imam (i.e. he is offering salah behind an Imam) then the recitation of the Quran by the Imam is also his recitation". (Mota Imam Ahmed)

Opponents of of this view like (bn Hajar, Dhar-Qutui and some others says that this Hadith is weak (Dhaeef) whereas the supporters of this viewer refute this opinion, that this Hadith is Dha'eef saying that it is narrated through many chains and some chains are quite authentic.

View point of Imam Ahmed and Imam Maalik:

Imam Ahmed and Imam Maalik are of the opinion that the Muqtadi should not recite the Quran when he is behind an Imam (Khalfal-Imam) in Jahri Salah i.e. that salah in which Imam recites the Quran loudly; however, they say that in Siri-Salah ie.e. that salah in which Imam recites the Quran silently, the Muqtadi should also recite Surah-al-Fatihah silently.

Allama Ibn Taymiya has quoted in his fatawa from Imam Ahmed, 'And he (Imam Ahmed) said that there is consensus that the recitation of the Quran is not obligatory on the Muqtadi in jahri Salah)'

Different interpretations of the Hadith of Ubadah bin Sawat:

In this Hadith quoted from Ubddah bin Sawat it is said "there is no salah for one who did not recite the Surah-al-Fatihah". The Shaafites says that "Laa-Salata" here means that his salah will be invalid who did not recite the Surah-al-Fathihah and the 'Laa' here is "La-Nafi-Jinis". The hanafite school says that "La-Salata" here means that there is no excellence in that salah in which

Surah-al-Fatihah is not recited, as a Hadith says Shaafities says that the recitation of Surah-al-Fatihah is Fardh whereas hanafities says that it is Waajib, some scholars says that there is not much difference in these two opinions, it is only difference of terminology.

Sahih Muslim has quoted on the authority of Abu Hurairah in which he says "one who offers salah and did not recite Surah-al-Fatihah, so his salah is incomplete".

Third Hadith narrated through Abu Hurarah:

Abu Hurariah says that one day Rasululah (Sallallahu Alaihi Wasallam) enter the Masjid and after him another person entered the Masjid. It has been reported in other narrations that Rasululah (Sallallahu Alaihi Wasallam) sat in one corner of the masjid and the person who entered the Masjid after him was Khalad Bin Raafe. On entering the Masjid Khalad bin Raafe offered two Rakats of salah and after finishing the two Rakats he came nearer to Rasululah (Sallallahu Alaihi Wasallam) and wished him Salaam. Rasululah (Sallallahu Alaihi Wasallam) answee his salaam and told him to repeat his salah as he did not offer it (properly). Khaled offered these two Rakats three times and every time Rasululah (Sallallahu Alaihi Wasallam) told him to repeat it. After offering thee time Khaald bin Raafe told Rasululah (Sallallahu Alaihi Wasallam) that he could not offer it in any better from and requested him to teach him the proper method. Rasululah (Sallallahu Alaihi Wasallam) told him that he should first say Takbeer, then recite from the Quran whatever was easy for him, then should perform Ruku, Sajda etc. with calmness (i.e. not

hastily)

Lessons from this Hadith as derived by Allama Ayni:

1. Answering of Salaam is obligigatory
2. Some says that advising about the religious matters is at times more important and can precede answering of the salaam.
3. Ignorance is no excuse, if some deed is done wrongly because of ignorance; it is not valid as Rasululah (Sallallahu Alaihi Wasallam) told Khalad to repeat his salah.
4. To perform Ruku and Sajda nicely without haste is (obligatory).
5. Exhorting for doing pious deeds and admonishing from doing bad deeds.
6. To achive someone with politeness and kindness.
7. Respecting the learned scholars and obedience of their advice.
8. Accepting ones mistake without hesitation.

Chapter:

Recitation of the Quran in Zuhr Salah.

Purpose:

In Zuhr and Asr salah the Quran is not recited loudly as compared to Fajr, Magrib and Isha salah, the Imam also recits silently. In order to avoid any sort of confusion about the recitation of the Quran in Zuhr salah, Imam Bukhari makes it amply clear that there is recitation of the Quran in Zuhr salah though silently. Allama Ayni says that thre was few people like Sawaid bin Gafla and Wasan bin Salah who thought that there was no Qirat in Zuhr salah and in

order to ---- their view Imam Bukhari establishes in chapter:

Hadith

Hadith

Hadith

Comments:

The first Hadith has been discussed in previous chapter, in this Hadith, syeduna Sad says that he used to offer evening salah in such a way that the first two Rakats used to be lengthy and the last two Rakats used to be brief. It implies that he used to recite Surah-al-Fatihah and some portion of the Quran in first two Rakats and only surah-al-Fahah in the last two Rakats, it proves the Imam Bukhari's point that there is recitation of the Quran in evening Salah. There is difference of opinion amongst the learned scholars of Hadith about the meaning of evening salah, they says that there are to types of words which have been mentioned in different compilations of sahih al Bukhari, one of these "Ashiya" means Zuhr and Asr and the other means Magrib and Isha salah.

The secons Hadith narrated on the authority of Qatadah clearly mentions that the first two Rakats of Zuhr used to be lengthy and the last two Rakats brief.

The third Hadith is narrated on the authority of Syeduna ---- who was asked how they (Sahaaba) used to come to know that Rasululah (Sallallahu Alaihi Wasal-lam) was reciting the Quran in Zuhar and Asr salah, he told them that they would know it by the movements of the

Some of the forthcoming books:

- The Book of Adhaan (Call to Prayers).
- The Book of Jum’ah (Friday Prayer).
- The Book of Khouf (Fear Prayer).
- The Book of Eids.
- The Book of Vitr Prayer.
- The Book of Istisqaa (Invoking Allah for Rain)

كتاب مواقيت الصلاة

The Book of the Times of Salaah

About the author

Born on 13th of Feb. 1956 in Srinagar, Kashmir, Dr. Rafiq Ahmad, completed his MBBS degree from Govt. Medical College, Srinagar, Kashmir in1979 and then got the Master of Surgery degree in the field of E.N.T. from the same institution in 1983 and is presently working as professor of E.N.T. Deptt. in the same institution. He is a leading E.N.T. & Head & Neck Surgeon and has presented his research work at many national and international conferences. He got his religious and spiritual training from Mawlana Maseeh-Ullah Khan Sahib Jalalaabaadi the famous Khalifa of Mawlana Ashraf Ali Thanvi Under the great influence and guidance of Maseeh-Ullah Khan Sahib he founded an Islamic Institution in his home place, Soura, Srinagar by the name of "Darul Uloom Ilaahiyah—An Institute of Islamic Research and Education", and started learning and then teaching Islamic subjects there. He has authored many books viz.,

1. Introduction to al-Hadith.
2. Introduction to al-Qur'an.
3. The Instrument for Understanding Qur'an.
4. Aijazul Qur'an.
5. Tafseer Surah Fatihah.
6. Furu-ul-Iman (translation only).
7. The Need for Divine Guidance.

These books are available at major book centers across the globe including USA, UK, S.Africa, India etc., and also on the website of Darul Uloom Ilaahiyah viz., **www.islaminkashmir.org.**

About the book

Ra'fatul Baari is the Sharah of Sahih al-Bukhari in English. It is first of its kind in English language and has been widely appreciated around the world. So far, only the translations with brief footnotes of Sahah al-Bukhari were available.

In this book, the author has described the relevant details about Hadiths in a comprehensive but concise manner without going into lengthy discussions. The author has taken the references from the authentic sources like Fathul Baari, Umdatul Qaari etc. The juristic views are also mentioned briefly. So far, two volumes of the book have been published comprising—Introduction of al-Hadith, The Books of Revelation, Faith, Knowledge, Ablution, Obligatory Ablution, Menstruation and Tayammum. The work on other volumes is on and will follow soon Insha-Allah.

Ra'fatul Bari

(Sharah Sahih Al-Bukhari)

رأفة الباری

شرح

صحیح البخاری

Vol-V

Dr. Rafiq Ahmad

بسم الله الرحمن الرحيم

Preface to Fifth Volume

Amidst the marvels of creation, Almighty Allah created man with the blessings of rationality, spirituality, and emotionality. Moreover, He catered to all the urges of mankind by providing an unfettered guidance in the form of the holy Qur`an and the holy Traditions of Prophet Muhammad (SAW) which we call ahadith. In these sources of guidance lie immense and unlimited treasures. Every attempt to discover these treasures fall short of the complete revelation of the secrets embedded therein. As such the analogy of the holy Quran and the traditions of the Prophet (Sallallahu Alaihi Wasallam) is that of a vast ocean the exploration of which is an unending task; every time one dives in - ever new dimensions come to the surface.

By the grace of Almighty Allah the first four volumes of Rafa'tul Baari earned lot of popularity and the feedback was quite encouraging which gave me courage to work on the fifth volume. In this an effort has been made to present, in the form of this book, an explanatory

and reliable knowledge about the traditions of the Prophet (Sallallahu Alaihi Wasallam) by making use of authentic commentaries like Fathul Bari, Umdadul Qari, Ibn Bataal etc.

This volume comprises of the following books: The Book of Friday, The Book of Fear Prayer, The Two Eids, The Book of Witr, The Book of Rain, The Book of Eclipse, The Prostration of Qur'anic Revelation, The Book of Shortening the Salaat, The Book of Tahajjud.

I Pray to Allah to bestow best blessings to Mr. Sameem Hussain without whose painstaking efforts in compiling, computerizing and proofreading this book, otherwise, it would have not been possible to come up with the fifth volume so soon.

Prof. (Dr.) Rafiq Ahmad,
Head & Neck Surgeon,
ENT Department.
Govt. Medical College, Srinagar,
Kashmir, India.
e-mail :-drrafiqahmad@rediffmail.com

Director:
Institute of Islâmic Research,
Dârul Uloom Ilâhiyah.
Soura, Srinagar,
Kashmir. India.

كتاب ا معة

The Book of Jumu'a
(Friday Prayer)

بسم الله الرحمن الرحيم

كتاب ا معة

The Book of al-Jumu’a (Friday prayer)

Cause behind the name ‘Jumu’a’ وجه تسمية

The word Jumu’a is derived from the root word Jama’ جمع meaning ‘to assemble’. Some opine that it is called so because people gather on this day. Allaama Ayni has quoted from Ibn Abbas that Jumu’a is named so because Allah assembled Prophet Adam (AS) this day. Ibn Khuzaimah quotes Salmaan:

قال يا سلمان ما تدري يوم ا معة قلت ا أعلم ورسوله أعلم قال ع به أبوك أو أبوكم

(The Prophet (Sallallahu Alaihi Wasallam)) said, “O Salmaan, do you know the day of Jumu’a”. “Allah and His messenger know the best”, said I. He said, “Allah assembled your father or father of you all this day”

The Arabic word for Friday is 'Yaum-ul-Jumu'a' and is called so because it is the day of congregation for Muslims. Allah created the heavens, the earth and the entire universe in

six days, and Friday was the last day when the creation was completed. Prophet Adam (AS) was created on that day; he was admitted into Paradise on that day; he was sent down to the earth on that day; the Last Hour or the Day of Resurrection will occur on this day; and on the same day there is a moment when supplications are readily accepted. All this is established on the authority of authentic Traditions. (Ibn Kathir)

Allah had appointed Friday as the day of congregation and festivity for the people, but the previous nations were not fortunate enough to appoint it as their sacred day. The Jews took Saturday as their day of congregation, the Christians, Sunday, but Allah gave this Ummah the ability to elect Friday as their day of congregation, (as transmitted by Bukhari and Muslim on the authority of Abu Hurayra (RA) as quoted by Ibn Kathir))

During the days of ignorance, Friday was known as 'Yaum-ul-'Arubah'. The first Arab to change the name of this day to Yaum-ul-Jumu'ah' was Ka'b Ibn Lu'ayy. The Quraish used to gather or congregate on this day, and Ka'b ibn Lu'ayy used to deliver his sermon. This happened 560 years before the advent of the Holy Prophet (Sallallahu Alaihi Wasallam). Ka'b Ibn Lu'ayy was among the Holy Prophet's (Sallallahu Alaihi Wasallam) forefathers. Even during the Days of Ignorance, Allah had kept him away from idol worship and granted him the ability to believe in the Oneness of Allah. He had also given people the glad tidings of the advent of the Holy Prophet (Sallallahu Alaihi Wasallam). His greatness among Quraish may be judged from the fact that the year of his death, which occurred 560 years before the Holy Prophet (Sallallahu Alaihi Wasallam), was marked as the new calendar era for computation of dates. In Arabia, at first the calendar era was established when Ka'bah was built and dates were computed accordingly. Then Ka'b Ibn Lu'ayy's death marked another era, and the dates were computed on that ba-

sis. When the Event of the Elephant occurred in the year of the birth of the Holy Prophet (Sallallahu Alaihi Wasallam), that set in a new era of Arab calendar, and the dates were computed accordingly. In sum, the importance of 'Yaum-ul-Jumu'ah' had been recognized in Arabia before Islam in the time of Ka'b Ibn Lu'ayy, to whom is ascribed the naming of the day as 'Yaum-ul-Jumu'ah'. *(Mazhari).*

According to some narrations, the Ansar of Madinah used to gather and pray, before migration, on Friday before Jumu'ah prayer became obligatory, and they organized this on the basis of their own Ijtihad (assessment), (as transmitted by Abd-ur-Razzaq with an authentic chain of narrators on the authority of Muhammad Ibn Sirin, as quoted by Mazhari). *(Quoted from Ma'aariful Qur'an)*

Quoting az-Zufef and al-Faraa, Allaama Ayni mentions that before Islam people used to call the days as:

Saturday—Shabaar—شبار
Sunday—Awal—أول
Monday—Ahwan—أهون
Tuesday—Jabaar—جبار
Wednesday—Dabaar—دبار
Thirsday—Moonis—مونس
Friday—al-Aruba—ألعروبة

بَاب فَرْضِ الْجُمُعَةِ .

لِقَوْلِ اللهِ تَعَالَى إِذَا نُودِيَ لِلصلاَةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Chapter 1 : The compulsory nature of the Jumu'a prayer

This is based on the words of Allah Almighty, *"When the prayer is called on the Day of Jumu'a, hasten to the remembrance of Allah and leave commerce. That is better for you if you only knew."* (62:9)

Purpose of Tarjamatul Baab

By starting the Book of Jumu'a with this chapter, Imam Bukhari first of all wants to impress that offering of the Jumu'a prayer is compulsory for every single individual. He supports his argument with the above quoted verse of sura al-Jumu'a.

The prayer is called on the Day of Jumu'a إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ

Call is given for those prayers which have been decreed compulsory by the Shariah. By this verse it is implied that since the call has to be given for Friday prayer, therefore, it is a compulsory prayer.

Hasten to the remembrance of Allah فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ

Here the believers are being advised to hasten to the remembrance of Allah i.e., towards the mosques for Friday prayer after listening the call. According to some scholars 'Zikrullah' is here taken to mean the Friday khutba (sermon), however some maintain that the Friday prayer also includes it. 'To hasten' does not communicate 'to run towards the mosque', but it means to start moving immediately without delay.

Leave commerce وَذَرُوا الْبَيْعَ

The magnitude of the significance that Shariah has laid on the Friday prayer can be comprehended by the fact that every kind of commerce, transaction and other worldly engagements are rendered unlawful once the adhaan is said. According to Zuhri, the decree actuates once the Imam rises on the pulpit (member) and the caller calls out the adhaan viz., the 2nd one. Dhahaak considers the impermissibility of commerce after the time the sun starts declining.

The literal meaning of the word 'bai' is 'sale'. Al-

though the intent is to ban all activities of buying and selling, the verse has mentioned 'sale' only, because when one aspect of trading is abandoned, the other aspect would automatically come to an end. If there is no one to sell, there will be no one to buy, because trade is a bilateral transaction.

The verse under comment indicates that the ban on the activities of buying and selling after the adhan of Jumu'a needs to be implemented for practical purposes in such a way that the shops are closed at that particular time, so that all trading activities automatically come to a halt. The underlying wisdom is that there are uncountable number of customers and buyers, and it would not be possible to stop them all. The sellers and shopkeepers, however, are limited and they can be stopped. If they are stopped from selling, the buyers automatically will stop buying. Hence, the verse deemed it sufficient to impose the ban on 'sale'. *(Ma'aariful Qur'an)*

Hadith No. 837

حَدثَنَا أُبو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ قَالَ حَدثَنَا أُبو الزنَادِ أَن عَبْدَ الرحْمَنِ بْنَ هُرْمُزَ الأَعْرَجَ مَوْلَى رَبِيعَةَ بْنِ الْحَارِثِ حَدثَهُ أَنهُ سَمِعَ أَبَا هُرَيْرَةَ رضى ا عنه أَنهُ سَمِعَ رَسُولَ اللهِ صلى ا عليه وسلم يَقُولُ نَحْنُ الآخِرُونَ السابِقُونَ يَوْمَ الْقِيَامَةِ ، بَيْدَ أَنهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا ، ثُم هَذَا يَوْمُهُمُ الذِى فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ ، فَهَدَانَا اللهُ ، فَالناسُ لَنَا فِيهِ تَبَعٌ ، الْيَهُودُ غَدًا وَالنصَارَى بَعْدَ غَدٍ

Narrated Rab'e bin Haarith

It is related that Abu Hurayra heard the Messenger of Allah (Sallallahu Alaihi Wasallam), say, "We are the last but will be the first on the Day of Rising, in spite of the fact that others were given the Book before us. This was the day which was made obligatory for them but they disagreed about it. Allah has guided us to it and the other people follow us. The Jews have tomorrow and the Christians the day after."

Comments

This hadith mentions that though this Ummah has come last of all in the world but it will be the first to rise on the Day of Rising. The books were revealed to the Jews and the Christians before the Muslims but since they failed to preserve them so they missed the opportunity of rising first on that day. Also, the Muslims chose Friday as their special worship day which comes before Saturday and Sunday the days chosen by the Jews and the Christians respectively. It is said that Friday was offered to the earlier people but they disagreed about it and chose other days. According to one of the views, Musa (AS) advised his Ummah to choose Friday as their special worship day but they differed about it and chose Saturday instead; but as per another view, they were given the choice to choose any day of week but they committed mistake by not choosing Friday.

Correct guidance for Muslims

There are two views about this as well, i. Allah Himself chose Friday for the Muslims, ii. The Muslims were given the choice and they got correctly guided and rightly chose Friday. A hadith with authentic chain of narrators quoted by Musanaf Abdul Razzaq says that once, before migration, the people of Madinah assembled and raised the issue of having a special day in a week like that of the Jews. After consultation they unanimously agreed upon the selection of Friday. Later they went to their leader As'ad bin Dhararah who led them in prayer on Friday.

Muslim quotes a hadith on the authority of Hudhayfah:

أَضَل اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا فَكَانَ لِلْيَهُودِ يَوْمُ السبْتِ وَكَانَ لِلنصَارَى يَوْمُ الأَحَدِ فَجَاءَ اللهُ بِنَا فَهَدَانَا اللهُ لِيَوْمِ الْجُمُعَةِ فَجَعَلَ الْجُمُعَةَ وَالسبْتَ وَالأَحَدَ وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الآخِرُونَ مِنْ أَهْلِ الدنْيَا وَالأَولُونَ يَوْمَ الْقِيَامَةِ

الْمَقْضِى لَهُمْ قَبْلَ الْخَلاَئِقِ وَفِى رِوَايَةٍ وَاصِلٍ الْمَقْضِى بَيْنَهُمْ.

"Allah did not guide rightly those before us about Friday, so Saturday was for the Jews and Sunday for the Christians, then Allah turned towards us and guided us rightly about Friday and then kept Friday, Saturday and Sunday (in sequence) and as such they will follow us on the Day of Judgment. We are the last in the world but will be first on the Day of Judgment".

Ahmad, Abu Dawood and Ibn Maajah quote from Ka'b bin Maalik:

كان أول من صلى بنا ا ـمعة قبل مقدم رسول ا صلى ا عليه وسلم ا دينة أسعد بن زرارة

"As'ad bin Dhararah was the first person who offered Friday with us before the coming of Rasulullah (Sallallahu Alaihi Wasallam) to Madinah"

Virtues of Friday

Allah, the Most High, says,

"O you who believe (Muslims)! When the call is proclaimed for the salaat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah (Jumu'ah religious talk (khutbah) and salaat (prayer)) and leave off business (and every other thing), that is better for you if you did but know!" (62:9)

1. A special day chosen by Allah

According to the hadith quoted above it is a special day chosen by Allah for the Muslims.

2. The best day is Friday

Abu Hurayrah (RA) narrates: The Apostle of Allah (Sallallahu Alaihi Wasallam) said: "The best day on which the sun has risen is Friday; on it Adam was created, this day

he was made to enter Paradise, this day he was expelled from it. And the last hour will take place on no day other than Friday." (Muslim)

3. It is greater than the days of Eid

It was narrated that Abu Lubaabah ibn Abd al-Mundhir said: The Prophet (Sallallahu Alaihi Wasallam) said: "Friday is the master of days, and the greatest of them before Allah. It is greater before Allah than the day of al-Adha and the day of al-Fitr. It has five characteristics: on this day Allah created Adam, on it He sent Adam down to the earth, on it Allah caused Adam to die, on it there is a time when a person does not ask Allah for anything but He gives it to him, so long as he does not ask for anything haraam, and on it the Hour will begin. There is no angel who is close to Allah, no heaven, no earth, no wind, no mountain and no sea that does not fear Friday." (Ibn Maajah)

4. Whoever dies on a Friday remains protected from the trial of the grave

Narrated Abdullah ibn Amr (RA): The Messenger of Allah (Sallallahu Alaihi Wasallam) said: "There is no Muslim who dies during the day of Friday or the night of Friday but Allah will protect him from the trial of the grave." (Tirmidhi)

Recommended Friday acts

1. Pray fajr in congregation

It was narrated by Ibn Umar (RA): The Apostle of Allah (Sallallahu Alaihi Wasallam) said: "The best prayer before Allah is fajr prayer on Friday in congregation." (Bayhaqi)

Narrated Abu Hurayrah (RA): The Apostle of Allah (Sallallahu Alaihi Wasallam) used to recite the following in the fajr prayer of Friday, "sura as-Sajdah and sura al-Insan." (Bukhaari)

2. Praying Salaat al-Jumu'a

Allah, the Most High, says,

"O you who believe (Muslims)! When the call is proclaimed for the Salaat (prayer) on the day of Friday (Jumu'a prayer), come to the remembrance of Allah (Jumu'a religious talk (khutbah) and Salaat (prayer)) and leave off commerce (and every other thing), that is better for you if you did but know!" (Sura al-Jumu'a)

3. Making lots of du'a

Narrated Abu Hurayrah (RA): The Apostle of Allah (Sallallahu Alaihi Wasallam) talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands." (Bukhaari)

Narrated Anas ibn Maalik (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "Seek the hour in which there is hope that prayers will be answered, on Friday after asr (mid-afternoon) prayer, until the sun goes down." (Tirmidhi)

4. Reading sura al-Kahf

Narrated Abu Sa'id al-Khudri (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "Whoever recites sura al-Kahf on Jumu'a will have illumination from the light from one Jumu'ah to the next." (Haakim; Bayhaqi)

Narrated Abu Sa'id al-Khudri (RA): The Prophet (Sallallahu Alaihi Wasallam) said: "Whoever reads sura al-Kahf on the night of Jumu'a, will have a light that will stretch between him and the Ancient House (the Ka'ba)." (Dhaarmi)

5. Sending a lot of blessings upon the Prophet (Sallallahu Alaihi Wasallam)

Narrated Aws ibn Aws (RA): The Prophet (Sallallahu Alaihi

Wasallam) said: "Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me." The people asked: "Apostle of Allah, how can it be that our blessings will be submitted to you while your body is decayed?" He replied: "Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets." (Abu Dawood)

6. Taking ghusl and wearing perfume

Narrated Abu Said Al-Khudri (RA): Allah's Apostle (Sallallahu Alaihi Wasallam) said, "The taking of a bath on Friday is compulsory for every male (Muslim) who has attained the age of puberty." (Bukhaari)

Narrated Salman-Al-Farsi (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'a prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the khutba, his sins in-between the present and the last Friday would be forgiven." (Bukhaari)

The virtues of Jumu'a (Friday) prayer

1. Sins in-between two Fridays are forgiven

Narrated Abu Hurayra (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "He who took a bath and then came for Jumu'a prayer and then prayed what was fixed for him, then kept silence till the Imam finished the sermon, and then prayed along with him, his sins between that time and the next Friday would be forgiven, and even of three days more." (Muslim)

2. Coming early to Jumu'a brings great reward

Narrated Abu Hurayra (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumu'a prayer) they (i.e. angels) fold their papers and listen to the khutba." (Bukhari)

3. The virtue of walking to the Friday prayer

Narrated Aws ibn Aws (RA): The Prophet (Sallallahu Alaihi Wasallam) said: "Whoever does ghusl on Friday and causes (his wife) to do ghusl, and sets out early, and comes close to the Imam and listens and keeps quiet, for every step he takes he will have the reward of fasting and praying qiyaam for one year." (Tirmidhi)

باب فَضْلِ الْغُسْلِ يَوْمَ الْجُمُعَةِ ، وَهَلْ عَلَى الصبِى شُهُودُ يَوْمِ الْجُمُعَةِ أَوْ عَلَى النسَاءِ

Chapter 2 : The excellence of doing *ghusl* on the day of *Jumu'a* and whether children or women have to attend.

Purpose of Tarjamatul Baab

There are three components in the title of this chapter viz.,

1. Excellences of doing ghusl on Friday.
2. Whether the prayer is obligatory on children.
3. Whether the prayer is obligatory on women.

Excellences of doing ghusl on Friday

As per the majority of scholars, it is preferable and

not obligatory to do ghusl on Friday, however Imam Maalik considers it obligatory. Quoting the word فضل instead of وجب Imam Bukhari also seems to concur with the view held by the majority of scholars.

There are two opinions in the Hanafi school regarding the ritual-bath (ghusl) of Friday:

1. That it is a sunnah for the Friday prayer itself,
2. That it is a sunnah for the day of Friday.

The relied-upon position within the school is that the ritual bath is a sunnah for the Friday prayer itself. The sunnah is only fulfilled if one goes to the Friday prayer in a state of ritual-purity that was due to the ritual-bath. Therefore, if one, for example, lost his or her state of ritual-purity attained through the ritual-bath, performed only the ablution (wudu), and then prayed the Friday prayer, the sunnah would not be considered fulfilled because the state of purity here is from a subsequent ablution and not the ritual-bath itself. (Ibn Aabidin, Hashiya)

However, in cases of need it would be permitted to follow the position that the ritual-bath is a sunna for the day of Friday, such as for those who work on Fridays. According to this opinion, even if one does not pray the Friday prayer in a state of ritual-purity attained through ritual-bath the sunna is still fulfilled by merely doing ghusl for the day.

Friday prayers' obligation upon children and women

Imam Bukhari has put a question mark on this issue conveying thereby that the prayer is not obligatory on them.

Regarding the children a hadith quoted in 'The Book of adhaan' says:

غسل يوم ا معة واجب على كل تلم

"Ghusl on Friday is obligatory for every single sexually mature individual".

A chapter quoted in the previous book established by

Imam Bukhari regarding the women mentions:

خروج النساء إ ا سجد بالليل والغلس

"Coming out of women towards the mosques during the night and darkness".

By limiting the attendance of women in the mosques during the night and darkness only, their assembly in Friday prayer looses its obligatory status. Allah knows the best.

Hadith No. 838

حَدثَنَا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رضى ا عنهما أَن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيغْتَسِلْ

Narrated Abdullah ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Anyone who comes to Jumu'a should perform ghusl."

Hadith No. 839

حَدثَنَا عَبْدُ اللهِ بْنُ مُحَمدِ بْنِ أَسْمَاءَ قَالَ أَخْبَرَنا جُوَيْرِيَةُ عَنْ مَالِكٍ عَنِ الزهْرِى عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ عَنِ ابْنِ عُمَرَ رضى ا عنهما أَن عُمَرَ بْنَ الْخَطابِ بَيْنَمَا هُوَ قَائِمٌ فِى الْخُطْبَةِ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ مِنَ الْمُهَاجِرِينَ الأَولِ ينَ مِنْ أَصْحَابِ النبِى صلى ا عليه وسلم فَنَادَاهُ عُمَرُ أَيةُ سَاعَةٍ هَذِهِ قَالَ إِنى شُغِلْتُ فَلَمْ أَنقَلِبْ إِلَى أَهْلِى حَتى سَمِعْتُ التأْذِينَ ، فَلَمْ أَزِدْ أَنْ تَوَضأْتُ . فَقَالَ وَالْوُضُوءُ أَيضًا وَقَدْ عَلِمْتَ أَن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يَأْمُرُ بِالْغُسْلِ .

Narrated Ibn Umar

"Once while Umar ibn al-Khattab was standing giving the khutba on the day of Jumu'a, one of the first of the Muhajir Companions of the Prophet (Sallallahu Alaihi Wasallam),

came in. Umar called out to him, 'What kind of time is this?' He said, 'I was busy and so could not return to my family until I heard the adhan. I stayed only long enough to do wudu'. 'He said, 'Only wudu' as well! Yet you know that the Messenger of Allah (Sallallahu Alaihi Wasallam), instructed us to perform ghusl!'"

Hadith No. 840

حَدثَنا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلْيمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِى سَعِيدٍ الْخُدْرِى رضى ا عنه أن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُل مُحْتَلِمٍ

Narrated Abu Sa'id al-Khudri

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "Performing ghusl on the day of Jumu'a is obligatory for every male who has reached puberty."

Comments

According to the first hadith quoted above one intending to offer Friday prayer should havea ghusl (ritual bath) first. The other authentic books on hadith like Muslim, Tirmidhi, Ibn Maajah, Sahih ibn Hibban etc have also mentioned similar hadiths with a little difference in words.

The second hadith narrated by Sayyiduna Ibn Umar mentions that once a person from among the first batch of Muhaajirin entered the mosque while Sayyiduna Umar ibn Khattab was delivering the khutba. According to some scholars the man was Sayyiduna Uthmaan Ghani. Seeing him coming late Sayyiduna Umar admonished him by saying if it was the time to attend the Friday prayer, even when he was delivering the khutba. Sayyiduna Uthmaan told him that he got busy in the market and as such lost the time orientation and that he straight away entered the mosque without going

to his home doing ablution only. Hearing this Sayyiduna Umar again admonished him for doing only ablution and not ghusl. Imam Shaafa'ee and the majority of scholars concur that it is preferable and not obligatory to do ghusl for Friday prayers. They put forward the proof that had it been obligatory Sayyiduna Uthmaan would not have skipped it and secondly Sayyiduna Umar also did not direct Sayyiduna Uthman to have it first and then attend the mosque.

A hadith quoted on the authority of Sayyida Aisha says:

كَانَ الناسُ مَهَنَةَ أَنفُسِهِمْ ، وَكَانُوا إِذَا رَاحُوا إِلَى الْجُمُعَةِ رَاحُوا فِى هَيْئَتِهِمْ فَقِيلَ لَهُمْ لَوِ اغْتَسَلْتُمْ .

"The people used to be at workplaces and when they were leaving their workplaces (towards the mosques) for Friday (prayer) they were asked to have a bath" (Bukhari)

During the earlier days of Islam since there was only one mosque that of the Prophet's and the believers were mostly poor. Many of them had to march quite a good distance to reach the mosque for Friday prayers after hard toil excreting huge amount of sweat. There would emanate awesome smell because of sweating and dirty clothes which made it uncomfortable for others in the mosque and that is why it was directed that people should assemble in the mosque after having a bath. Because of these reasons some scholars hold the view that having a bath for Friday prayers was obligatory during the early days of Islam but later the direction was abrogated and it remained preferable only.

The time of bath

As per Imam Maalik and Auzaa'e, the ghusl for Friday prayer should be performed just when one prepares himself to go for the prayer. Some scholars hold that it can be had anytime after fajr prayer. Quoting Imam Abu Yousuf the

author of Hidaayah says that one will earn the thawaab against it only if he offers Friday prayer with the ghusl intact. (Umdatul Qaari)

بَاب الطيبِ لِلْجُمُعَةِ .

Chapter 3 : Wearing perfume for the *Jumu'a* prayer.

Purpose of Tarjamatul Baab

Allah likes his bondsmen to be clean and refreshing to others, and perfume is a thing that carries the capacity of refreshing others.

After discussing the excellences of ghusl, Imam Bukhari now discusses distinction of using perfume on Friday.

Hadith No. 841

حَدثَنَا عَلِى قَالَ حَدثَنَا حَرَمِى بْنُ عُمَارَةَ قَالَ حَدثَنَا شُعْبَةُ عَنْ أَبِى بَكْرِ بْنِ الْمُنْكَدِرِ قَالَ حَدثَنِى عَمْرُو بْنُ سُلَيْمٍ الأَنصَارِى قَالَ أَشْهَدُ عَلَى أَبِى سَعِيدٍ قَالَ أَشْهَدُ عَلَى رَسُولِ اللهِ صلى ا عليه وسلم قَالَ الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُل مُحْتَلِمٍ ، وَأَنْ يَسْتَن وَأَنْ يَمَس طِيبًا إِنْ وَجَدَ قَالَ عَمْرٌو أما الْغُسْلُ فَأَشْهَدُ أنهُ وَاجِبٌ ، وَأما الاِسْتِنَانُ وَالطيبُ فَاللهُ أَعْلَمُ أَوَاجِبٌ هُوَ أَمْ لاَ ، وَلَكِنْ هَكَذَا فِى الْحَدِيثِ . قَالَ أَبو عَبْدِ اللهِ هُوَ أَخُو مُحَمدِ بْنِ الْمُنْكَدِرِ وَلَمْ يُسَم أَبو بَكْرٍ هَذَا . رَوَاهُ عَنْهُ بُكَيْرُ بْنُ الأَشَج وَسَعِيدُ بْنُ أَبِى هِلاَلٍ وَعِدةٌ . وَكَانَ مُحَمدُ بْنُ الْمُنْكَدِرِ يُكْنَى بِأَبِى بَكْرٍ وَأَبِى عَبْدِ اللهِ .

Narrated Amru bin Sulaim

"I testify that Abu Sa'id said that - I testify that the Messenger of Allah (Sallallahu Alaihi Wasallam), said, Ghusl on the day of Jumu'a is obligatory for every male who has reached puberty as is also cleaning the teeth and putting on perfume if available."

Amru said, "I testify that ghusl is obligatory but Allah knows best whether teeth-cleaning and perfume are obligatory or not. However, that is how it is in the hadith.
This is related from Bukayr ibn al-Ashajj and Sa'id ibn Abi Hilal and a number of others.

Comments

Amru bin Sulaim quotes from Abu Sa'id that Rasulullah (Sallallahu Alaihi Wasallam) recommended the doing of the following three on Fridays:

1. Ghusl - obligatory for every person who has reached puberty.
2. Miswaak - cleaning the teeth with a stick like brush.
3. Use of perfume if available.

According to the narrator, the first one is of the obligatory nature while as the rest two preferable.

Rasulullah (Sallallahu Alaihi Wasallam) was very fond of using perfume and therefore it can be considered a sunnah also. Spiritual cleanliness is essential requirement for attaining spiritual ascendance; good and pleasing fragrance is liked by angels and those who attain angelic features ملكوتي صفات like perfume very much.

بَاب فَضْلِ الْجُمُعَةِ .

Chapter 4 : The excellence of the *Jumu'a* prayer.

Purpose of Tarjamatul Baab

Friday is the most blessed day of the week for the believers. The Shariah has ordained them to make special preparations for this day like having a bath, donning clean and better clothes, wearing perfume and using miswaak. It also exhorts the believers to go to the mosque for Friday prayers as early as possible to earn maximum thawaab.

Hadith No. 842

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ سُمَى مَوْلَى أَبِى بَكْرِ بْنِ عَبْدِ الرحْمَنِ عَنْ أَبِى صَالِحِ السمانِ عَنْ أَبِى هُرَيْرَةَ رضى ا عنه أن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُم رَاحَ فَكَأَنمَا قَربَ بَدَنَةً ، وَمَنْ رَاحَ فِى الساعَةِ الثانِيَةِ فَكَأَنمَا قَربَ بَقَرَةً ، وَمَنْ رَاحَ فِى الساعَةِ الثالِثَةِ فَكَأَنمَا قَربَ كَبْشًا أَقْرَنَ ، وَمَنْ رَاحَ فِى الساعَةِ الرابِعَةِ فَكَأَنمَا قَربَ دَجَاجَةً ، وَمَنْ رَاحَ فِى الساعَةِ الْخَامِسَةِ فَكَأَنمَا قَربَ بَيْضَةً ، فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذكْرَ

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "If someone has a ghusl on the day of Jumu'a, the same as for janaba, and then goes (to the prayer) in the first part of the time, it is as if he has sacrificed a camel. If he goes in the second part of the time, it is as if he has sacrificed a cow. If he goes in the third part of the time, it is as if he has sacrificed a horned ram. If he goes in the fourth part of the time, it is as if he has sacrificed a hen. If he goes in the fifth part of the time, it is as if he has sacrificed an egg. When the Imam comes out, the angels settle down to listen to the reminder."

Comments

The learned scholars have debated regarding the nature of ritual bath here in the hadith. Supporting their argument with the hadith quoted by Abdul Razzak mentioned below, some of the scholars consider it a bath just like the ritual bath.

فاغتسل أحدكم كما يغتسل من ا نابة

"So you take a bath as you take after the sexual discharge".

As per some scholars here in the hadith the ritual bath

is used in it real sense; but the majority term it:

للكيفية ولا للحكم

"for showing the manner and not its obligatory nature".

Saa'aat ساعات(time intervals)

The learned scholars have extensively debated the issues of the time intervals and their starting time. Imam Maalik opines that the word 'راح raaha' mentioned in the hadith means to walk after the mid-noon when the sun starts descending towards the west; the time interval starting from this until the time the Imam prepares to deliver the Friday sermon (khutba) is to be divided into six parts and the thawaab to attend the mosque in these parts will be as per the sequence mentioned in the hadith. Shah Waliullah Muhaddith Delhvi has also liked this explanation. According to Imam Shaafa'ee and majority of scholars the time intervals start right from the sunrise until the sunset and the whole day has to be divided into 12 intervals. In brief, the hadith exhorts the believers to prepare for the Friday prayers as early as possible, take a bath, leave for the mosque, get engaged in - Dhikrullah, Qur'an recitation, optional prayers etc.

باب

Chapter 5 : (Without Tarjamatul Baab)

Purpose of Tarjamatul Baab

The learned scholars consider this chapter in continuation to the previous one.

Hadith No. 843

حَدثَنَا أَبو نُعَيْمٍ قَالَ حَدثَنَا شَيْبَانُ عَنْ يَحْيى عَنْ أَبِى سَلَمَةَ عَنْ أَبِى هُرَيْرَةَ أن عُمَرَ رضى ا عنه بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ فَقَالَ عُمَرُ لِمَ تَحْتَبِسُونَ

عَنِ الصلاَةِ فَقَالَ الرجُلُ مَا هُوَ إِلا سَمِعْتُ النِدَاءَ تَوَضأْتُ . فَقَالَ أَلَمْ تَسْمَعُوا النبِى صلى ا عليه وسلم قَالَ إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ

Narrated Abu Hurayra

"Once while Umar was giving the khutba on the day of Jumu'a, a man came in. Umar said, 'What kept you from the prayer?' The man said, 'It was only that I heard the adhaan and then did wudu'.' He said, 'Did you not hear the Prophet (Sallallahu Alaihi Wasallam), say, "Anyone who goes to Jumu'a should perform a ghusl?" ' "

Comments

This hadith has been discussed previously also.

In the preceding chapter the merits of leaving for the mosque to attend Friday prayers were stressed. In the hadith, as mentioned previously also, Sayyiduna Umar admonishes Sayyiduan Uthmaan for attending the mosque late which in itself indicates the significance laid down by the Shariah regarding the issue.

Secondly, the hadith further conveys the importance of doing ghusl on Fridays. As per some scholars ghusl on Fridays applies for the day itself and as such women and children are also included, but majority of the scholars concur that the ghusl is specific to the Friday prayers and not the day, Allah knows the best.

بِاب الدهْنِ لِلْجُمُعَةِ .

Chapter 6 :Using hair oil for the Jumu'a prayer.

Purpose of Tarjamatul Baab

Apart from taking a bath for Friday prayer, Imam Bukhari recommends beautifying oneself for the same by wearing clean clothes, oiling ones hair and the usage of per-

fume etc.

Hadith No. 844

حَدثَنَا آدَمُ قَالَ حَدثَنَا ٱبْنُ أَبِى ذِئْبٍ عَنْ سَعِيدٍ الْمَقْبُرِى قَالَ أَخْبَرَنِى أَبِى عَنِ ٱبْنِ وَدِيعَةَ عَنْ سَلْمَانَ الْفَارِسِى قَالَ قَالَ النبِى صلى ا عليه وسلم لاَ يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ ، وَيَتَطَهرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ ، وَيَدهِنُ مِنْ دُهْنِهِ ، أَوْ يَمَس مِنْ طِيبِ بَيْتِهِ ثُم يَخْرُجُ ، فَلاَ يُفَرقُ بَيْنَ اثْنَيْنِ ، ثُم يُصَلى مَا كُتِبَ لَهُ ، ثُم يُنْصِتُ إِذَا تَكَلمَ الإِمَامُ ، إِلا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى

Narrated Salman al-Farisi

The Prophet (Sallallahu Alaihi Wasallam), said, "When a man has a ghusl on the day of Jumu'a, making himself as pure as possible, uses his hair oil or puts on any perfume he has in his house, then goes out and does not split up two people, and then prays what is prescribed for him and is silent while the Imam speaks, he is forgiven everything between then and the previous Jumu'a."

Hadith No. 845

حَدثَنَا أَبُو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ طَاوُسٌ قُلْتُ لِاٌبْنِ عَباسٍ ذَكَرُوا أَن النبِى صلى ا عليه وسلم قَالَ اغْتَسِلُوا يَوْمَ الْجُمُعَةِ وَاغْسِلُوا رُءُوسَكُمْ وَإِنْ لَمْ تَكُونُوا جُنُبًا ، وَأَصِيبُوا مِنَ الطيبِ قَالَ ٱبْنُ عَباسٍ أَما الْغُسْلُ فَنَعَمْ ، وَأَما الطيبُ فَلاَ أَدْرِى .

Narrated Tawus

"I said to Ibn Abbas, 'They mention that the Prophet (Sallallahu Alaihi Wasallam), said, 'Perform ghusl on the Day of Jumu'a and wash your heads even if you are not in janaba and use perfume.' Ibn Abbas said, 'As for the ghusl, yes, but I do not know about the perfume.' "

Hadith No. 846

حَدثَنا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ أَخْبَرَنا هِشَامٌ أن ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ أَخْبَرنِى إِبْرَاهِيمُ بْنُ مَيْسَرَةَ عَنْ طَاوُسٍ عَنِ ابْنِ عَباسٍ رضى ا عنهما أنهُ ذَكَرَ قَوْلَ النبِى صلى ا عليه وسلم فِى الْغُسْلِ يَوْمَ الْجُمُعَةِ فَقُلْتُ لِابْنِ عَباسٍ أَيَمَس طِيبًا أَوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ فَقَالَ لاَ أَعْلَمُهُ .

Narrated Tawus

"Ibn Abbas mentioned what the Prophet (Sallallahu Alaihi Wasallam), had said about ghusl on the Day of Jumu'a and I said to him, 'Did he use perfume or oil if there was any in his household?' He said, 'I do not know.' "

Comments

The Shariah wants a bondsman to attain the maximum cleanliness on Fridays which shows its level of sacredness in Shariah. The bodily cleanliness is to be achieved by having the ritual bath. It is also recommended to shave off the axillary and pubic hair which can be a source of bad smell. The cleaning of teeth by a miswaak is always a recommended act. One should not only have a bath but he should take care of his hair, use oil and dress it well. To make oneself more presentable the use of perfume (itr) is also recommended. After all these preliminaries one should leave early for mosque in order to find a place close to Imam in the first row. In case there are people present in the mosque one should avoid to override their shoulders to move forward; the act which has been strictly prohibited. In such a scenario one should sit in the mosque wherever he gets a place and not disturb others.

According to the above quoted hadiths a person who executes all the above mentioned preparations his sins between two Fridays will be forgiven. The learned scholars

hold the unanimous opinion on the point that only minor sins will be forgiven as with regards to the major sins tawbah (repentance) is necessary.

بابٌ يَلْبَسُ أَحْسَنَ مَا يَجِدُ .

Chapter 7 : Wearing the best clothes available.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to impress that the Shariah recommends a bondsman to wear clean and better clothes on Fridays.

Hadith No. 847

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَن
عُمَرَ بْنَ الْخَطابِ رَأَى حُلةَ سِيَرَاءَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللهِ ، لَوِ
اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ . فَقَالَ رَسُولُ اللهِ صلى
ا عليه وسلم إِنمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ فِى الآخِرَةِ ثُم جَاءَتْ رَسُولَ اللهِ
صلى ا عليه وسلم مِنْهَا حُلَلٌ ، فَأَعْطَى عُمَرَ بْنَ الْخَطابِ رضى ا عنه مِنْهَا حُلةً
فَقَالَ عُمَرُ يَا رَسُولَ اللهِ ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِى حُلةِ عُطَارِدٍ مَا قُلْتَ قَالَ رَسُولُ
اللهِ صلى ا عليه وسلم إِنى لَمْ أَكْسُكَهَا لِتَلْبَسَهَا فَكَسَاهَا عُمَرُ بْنُ الْخَطابِ رضى
ا عنه أَخًا لَهُ بِمَكةَ مُشْرِكًا .

Narrated Abdullah ibn Umar

Umar ibn al-Khattab saw a silk robe by the door of the mosque and said, "Messenger of Allah, if you were to buy this you could wear it on the day of Jumu'a and to receive delegations when they come to you." The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "This will only be worn by someone who has no share of the Next World." Afterwards

cloaks of a similar kind were brought to the Messenger of Allah (Sallallahu Alaihi Wasallam), and he gave one of them to Umar ibn al-Khattab. Umar said, "Messenger of Allah! You give it to me when you said what you said about the cloak of Utarid!" The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "I did not give it to you to wear." Umar gave it to a brother of his who was an idolater in Makkah."

Comments

Once, in the 9th year Hijra, Sayyiduna Umar saw a trader namely Utarid selling beautiful cloaks outside the mosque. He liked one of them and requested Rasulullah (Sallallahu Alaihi Wasallam) to buy and wear it on Fridays and also while receiving delegations. Being made of silken material Rasulullah (Sallallahu Alaihi Wasallam) avoided it on the pretext that such a thing will only be worn by someone who has no share of the Hereafter. After sometime Rasulullh (Sallallahu Alaihi Wasallam) gifted one similar cloak to Sayyiduna Umar which left him surprised. Asking Rasulullah (Sallallahu Alaihi Wasallam) regarding the matter he said to Sayyiduna Umar that he had not given it to him to wear. Sayyiduna Umar later gifted it to one of his foster brothers Uthmaan bin Hukaim who had not embraced Islam yet.

This shows that the Shariah likes one to wear better and beautiful clothes on Fridays or while receiving guests. Further, that one should not don silken clothes and such things which are prohibited in Islam can be gifted to unbelievers.

بَاب مَا يُقْرَأُ فِى صَلاَةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ .

Chapter 10 : What should be recited in the fajr prayer on the Day of Jumu'a.

Purpose of Tarjamatul Baab

Here Imam Bukhari discusses which suras should be recited in the fajr salaah on Fridays. The issue has been debated by the jurists extensively.

Hadith No. 848

حَدثَنا أُبو نُعَيْمٍ قَالَ حَدثَنا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرحْمَنِ هُوَ ابْنُ هُرْمُزَ عَنْ أَبِى هُرَيْرَةَ رضى ا عنه قَالَ كَانَ النبى صلى ا عليه وسلم يَقْرَأُ فِى الْجُمُعَةِ فِى صَلاَةِ الْفَجْرِ (ا تَنْزِيلُ) السجْدَةَ وَ (هَلْ أَتى عَلَى الإِنْسَانِ)

Narrated Abu Hurayra

"In the fajr prayer on Jumu'a the Prophet (Sallallahu Alaihi Wasallam), used to recite 'Alif Lam Mim, Tanzilu...' (32) and 'Hal ata ala'l-insaani...' (76)"

Comments

According to Sayyiduna Hurayra, Rasulullah (Sallallahu Alaihi Wasallam) used to recite sura 'Alif lam mim tanzil' and 'Hal ata ala'l insaani' respectively in the first and second rak'ats of the fajr salaah on Fridays. As per Ibn Butaal, majority of scholars like Sayyiduan Ali, Ibn Abbas, An-Nakha'ee, Ibn Seereen, Imam Shaafa'ee, Imam Ahmad, Ishaaq etc., hold that the recitation of these suras in the fajr of Fridays is sunnah. Further, the Shaafaites advocate in favour of following this sunnah with consistency. The Hanafite hold that it should not be considered obligatory to recite fixed suras in any salaah. Al-Mahlab opines that the general principle in any salaah is:

فاقرءوا ما تسر منه

"Read you, therefore, of the Qur'an as much as may be easy for you". (73:20)

It has been quoted that some Maalikites dislike the recitation of the suras containing verses necessitating prostra-

tion (sajda-tilaawah) in a congregational prayer particularly when it is a huge one.

Giving reason behind the recitation of these two suras on Fridays, some scholars say that the creation of man was started on a Friday and that the universe will come to an end also on a Friday. According to them these two suras point towards the origin of man and the end of the universe.

باب الْجُمُعَةِ فِى الْقُرَى وَالْمُدْنِ .

Chapter 11 : The Jumu'a prayer in villages and cities.

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing a highly controversial issue amongst the learned scholars viz., whether the Friday prayer can be offered in places other than cities as it is unanimously held that it is to be offered in cities only.

Giving the basis of difference of opinion amongst the jurists in Bidaayatul Mujtahid, Ibn Rushd writes:

وذالك أنه يصلها صلى ا عليه وسلم إلا اعة ومصر ومسجد جامع ن
رأي أن اقتران هذه الأشياء بصلاته ا يوجب كونا شرطا صلاة ا معة
اشترطها ومن رأى بعضها دون بعض اشترطه ذالك البعض دون غ ه كاشتراطه
مالك ا سجد (بداية التهد كما إيضاح البخاري)

"The reason for this difference is that Raulullah (Sallallahu Alaihi Wasallam) has not offered a Friday prayer but in a congregation, a city or a Jama Masjid. So, those who considered that the association of these things with a Friday prayer be preconditions for it, and those who maintained that some of these are preconditions than others, they regarded only some of these preconditions as Imam Maalik holds mosque a necessary precondition. (Bidaayatul Mujtahid quoted from Eidhahul Bukhari)

Hadith No. 849

حَدثَنَا مُحَمدُ بْنُ الْمُثَنى قَالَ حَدثَنَا أَبو عَامِرٍ الْعَقَدِى قَالَ حَدثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِى جَمْرَةَ الضَبِعِى عَنِ ابْنِ عَباسٍ أَنهُ قَالَ إِن أَولَ جُمُعَةٍ جُمعَتْ بَعْدَ جُمُعَةٍ فِى مَسْجِدِ رَسُولِ اللهِ صلى ا عليه وسلم فِى مَسْجِدِ عَبْدِ الْقَيْسِ بِجُوَاثَى مِنَ الْبَحْرَيْنِ .

Narrated Ibn Abbas

"The first Jumu'a prayer to be held after the Jumu'a prayer in the mosque of the Messenger of Allah (Sallallahu Alaihi Wasallam), was that held in the mosque of Abdu'l-Qays at Juwathi in Bahrayn."

Hadith No. 850

حَدثَنَا بِشْرُ بْنُ مُحَمدٍ قَالَ أَخْبَرَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنَا يُونُسُ عَنِ الزهْرِى قَالَ أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللهِ عَنِ ابْنِ عُمَرَ رضى ا عنهما أَن رَسُولَ اللهِ صلى ا عليه وسلم يَقُولُ كُلكُمْ رَاعٍ وَزَادَ الليْثُ قَالَ يُونُسُ كَتَبَ رُزَيْقُ بْنُ حُكَيْمٍ إِلَى ابْنِ شِهَابٍ وَأَنَا مَعَهُ يَوْمَئِذٍ بِوَادِى الْقُرَى هَلْ تَرَى أَنْ أُجَمعَ . وَرُزَيْقٌ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا ، وَفِيهَا جَمَاعَةٌ مِنَ السودَانِ وَغَيْرِهِمْ ، وَرُزَيْقٌ يَوْمَئِذٍ عَلَى أَيْلَةَ ، فَكَتَبَ ابْنُ شِهَابٍ وَأَنَا أَسْمَعُ يَأْمُرُهُ أَنْ يُجَمعَ ، يُخْبِرُهُ أَن سَالِمًا حَدثَهُ أَن عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللهِ صلى ا عليه وسلم يَقُولُ كُلكُمْ رَاعٍ ، وَكُلكُمْ مَسْئُولٌ عَنْ رَعِيتِهِ ، الإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيتِهِ ، وَالرجُلُ رَاعٍ فِى أَهْلِهِ وَهْوَ مَسْئُولٌ عَنْ رَعِيتِهِ ، وَالْمَرْأَةُ رَاعِيَةٌ فِى بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيتِهَا ، وَالْخَادِمُ رَاعٍ فِى مَالِ سَيدِهِ وَمَسْئُولٌ عَنْ رَعِيتِهِ قَالَ وَحَسِبْتُ أَنْ قَدْ قَالَ وَالرجُلُ رَاعٍ فِى مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيتِهِ وَكُلكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيتِهِ

Narrated Ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam), said,

"All of you are shepherds." Al-Layth added that Yunus said, "Ruzayq ibn Hukaym wrote to Ibn Shihab - and I was with him that day at Wadi'l-Qura - saying, 'Do you think I should hold a Jumu'a prayer?' Ruzayq was working on a piece of land together with a group of black people and others, being the governor of Ayla at that time. Ibn Shihab wrote, and I was listening, commanding him to hold the Jumu'a prayer and telling him that Salim had related to him that Abdullah ibn Umar used to say, "I heard the Messenger of Allah say, 'All of you are shepherds and each of you is responsible for his flock. An Imam is a shepherd and he is responsible for those in his care. A man is a shepherd in his family and is responsible for those in his care. The woman is a shepherd in her husband's house and is responsible for those in her care. The servant is a shepherd of his master's property and is responsible for what is in his care.' " He said, "I think that he also said, 'A man is a shepherd of his father's property and is responsible for what is in his care. All of you are shepherds and each of you is responsible for his flock.' "
(Wadi'l-Qura: one of the cities of the Hijaz. Ayla is now a ruin.)

Comments

According to Ibn Abbas, the first Jumu'a prayer to be held after the Jumu'a prayer in the Prophet's mosque (Sallallahu Alaihi Wasallam), was that held in the mosque of Abdu'l-Qays at Juwathi in Bahrayn. Abu Dawood writes:

و قرية من قرى البحرين

"It is a village among the villages of Bahrain".

The scholars who consider it permissible the holding of Friday prayer in villages permissible quote the above hadith as the basis of their opinion in view of the word 'Qarya' used in it. This view is held by Imam Shaafa'ee, Maalik and Ahmad, however, Imam Bukhari also seems to

concur with them. The criteria for the permissibility of Friday prayer in a village as per these jurists is the number of residents of that place. As per Imam Maalik the prayer is permissible in village where there is a regular mosque, a market and the least number of people offering prayer is twenty or thirty. AS per Imam Shaafa'ee and Imam Ahmad the presence of mosque is not a must but the number of residents staying in that place permanently should be at least forty.

According to Imam Abu Haniefa, Friday prayer is not permissible in a village; that the presence of city is a must. The hanafite arguments are:

1. During Rasulullah's (Sallallahu Alaihi Wasallam) period the Friday prayer was offered in the Prophet's mosque only though there were Quba and Awali mosques. During migration of Madinah Rasulullah (Sallallahu Alaihi Wasallam) stayed in Quba for 14 days but he did not offer Friday prayer there though it had been already decreed obligatory. After leaving Quba on his way to Madinah he stayed at a place called Aatika where he delivered the Friday sermon and offered the prayer first time in the mosque of Banu Saalim at Aatika.
2. Secondly, narrating a hadith Sayyida Aisha says:

قالت كان الناس يتنابون ا معة من مناز م والعوا

"The people used to show up for Friday prayer by turns from their homes and from Awali.

This hadith makes it clean that Friday prayer was neither offered at Awali nor was it mandatory for its residents, otherwise they would not have showed up by turns.

In his book Mota, Imam Maalik quotes Abu Ubaid, a famous taaba'ee, saying:

قد أجتمع لكم يومكم هذا عيدان ن أجب من أهل العالية أن ينتظر ا معة
فلينتظرها ومن أحب أن يرجع فقد أذنت له

"Indeed two Eids have combined for you today, those who

among the residents of al-Aaliya likes to wait for Friday prayer let his wait and those who want to return, I allow them (to leave)”.

In Musanaf Abdu-ur-Razzaq and Musanaf Ibn Abi Shaiba Sayyiduna Ali has been quoted with an authentic chain to have said:

لا عة ولا تشريق إلا مصر جامع (مصنف عبد الرزاق وأ شيبة - إيضاح البخاري)

“There is neither Friday nor Tashreeq but in a city”

Misr-i-Jaam’e - مصر جامع

Abu Yousuf says:

كل مصر فيه من وقاض ينفذ الأحكام ويقيم ا دود فهو مصر جامع

“All the cities where there is a pulpit (member) and a Qadhi (judge) who implements the laws of Shariah and establishes the punishments, are Misr-i-Jaam’e

باب هَلْ عَلَى مَنْ لَمْ يَشْهَدِ الْجُمُعَةَ غُسْلٌ مِنَ النسَاءِ وَالصِّبْيان وَغيْرِهِمْ

وَقَالَ ابْنُ عُمَرَ إِنمَا الْغُسْلُ عَلَى مَنْ تَجِبُ عَلَيْهِ الْجُمُعَةُ .

Chapter 12 : Is it necessary for women, children and others who attend the Jumu'a prayer to have a ghusl?

Ibn Umar said, "Ghusl is obligatory for all those for whom the Jumu'a prayer is obligatory."

Purpose of Tarjamatul Baab

It has been already discussed that the Shariah exhorts its followers to have ritual bath or ghusl on Fridays. What Imam Bukhari discusses here is whether the ghusl is recommended for all including women, children, handicapped - unable to attend the prayer, or only for those attending the prayer? In other words, whether the ghusl is recommended

on the basis of the day Friday or for the prayers? Though Imam Bukhari has left the option open but it seems his inclination towards the view that it is for Friday prayer is evident from the statement of Ibn Umar which he has been quoted in the Tarjamatul Baab.

Hadith No. 851

حَدثَنَا أَبُو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ حَدثَنِى سَالِمُ بْنُ عَبْدِ اللهِ أَنهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ رضى ا عنهما يَقُولُ سَمِعْتُ رَسُولَ اللهِ صلى ا عليه وسلم يَقُولُ مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ

Narrated Abdullah ibn Umar

"I heard the Messenger of Allah (Sallallahu Alaihi Wasallam), say, 'Anyone who comes to the Jumu'a should perform ghusl.'"

Hadith No. 852

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِى سَعِيدٍ الْخُدْرِى رضى ا عنه أَن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُل مُحْتَلِمٍ

Narrated Abu Sa'id al-Khudri

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "Ghusl on the day of Jumu'a is obligatory for every male who has reached puberty."

Hadith No. 853

حَدثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ حَدثَنَا وُهَيْبٌ قَالَ حَدثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِى هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم نَحْنُ الآخِرُونَ السابِقُونَ يَوْمَ الْقِيَامَةِ ، أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا ، وَأُوتِينَاهُ مِنْ بَعْدِهِمْ ، فَهَذَا الْيَوْمُ الذِى اخْتَلَفُوا فِيهِ

فَهَدَانَا اللهُ ، فَغَدًا لِلْيَهُودِ وَبَعْدَ غَدٍ لِلنصَارَى

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "We are the last but will be the first on the Day of Rising. They (the People of the Book) were given the Book before us and we were given it after them. This is the day which they disagreed about. Allah has guided us to it. The Jews have tomorrow and the Christians the day after."

Hadith No. 854

ثُم قَالَ حَق عَلَى كُل مُسْلِمٍ أَنْ يَغْتَسِلَ فِى كُل سَبْعَةِ أَيامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ

"He was silent and then said, "It is a duty for every Muslim to have a ghusl once every seven days in the course of which he should wash his head and his body."

Hadith No. 855

رَوَاهُ أَبَانُ بْنُ صَالِحٍ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنْ أَبِى هُرَيْرَةَ قَالَ قَالَ النبِى صلى ا عليه وسلم لِلهِ تَعَالَى عَلَى كُل مُسْلِمٍ حَق أَنْ يَغْتَسِلَ فِى كُل سَبْعَةِ أَيامٍ يَوْمًا طرفاه

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam), said, "Every Muslim has a duty to Allah to have a a ghusl once every seven days."

Hadith No. 856

حَدثَنَا عَبْدُ اللهِ بْنُ مُحَمدٍ حَدثَنَا شَبَابَةُ حَدثَنَا وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ عَنِ النبِى صلى ا عليه وسلم قَالَ ائْذَنُوا لِلنسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), said, "Permit women to go to the mosque at night."

Hadith No. 857

حَدثَنَا يُوسُفُ بْنُ مُوسَى حَدثَنَا أُبو أُسَامَةَ حَدثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ كَانَتِ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلاَةَ الصُبْحِ وَالْعِشَاءِ فِى الْجَمَاعَةِ فِى الْمَسْجِدِ ، فَقِيلَ لَهَا لِمَ تَخْرُجِ وَقَدْ تَعْلَمِ أن عُمَرَ يَكْرُهُ ذَلِكَ وَيَغَارُ قَالَتْ وَمَا يَمْنَعُهُ أَنْ يَنْهَانِى قَالَ يَمْنَعُهُ قَوْلُ رَسُولِ اللهِ صلى ا عليه وسلم لاَ تَمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ

Narrated Ibn Umar

"A wife of Umar ibn al-Khattab used to attend the group prayers of Subh and isha in the mosque. She was asked, 'Why do you come out when you know that Umar dislikes it and is jealous?' She said, 'What stops him from forbidding me then?' The man said, 'The words of the Messenger of Allah (Sallallahu Alaihi Wasallam), "Do not forbid the female slaves of Allah from attending the mosques of Allah."

Comments

The first hadith narrated by Sayyiduna Ibn Umar has already been discussed in the chapter فضل غسل يوم الجمعة. It is clear from the hadith that the one offering a Friday prayer must take a bath.

The second hadith narrated by Sayyiduna Abu Sa'id has also been discussed in the above mentioned chapter. This hadith excludes women and children from the group of those who are supposed to take bath.

The third hadith narrated by Sayyduna Abu Hurayra has also been discussed prior in detail in the chapter باب فرض لجمعة

According to the fourth hadith, the believers should take a bath at least once in a week preferably on a Friday.

The fifth hadith narrated by Ibn Umar has been also discussed earlier in the chapter باب خروج النساء إلى المسجدبالليل. By quoting this hadith here Imam Bukhari seems to be holding the opinion that Friday prayer is not obligatory on women because as per the hadith they should be given permission to go to the mosques during the night, the hadith is silent regarding the day time.

The last hadith narrated by Sayyiduna Ibn Umar is about one of the wives of Ibn Umar namely Aatika bint Zayd who routinely used to go to the mosque for isha prayer. She had married Sayyiduna Ibn Umar on the condition that she wont be stopped to go to the mosque for isha. On being asked why she insisted on going to the mosque despite knowing the fact that Sayyiduna Umar did not like women to go to the mosque, she questioned what then was stopping him from prohibiting her? In response she was told that the hadith, "Permit women to go to the mosque at night", is stopping him to issue such a decree.

بِاب الرخْصَةِ إنْ لَمْ يَحْضُرِ الْجُمُعَةَ فِى الْمَطَرِ

Chapter 14 : The dispensation not to attend the Jumu'a prayer if it is raining.

Purpose of Tarjamatul Baab

Attending the Friday prayer is obligatory on every believer but this obligatory binding is lifted off in certain circumstances one of which is the heavy rains which make it difficult to leave for the mosque.

Hadith No. 858

حَدثَنا مُسَددٌ قَالَ حَدثَنا إسْمَاعِيلُ قَالَ أخْبَرَنِى عَبْدُ الْحَمِيدِ صَاحِبُ الزِيَادِى قَالَ

حَدثَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ ابْنُ عَم مُحَمدِ بْنِ سِيرِينَ قَالَ ابْنُ عَباسٍ لِمُؤَذنِهِ فِى يَوْمٍ مَطِيرٍ إِذَا قُلْتَ أَشْهَدُ أَن مُحَمدًا رَسُولُ اللهِ . فَلاَ تَقُلْ حَى عَلَى الصلاَةِ . قُلْ صَلوا فِى بُيُوتِكُمْ . فَكَأَن الناسَ اسْتَنْكَرُوا ، قَالَ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنى ، إِن الْجُمُعَةَ عَزْمَةٌ ، وَإِنى كَرِهْتُ أَنْ أُخْرِجَكُمْ ، فَتَمْشُونَ فِى الطينِ وَالدحْضِ .

Narrated Muhammad ibn Sirin

"Ibn Abbas said to his mu'adhdhin on a rainy day, 'After you say, "I testify that Muhammad is the Messenger of Allah," do not say, "Come to prayer." Say, "Pray in your homes." ' It seemed that the people disapproved of that. He said, 'One better than I did this. The Jumu'a prayer is clearly a duty but I most certainly do not want to force you to come out and walk through the mud and slush."

Comments

This hadith has also been discussed previously in 'The Book of Adhaan'. Once on a rainy day Sayyiduna Ibn Abbas advised the Muadhdhin to say صلوا في بيوتكم 'offer prayers in your homes' instead of saying حي على الصلاة 'come to the prayers, in adhaan. Hearing this people got surprised and some even raised their eyebrows on this suggestion of Sayyiduna Ibn Abbas. He told them that he didn't do so of his own but had learnt it from Rasulullah (Sallallahu Alaihi Wasallam). It has already been mentioned in 'The Book of Adhaan' that Sayyiduna Ibn Abbas led the people who attended the mosque despite rains. Deriving the conclusion the learned scholars say that it is permissible either to offer prayers at home or in mosque during the rains which make it difficult to leave the house. However, to attend the mosque is to act on 'Azeemat' (to undertake difficulty in order to get more reward). The other option being 'Rukhsat' (relaxation).

بَاب مِنْ أَيْنَ تُؤْتَى الْجُمُعَةُ وَعَلَى مَنْ تَجِبُ

لِقَوْلِ اللهِ جَل وَعَز (إِذَا نُودِىَ لِلصلاَةِ مِنْ يَوْمِ الْجُمُعَةِ) .
وَقَالَ عَطَاءٌ إِذَا كُنْتَ فِى قَرْيَةٍ جَامِعَةٍ ، فَنُودِىَ بِالصلاَةِ مِنْ يَوْمِ الْجُمُعَةِ ، فَحَق
عَلَيْكَ أَنْ تَشْهَدَهَا ، سَمِعْتَ النداءَ أَوْ لَمْ تَسْمَعْهُ . وَكَانَ أَنسٌ رضى ا عنه فِى
قَصْرِهِ أَحْيَانًا يُجَمعُ وَأَحْيَانًا لاَ يُجَمعُ ، وَهْوَ بِالزاوِيَةِ عَلَى فَرْسَخَيْنِ .

Chapter 15 From how far should you come to the Jumu'a prayer and for whom it is obligatory?

This is based on the words of Allah, Mighty and Exalted, *"When the prayer is called on the Day of Jumu'a*." (62:9) Ata said, "If you are in a sizeable town and the prayer is called on the day of Jumu'a, then you must attend it whether or not you hear the call."

Anas used sometimes to hold the prayer in his fortress and sometimes not, when he was at az-Zawiya about two parasangs away (from Basra). (About six miles)

Purpose of Tarjamatul Baab

Here Imam Bukhari discusses two issues viz., i, the nature of place where Friday prayer is obligatory, ii, where should the assembly be held and also one should attend it even if he has to cover a particular amount of distance?

The reply to the first query is clearly mentioned in a hadith quoted by Abu Dawood which says:

ا معة على من ع النداء

"Friday is obligatory for the one who heard the call"

According to the Qur'anic verse quoted by Imam Bukhari in this chapter, Friday prayer is obligatory on a person who hears the call. It has been already discussed that Friday prayer is obligatory on those living within a city limits. The question under the debate here is about those who reside outside city limits and at the same time they are able to hear the call given in a city.

Imam Bukhari has quoted from Ata that Sayyiduna Anas, residing at a place called az-Zawiya (about 6 kms from Basra), would sometimes come down to Basra for Friday prayers and sometimes offer dhuhr at his residence. Evident from this is the fact that those living away from cities have the discretion whether to come down to offer Friday in city or offer dhuhr at their residential place.

Hadith No. 859

حَدثَنَا أَحْمَدُ قَالَ حَدثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ أَخْبَرَنِى عَمْرُو بْنُ الْحَارِثِ عَنْ عُبَيْدِ اللهِ
بْنِ أَبِى جَعْفَرٍ أَن مُحَمدَ بْنَ جَعْفَرِ بْنِ الزبَيْرِ حَدثَهُ عَنْ عُرْوَةَ بْنِ الزبَيْرِ عَنْ عَائِشَةَ زَوْجِ
النبِى صلى ا عليه وسلم قَالَتْ كَانَ الناسُ يَنْتَابُونَ يَوْمَ الْجُمُعَةِ مِنْ مَنَازِلِهِمْ وَالْعَوَالِى ،
فَيَأْتُونَ فِى الْغُبَارِ ، يُصِيبُهُمُ الْغُبَارُ وَالْعَرَقُ ، فَيَخْرُجُ مِنْهُمُ الْعَرَقُ ، فَأَتَى رَسُولَ اللهِ صلى
ا عليه وسلم إِنْسَانٌ مِنْهُمْ وَهْوَ عِنْدِى ، فَقَالَ النبِى صلى ا عليه وسلم لَوْ أَنكُمْ
تَطَهرْتُمْ لِيَوْمِكُمْ هَذَا

Narrated Sayyida Aisha the wife of the Prophet

"The people used to come from their homes and from al-Awali on the day of Jumu'a. They would come through the dust and become covered in dust and sweat. Sweat would pour from them. One of them came to visit the Messenger of Allah (Sallallahu Alaihi Wasallam), when he was with me. The Prophet (Sallallahu Alaihi Wasallam), said, 'If only you would clean yourselves for this day of yours.'" (al-Awali: place close to Madina)

Comments

This hadith has also been discussed previously.

Al-Awali is a place around two to eight miles towards the north of Madinah wherefrom people would throng in to offer Friday prayers. It was in turns that people from al-Awali would turn up i.e., one Friday a group from among

them would attend the prayers and next week they would be replaced by another group, and so on. Due to strolling a fair amount of distance in heat they would excrete lot of sweat causing foul smell in the Prophet's mosque, so Rasulullah (Sallallahu Alaihi Wasallam) advised them that they must take a bath on Fridays.

باب وَقْتُ الْجُمُعَةِ إِذَا زَالَتِ الشمْسُ .

وَكَذَلِكَ يُرْوَى عَنْ عُمَرَ وَعَلِى وَالنعْمَانِ بن بَشِيرٍ وَعَمْرِو بن حُرَيْثٍ رضى ا عنهم .

Chapter 16 : The time of the Jumu'a prayer is when the sun starts to decline.

This is what is related from Umar, Ali, an-Nu'man ibn Bashir and Amr ibn Hurayth.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that the timing of Friday prayer starts when the sun declines towards the west, the opinion held by the majority of scholars including Imam Abu Haniefa, Imam Shaafa'ee and Imam Maalik. However, Imam Ahmad holds that the prayer can be offered before mid-noon just like the Eid prayer, the opinion shared also by Ishaaq, Ataa and Mujahid. Imam Bukhari has however quoted four sahaaba viz., Sayyiduna Umar, Ali, No'man bin Bashir and Umar ibn Hurayth, who concurred with the view of the majority viz., that the Friday prayer timing starts after mid-noon.

Hadith No. 860

حَدثَنَا عَبْدَانُ قَالَ أَخْبَرَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنَا يَحْيَى بن سَعِيدٍ أَنهُ سَأَلَ عَمْرَةَ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ فَقَالَتْ قَالَتْ عَائِشَةُ رضى ا عنها كَانَ الناسُ مَهَنَةَ أَنْفُسِهِمْ ،

وَكَانُوا إِذَا رَاحُوا إِلَى الْجُمُعَةِ رَاحُوا فِى هَيْئَتِهِمْ فَقِيلَ لَهُمْ لَوِ اغْتَسَلْتُمْ .

Narrated Yahya ibn Sa'id

I asked Amr about ghusl on the day of Jumu'a. She said that Aisha said, "People used to work. When they went to Jumu'a in that condition, they were told, 'If only you had done ghusl.'"

Hadith No. 861

حَدثَنَا سُرَيْجُ بْنُ النعْمَانِ قَالَ حَدثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرحْمَنِ بْنِ عُثْمَانَ التيْمِى عَنْ أَنَسِ بْنِ مَالِكٍ رضى ا عنه أن النبى صلى ا عليه وسلم كَانَ يُصَلى الْجُمُعَةَ حِ تَمِيلُ الشمْسُ .

Narrated Anas ibn Maalik

The Prophet used to pray Jumu'a the moment that the sun started to decline.

Hadith No. 862

حَدثَنَا عَبْدَانُ قَالَ أَخْبَرَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ كُنا نُبَكرُ بِالْجُمُعَةِ ، وَنَقِيلُ بَعْدَ الْجُمُعَةِ .

Narrated Anas ibn Maalik

"We used to do the Jumu'a prayer early and have a nap after it."

Comments

The first hadith has been discussed previously. According to Sayyida Aisha the people used to travel long distance in hot conditions for attending the Friday prayers in the Prophet's mosque and as such there would emanate bad smell due to excessive sweating; hence they were asked to have a bath on Fridays. In the hadith the word 'raaha' راح is used which means to travel in the afternoon, thereby proving

Imam Bukhari's point that Friday prayer is to be offered past afternoon.

The second hadith narrated by Sayyiduna Anas bin Maalik clearly states that Friday prayer is to be offered after mid-noon.

According to the third narrated by Sayyiduna Anas people used to offer Friday prayer early and would dose off a bit after it. While taking the literal meaning into consideration some scholars like Mujahid and Imam Ahmad opine that Friday prayer is permissible before mid-noon as well just like Eid prayer. But majority of the scholars including Imam Bukhari disagree with this view saying that early means 'the initial time'. The Sahaaba used to take 'Qylola' (nap after lunch) first and then offer dhuhr prayer, but on Fridays they did the reverse i.e., they would first offer the prayer in its initial time and take rest later.

بِاب إِذَا اشْتَد الْحَر يَوْمَ الْجُمُعَةِ .

Chapter 17 : When the heat is intense on the day of Jumu'a.

Purpose of Tarjamatul Baab

It was mentioned in the previous chapter that the Sahaaba used to offer Friday prayer at the very inception of its time period and wouldn't delay it. It is also well known that Rasulullah (Salallahu Alaihi Wasallam) used to offer dhuhr prayer delaying it a little until it became relatively cooler during summers. Here Imam Bukhari has raised the issue whether delaying the prayer when it is hot applies to Friday prayer also or not. The learned scholars opine that though not mentioning his view clearly, by establishing the title of this chapter Imam Bukhari seems to convey that if the Friday prayer is also delayed due to hot climate, it should be permissible. But according to the majority of scholars, Friday prayer

should be offered as early as possible when its time starts.

Hadith No. 863

حَدثَنَا مُحَمدُ بْنُ أَبِى بَكْرٍ الْمُقَدمِى قَالَ حَدثَنَا حَرَمِى بْنُ عُمَارَةَ قَالَ حَدثَنَا أُبو خَلْدَةَ هُوَ خَالِدُ بْنُ دِينَارٍ قَالَ سَمِعْتُ أَنسَ بْنَ مَالِكٍ يَقُولُ كَانَ النبِى صلى ا عليه وسلم إِذَا اشْتَد الْبَرْدُ بَكرَ بِالصلاَةِ ، وَإِذَا اشْتَد الْحَر أَبْرَدَ بِالصلاَةِ ، يَعْنِى الْجُمُعَةَ قَالَ يُونُسُ بْنُ بُكَيْرٍ أَخْبَرَنَا أُبو خَلْدَةَ فَقَالَ بِالصلاَةِ ، وَلَمْ يَذْكُرِ الْجُمُعَةَ وَقَالَ بِشْرُ بْنُ ثَابِتٍ حَدثَنَا أُبو خَلْدَةَ قَالَ صَلى بِنَا أَمِيرٌ الْجُمُعَةَ ثُم قَالَ لأَنسٍ رضى ا عنه كَيْفَ كَانَ النبِى صلى ا عليه وسلم يُصَلى الظهْرَ فة

Narrated Khalid bin Dinaar

Anas ibn Maalik was heard to say, "When it was very cold, the Prophet (Sallallahu Alaihi Wasallam), used to go early to the prayer. When it was very hot, he would delay the prayer until it was cooler, meaning the Jumu'a prayer."

It is related from Abu Khalda that he said "prayer" and did not specify "Jumu'a".

*It is related that Abu Khalda said, "The governor * led us in the Jumu'a prayer." Then he asked Anas, "How did the Prophet (Sallallahu Alaihi Wasallam), pray dhuhr?"*

*[*It was al-Hakam ibn Abi Uqail ath-Thaqafi.]*

Comments

Allaama Ayni has quoted that once Hakam bin Uqail ath-Thaqafi—cousin of Yousuf bin Hajaj, led the Friday prayer prolonging the sermon to the extent that the prayer got delayed. Later when this issue was put before Sayyiduna Anas bin Maalik (RA) he replied that during the days of Rasulullah (Salallahu Alaihi Wasallam) dhuhr prayer used to be offered early in winters and late in summers. Although the question being asked was about the Friday prayer but Sayyiduna Anas narrated about dhuhr prayer. Drawing conclusion

from this, Ibn Bataal says that the timing of dhuhr and Friday prayers is same; and those who opine that Friday prayer can also be delayed in summers argue with this. However, those disagreeing say that this hadith is about dhuhr and not Friday prayer and that the narrator confused it as the question was asked to Sayyiduna Anas after Friday prayer.

بَاب الْمَشْيِ إِلَى الْجُمُعَةِ

وَقَوْلِ اللهِ جَلَّ ذِكْرُهُ (فَاسْعَوْا إِلَى ذِكْرِ اللهِ) وَمَنْ قَالَ السَّعْيُ الْعَمَلُ وَالذَّهَابُ لِقَوْلِهِ تَعَالَى (وَسَعَى لَهَا سَعْيَهَا) وَقَالَ ابْنُ عَبَّاسٍ رضى الله عنهما يَحْرُمُ الْبَيْعُ حِينَئِذٍ . وَقَالَ عَطَاءٌ تَحْرُمُ الصِّنَاعَاتُ كُلُّهَا . وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ إِذَا أَذَّنَ الْمُؤَذِّنُ يَوْمَ الْجُمُعَةِ وَهْوَ مُسَافِرٌ فَعَلَيْهِ أَنْ يَشْهَدَ .

Chapter 18 : Walking to the Jumu'a.

And the words of Allah Almighty, "Hasten to the remembrance of Allah" (62:9) and some say that "hastening" means "to act and go" as it means that in the words of Allah Almighty, "strives after it as he should strive." (17:19)
Ibn Abbas said, "Trading is forbidden at that time." 'Ata' said, "All kinds of work are forbidden [at that time]." Az-Zuhri said, "When the mu'adhdhin gives the adhan on the day of Jumu'a, even someone on a journey should attend."

Purpose of Tarjamatul Baab

The Qur'anic verse quoted here mentions a word 'Sa'ee' سعي which literally means 'to hasten'. By establishing this chapter Imam Bukhari wants to impress that the literal meaning of the word is not to be taken into consideration here and that, while going for the prayer, one should walk gracefully. He further supports his argument by saying that the word 'Sa'ee' has been used in the Qur'an to mean deeds as well.

وَسَعَى لَهَاسَعْيَهَا

Here the word 'Sa'ee' has been interpreted to mean deeds and thus 'walking towards a mosque' can be taken to mean a deed. Imam Bukhari has further quoted the statement of Ibn Abbas wherein he says that all kinds of commerce is rendered prohibited until the termination of Friday prayers. According to Az-Zufaaf the limits of prohibition range from mid-noon till the end of the prayer, but Farraa' consider the starting limit when the Maudhadhin gives the call. As per Tahaawi the adhann to be considered is the 2nd one said in front of the pulpit. Widening the prohibition area, Ataa holds that all kinds of jobs become forbidden.

In the end Imam Bukhari has quoted the statement of Zuhri saying, "When the mu'adhdhin gives the adhan on the day of Jumu'a, even someone on a journey should attend". Majority of jurists hold that for a person on journey Friday prayer is not obligatory; a similar statement of Zuhri is quoted in another narration also. Inferring from Zuhri's statement, the learned scholars consider it Istihbaabi (preferable), but not Wujubi (obligatory), the attendance of a traveler to Friday prayer if he listens the call, which means that though not being obligatory on him to attend it is still preferable for him to do so if he listens the call.

Hadith No. 864

حَدثَنَا عَلِى بْنُ عَبْدِ اللهِ قَالَ حَدثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ حَدثَنَا يَزِيدُ بْنُ أَبِى مَرْيَمَ قَالَ حَدثَنَا عَبَايَةُ بْنُ رِفَاعَةَ قَالَ أَدْرَكَنِى أَبُو عَبْسٍ وَأَنَا أَذْهَبُ إِلَى الْجُمُعَةِ فَقَالَ سَمِعْتُ النبِى صلى ا عليه وسلم يَقُولُ مَنِ اغْبرتْ قَدَمَاهُ فِى سَبِيلِ اللهِ حَرمَهُ اللهُ عَلَى النارِ

Narrated Abaya ibn Rifa'a

"Abu Abs caught up with me when I was on my way to the

Jumu'a and said, 'I heard the Prophet (Sallallahu Alaihi Wasallam), say, "Allah will forbid from the Fire anyone whose feet become dusty in the way of Allah"

Hadith No. 865

حَدثَنا آدَمُ قَالَ حَدثَنا ابْنُ أَبِى ذِئْبٍ قَالَ الزهْرِى عَنْ سَعِيدٍ وَأَبِى سَلَمَةَ عَنْ أَبِى هُرَيْرَةَ رضى ا عنه عَنِ النبِى صلى ا عليه وسلم وَحَدثَنا أَبو الْيَمَانِ قَالَ أَخْبَرَنا شُعَيبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى أَبو سَلَمَةَ بْنُ عَبْدِ الرحْمَنِ أن أَبا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلى ا عليه وسلم يَقُولُ إِذَا أُقِيمَتِ الصلاَةُ فَلاَ تَأْتُوهَا تَسْعَوْنَ وَأْتُوهَا تَمْشُونَ عَلَيْكُمُ السكِينَةُ ، فَمَا أَدْرَكْتُمْ فَصَلوا وَمَا فَاتَكُمْ فَأَتِموا

Narrated Abu Hurayra

"I heard the Messenger of Allah (Sallallahu Alaihi Wasallam), say, 'When the prayer is held, do not come to it running. Come to it walking. You must be tranquil. Pray what you catch and complete what you miss.'"

Hadith No. 866

حَدثَنا عَمْرُو بْنُ عَلِى قَالَ حَدثَنِى أَبو قُتَيْبَةَ قَالَ حَدثَنا عَلِى بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِى كَثِ يرٍ عَنْ عَبْدِ اللهِ بْنِ أَبِى قَتَادَةَ لاَ أَعْلَمُهُ إِلا عَنْ أَبِيهِ عَنِ النبِى صلى ا عليه وسلم قَالَ لاَ تَقُومُوا حَتى تَرَوْنِى ، وَعَلَيْكُمُ السكِينَةُ

Narrated Abu Qatada

The Prophet (Sallallahu Alaihi Wasallam), said, "Do not stand up until you see me. You must be tranquil."

Comments

According to the first hadith, once on the way while going for Jumu’a Abaya bin Rifa’a was told by Abu Abs that Rasulullah (Salallahu Alaihi Wasallam) said, “Allah will for-

bid from the Fire anyone whose feet become dusty in the way of Allah". Imam Bukhari has mentioned this hadith to prove that that is pedestrian walking towards the mosque which fetches more reward.

The second hadith narrated by Abu Hurayra clearly forbids to run for the prayer even if iqaamah has been said.

The third hadith narrated by Abu Qataadah tells us that the Shariah likes a believer to behave in a tranquil and calm state regarding the various aspects of a prayer, i.e., while going to the mosque, in the mosque and during the prayers itself etc.

باب لاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ يَوْمَ الْجُمُعَةِ .

Chapter 19 : Do not separate two people on the day of Jumu'a.

Purpose of Tarjamatul Baab

Imam Bukhari now mentions that after entering the mosque one should take utmost care not to trouble those already present in the mosque. One should not split up or cross over the shoulders of two people sitting together in order to move towards the front rows.

Hadith No. 867

حَدثَنَا عَبْدَانُ قَالَ أَخْبَرَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنَا ابْنُ أَبِى ذِئْبٍ عَنْ سَعِيدٍ الْمَقْبُرِى عَنْ أَبِيهِ عَنِ ابْنِ وَدِيعَةَ عَنْ سَلْمَانَ الْفَارِسِى قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ ، وَتَطَهرَ بِمَا اسْتَطَاعَ مِنْ طُهْرٍ ، ثُم ادهَنَ أَوْ مَس مِنْ طِيبٍ ، ثُم رَاحَ فَلَمْ يُفَرقْ بَيْنَ اثْنَيْنِ ، فَصَلى مَا كُتِبَ لَهُ ، ثُم إِذَا خَرَجَ الإِمَامُ أَنْصَتَ ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى

Narrated Salman al-Farisi

The Messenger of Allah (Sallallahu Alaihi Wasallam), said,

"When a man has a ghusl on the day of Jumu'a, making himself as pure as possible, uses his hair oil or puts on any perfume he has in his house, then goes out and does not split up two people, and then prays what is prescribed for him and remains silent while the Imam speaks, he is forgiven everything between then and the previous Jumu'a."

Comments

Friday is the most blessed day of a week. The pious and obedient people in all ages have always tried to make it possible to free themselves on Fridays exclusively for the preparation of the prayer. Taking bath, donning clean clothes, wearing perfume, oiling the hair and going to the mosque early for Friday prayers is highly recommended. Also, according to the quoted Hadith, after entering the mosque one should not cause trouble or inconvenience to others like splitting up the two people sitting together in order to move towards the front rows which is in accordance with the general golden principle of Islam stated in a Hadith:

ا سلم من سلم ا سلمون من لسانه ويديه

"A (true) Muslim is one who protects the other Muslims from the (evils) of his tongue and hands."

بَاب لاَ يُقِيمُ الرجُلُ أَخَاهُ يَوْمَ الْجُمُعَةِ وَيَقْعُدُ فِى مَكَانِهِ .

Chapter 20 : A man should not make his brother get up on the day of Jumu'a and then sit down in his place.

Purpose of Tarjamatul Baab

In the previous chapter it was mentioned that one should not split up two people or cross over their shoulders to move towards the front rows, now here the impermissibility of asking a person to get up and taking his place is conveyed. It, being a sign of proud, is highly disliked by the Shariah.

Hadith No. 868

حَدثَنا مُحَمدٌ قَالَ أَخْبَرَنا مَخْلَدُ بْنُ يَزِيدَ قَالَ أَخْبَرَنا ابْنُ جُرَيْجٍ قَالَ سَمِعْتُ نَافِعًا يَقُولُ سَمِعْتُ ابْنَ عُمَرَ رضى ا عنهما يَقُولُ نَهَى النبِى صلى ا عليه وسلم أَنْ يُقِيمَ الرجُلُ أَخَاهُ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ . قُلْتُ لِنَافِعٍ الْجُمُعَةَ قَالَ الْجُمُعَةَ وَغَيْرَهَا .

Narrated Ibn Jurayj

"I heard Nafi say, 'I heard Ibn Umar say, "The Prophet (Sallallahu Alaihi Wasallam), forbade a man to make his brother get up from his place and then to sit down in it." ' I asked Nafi, 'Jumu'a?' He said, "Both Jumu'a and other prayers.' "

Comments

Rasulullah (Salallahu Alaihi Wasallam) has forbidden it strictly to push a person sitting in a mosque in order to take his seat. Islam considers all the believers equal and none superior to other and this must be maintained primarily in the mosque.

Allaama Ayni has quoted Qazi Abu Tayib:

قال القاضي أبو الطيب من الشافعي وز إقامة الرجل من مكان ثلاث صور وهو أن يقعد موضع الإمام أو طريق نع الناس ا رور فيه وب يديه الصف مستقل القبلة

"Al-Qadhi Abi al-Tayib - a-Shaafa'ee, said, "It is permissible to cause a person leave his place in three situations viz., i, if he is sitting at the place of Imam, ii, if he is sitting on the path making it difficult for the people to walk through, iii, if he is sitting in front of the row facing Qibla".

Should one voluntarily leave his place for someone else?

In the mosque all people are equal, so if someone is sitting in the front he should not leave his place to others, but if he does so as a token of respect, it is permissible.

Occupying a place in the mosque

It is permissible to occupy a place in the mosque. Allaama Ibn Seereen used to depute his slave to the mosque beforehand to reserve his seat.

باب الأَذَانِ يَوْمَ الْجُمُعَةِ .

Chapter 21 : The adhan on the day of Jumu'a.

Purpose of Tarjamatul Baab

Here Imam Bukhari discusses the adhaan on Friday - its number, timing and the places from where it is to be said.

Hadith No. 869

حَدثَنَا آدَمُ قَالَ حَدثَنَا ابْنُ أَبِى ذِئْبٍ عَنِ الزهْرِى عَنِ السائِبِ بْنِ يَزِيدَ قَالَ كَانَ الندَاءُ يَوْمَ الْجُمُعَةِ أَولُهُ إِذَا جَلَسَ الإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ النبِى صلى ا عليه وسلم وَأَبِى بَكْرٍ وَعُمَرَ رضى ا عنهما فَلَما كَانَ عُثْمَانُ رضى ا عنه وَكَثُرَ الناسُ زَادَ الندَاءَ الثالِثَ عَلَى الزوْرَاءِ .

Narrated as-Sa'ib ibn Yazid

"During the time of the Prophet (Sallallahu Alaihi Wasallam), and Abu Bakr and Umar, the first call on the day of Jumu'a was made when the Imam sat on the minbar. In the time of Uthmaan when the number of people had increased, a third call was added at az-Zawra'."

Abu Abdallah said, "Az-Zawra' is a place in the market of Madina."

Comments

During Rasulullah's (Salallahu Alaihi Wasallam) time, adhaan on the day of Friday was made when he would ascend on to the pulpit to deliver Friday sermon and caller would stand facing him. This used to be the first adhaan, and

the iqaamat for the prayer after the sermon was called the second adhaan. The same routine was followed during the caliphate of Sayyiduna Abu Bakr and Umar. Afterwards, during the caliphate of Sayyiduna Uthmaan the number of believers increased manifold and it was suggested to Sayyiduna Uthman if the third adhaan could be called in the market place in order to make people hear it as the adhaan called from within the mosque was inaudible to many. Sayyiduna Uthman agreed to the suggestion and ordered that the third adhaan be said in a market place called 'al-Zawra'. This is called the third adhaan because it was started during the time of Sayyiduna Uthmaan though being first in sequence i.e., it is said before the two that are practiced from the time of the Prophet (Sallallahu Alaihi Wasallam). The Qur'an says:

إِذَا نُودِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا إِلٰى ذِكْرِ اللهِ وَ ذَرُوا الْبَيْعَ

"When the call for prayer is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. (62:9)

According to the learned scholars this refers to the adhaan which is being said in front of the pulpit just before the sermon.

باب الْمُؤذن الْوَاحِدِ يَوْمَ الْجُمُعَةِ .

Chapter 22 : One mu'adhdhin on the day of Jumu'a.

Purpose of Tarjamatul Baab

Earlier on it was said that there was only one adhaan made during the period of Rasulullah (Salallahu Alaihi Wasallam) and here it is further supported by the fact the mu'adhdhin also used to be only one - which also indicates towards the solitary adhaan.

Hadith No. 870

حَدثَنَا أَبو نُعَيْمٍ قَالَ حَدثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِى سَلَمَةَ الْمَاجِشُونُ عَنِ الزهْرِى عَنِ

السائِبِ بْنِ يَزِيدَ أن الذِى زَادَ التأْذِينَ الثالِثَ يَوْمَ الْجُمُعَةِ عُثْمَانُ بْنُ عَفانَ رضى ا
عنه حِ َ كَثُرَ أَهْلُ الْمَدِينَةِ ، وَلَمْ يَكُنْ لِلنبِى صلى ا عليه وسلم مُؤَذنٌ غَيْرَ وَاحِدٍ
، وَكَانَ التأْذِينُ يَوْمَ الْجُمُعَةِ حِ َ يَجْلِسُ الإِمَامُ ، يَعْنِى عَلَى الْمِنْبَرِ .

Narrated as-Sa'ib ibn Yazid

"The one who added the third adhan on the day of Jumu'a was Uthmaan ibn Affan when the number of people in Madina increased. The Prophet (Sallallahu Alaihi Wasallam), only had one mu'adhdhin and the adhan on the day of Jumu'a was called when the Imam sat down," meaning on the minbar.

Comments

According to the above Hadith, it is preferable for an Imam to sit on the pulpit before the mu’adhdhin says adhaan. If a pulpit is not available then he should ascend to some raised platform. As per the learned scholar, Imam Bukhari has established this chapter in order to refute a narration quoted from Ibn Habeeb Maaliki which says:

“Rasulullah (Salallahu Alaihi Wasallam) used to sit on the pulpit and then the mu’adhdhins, three in number, would say adhaan one after the other; and when the third among them would finish then he would stand up and deliver the sermon”. (Umdatul Qaari)

Imam Bukhari holds that there used to be only one mu’adhdhin; but keeping in view the above mentioned narration, the jurists opine the permissibility of multiple adhaans as valid and that may the basis why Sayyiduna Uthman allowed the third adhaan. (Allah knows the best)

باب يُؤَذنُ الإِمَامُ عَلَى الْمِنْبَرِ إِذَا سَمِعَ النداءَ .

Chapter 23 : The Imam responds to the adhaan on the pulpit when he hears the call to prayer.

Purpose of Tarjamatul Baab

It is an obligatory act to answer the adhaan when called by the muadhdhin. Here, Imam Bukhari discusses whether an Imam should also repeat the wordings of adhaan when seated on the pulpit on Friday. Imam Bukhari opines that he should do so.

Hadith No. 871

حَدثَنَا ابْنُ مُقَاتِلٍ قَالَ أَخْبَرَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ عَنْ أَبِى أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِى سُفْيَانَ ، وَهُوَ جَالِسٌ عَلَى الْمِنْبَرِ ، أَذنَ الْمُؤَذنُ قَالَ اللهُ أَكْبَرُ اللهُ أَكْبَرُ . قَالَ مُعَاوِيَةُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ . قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلا اللهُ . فَقَالَ مُعَاوِيَةُ وَأَنَا . فَقَالَ أَشْهَدُ أَن مُحَمدًا رَسُولُ اللهِ . فَقَالَ مُعَاوِيَةُ وَأَنَا . فَلَما أَنْ قَضَى التأْذِينَ قَالَ يَا أَيهَا الناسُ إِنى سَمِعْتُ رَسُولَ اللهِ صلى ا عليه وسلم عَلَى هَذَا الْمَجْلِسِ حِينَ أَذنَ الْمُؤَذنُ يَقُولُ مَا سَمِعْتُمْ مِنى مِنْ مَقَالَتِى .

Narrated Abu Umama ibn Sahl ibn Hunayf

"I heard Mu'awiya ibn Abi Sufyan, when he was sitting on the minbar. The mu'adhdhin gave the adhan, saying, 'Allah is greater. Allah is greater,' Mu'awiya said, 'Allah is greater. Allah is greater.' He said, 'I testify that there is no god but Allah,' and Mu'awiya said, 'And so do I.' He said, 'I testify that Muhammad is the Messenger of Allah,' and Mu'awiya said, 'And so do I.' When the adhan was finished, he said, 'O people! I was listening to the Messenger of Allah (Sallallahu Alaihi Wasallam), as the mu'adhdhin gave the adhan when he was sitting in this very place, and he said what you heard me say.' "

Comments

This hadith has been discussed briefly before as well. Here it is conveyed that Imam should answer the adhaan when seated on the pulpit for Friday sermon.

Tabrani has quoted a hadith from Ibn Umar:

إذا دخل أحدكم والإمام على ا ﻨ فلا صلاة ولا كلام

“When someone of you enters the mosque while the Imam is on the pulpit, no prayer or a talk is permissible”.

Some scholars have questioned the authenticity of this hadith.

Should those in the mosque other than Imam answer the adhaan or not?

According to some Hanafite scholars, they should not answer the adhaan in view of the above mentioned hadith, but as per some other scholars, it is only the mundane talking which is forbidden during the adhaan and not the religious one.

Allaama Ayni has derived the following lessons from this hadith:

1. Imam should teach the audience while on the pulpit.
2. He can talk before starting the sermon.
3. He should sit before standing for the sermon.
4. It is better to repeat the same words which the maudhdhin says in shahadatayn but if one says ‘and I also’ only, it will suffice.

بِاب الْجُلُوسِ عَلَى الْمِنْبَرِ عِنْدَ التأذِينِ .

Chapter 24 : Sitting on the minbar when the adhan is given.

Purpose of Tarjamatul Baab

In this chapter it is conveyed that an Imam should sit

on the pulpit when the adhaan is given.

Hadith No. 872

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ أَن السائِبَ بْنَ يَزِيدَ أَخْبَرَهُ أَن التأْذِينَ الثانِىَ يَوْمَ الْجُمُعَةِ أَمَرَ بِهِ عُثْمَانُ حِينَ كَثُرَ أَهْلُ الْمَسْجِدِ ، وَكَانَ التأْذِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الإِمَامُ .

Narrated as-Sa'ib ibn Yazid

Uthman ordered for there to be a second adhaan on the Day of Jumu'a when the number of people in the mosque increased. The adhaan on the day of Jumu'a had previously been called when the Imam sat down."

Comments

This hadith has already been discussed

باب التأْذِينِ عِنْدَ الْخُطْبَةِ

Chapter 25 : The adhaan before the khutba

Purpose of Tarjamatul Baab

The peculiarity of Friday prayer is that it is preceded by khutba and, according to Imam Bukhari, the peculiarity of this khutba is that it is preceded by an adhaan.

Hadith No. 873

حَدثَنَا مُحَمدُ بْنُ مُقَاتِلٍ قَالَ أَخْبَرَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنَا يُونُسُ عَنِ الزهْرِى قَالَ سَمِعْتُ السائِبَ بْنَ يَزِيدَ يَقُولُ إِن الأَذَانَ يَوْمَ الْجُمُعَةِ كَانَ أَولُهُ حِينَ يَجْلِسُ الإِمَامُ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فِى عَهْدِ رَسُولِ اللهِ صلى الله عليه وسلم وَأَبِى بَكْرٍ وَعُمَرَ رضى الله عنهما فَلَما كَانَ فِى خِلاَفَةِ عُثْمَانَ رضى الله عنه وَكَثُرُوا ، أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالأَذَانِ الثالِثِ ، فَأُذنَ بِهِ عَلَى الزوْرَاءِ ، فَثَبَتَ الأَمْرُ عَلَى ذَلِكَ .

Narrated as-Sa'ib ibn Yazid

"In the beginning, during the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), and Abu Bakr and Umar, the adhan on the day of Jumu'a was called when the imam sat on the minbar. But when, during the khalifate of 'Uthman, the number of people increased, 'Uthman ordered for there to be a third adhan on the Day of Jumu'a which was given in az-Zawra' and that remained the practice."

Comments

According to he learned scholars, the additional ad-haan, started by Sayyiduna Uthman during his caliphate, could have given rise to the suspicion whether the adhaan which was already being said from the time of Rasulullah (Salallahu Alaihi Wasallam) was necessary or not. Imam Bukhari by establishing this chapter has conveyed it to remain unchanged.

باب الْخُطْبَةِ عَلَى الْمِنْبَرِ .

وَقَالَ أَنسٌ رضى ا عنه خَطَبَ النبِى صلى ا عليه وسلم عَلَى الْمِنْبَرِ .

Chapter 26 : The khutba being given on the pulpit

Anas said, "The Prophet (Sallallahu Alaihi Wasallam), gave the khutba on the pulpit."

Purpose of Tarjamatul Baab

An Imam when delivering a Friday sermon makes people aware of the Islamic teaching and its other aspects; the people are not only supposed to listen him keenly but also try to observe his actions and body language. Therefore, it is better for an Imam to speak from a place comparatively higher than that of his audience, that is why the Shariah has recommended him to deliver his sermon from the pulpit (mimber).

Hadith No. 874

حَدثَنا قُتَيبَةُ ْبنُ سَعِيدٍ قَالَ حَدثَنا يَعْقُوبُ ْبنُ عَبْدِ الرحْمَنِ ْبنِ مُحَمدِ ْبنِ عَبْدِ اللهِ ْبنِ عَبْدٍ الْقَارِى الْقُرَشِى الإِسْكَنْدَرَانِى قَالَ حَدثَنا أَبو حَازِمِ ْبنُ دِينَارٍ أَن رِجَالاً أَتَوْا سَهْلَ ْبنَ سَعْدٍ الساعِدِى ، وَقَدِ امْتَرَوْا فِى الْمِنْبَرِ مِم عُودُهُ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ وَاللهِ إِنى لأَعْرِفُ مِما هُوَ ، وَلَقَدْ رَأَيْتُهُ أَولَ يَوْمٍ وُضِعَ ، وَأَولَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللهِ صلى ا عليه وسلم أَرْسَلَ رَسُولُ اللهِ صلى ا عليه وسلم إِلَى فُلاَنَةَ - امْرَأَةٍ قَدْ سَماهَا سَهْلٌ مُرِى غُلاَمَكِ النجارَ أَنْ يَعْمَلَ لِى أَعْوَادًا أَجْلِسُ عَلَيْهِن إِذَا كَلمْتُ الناسَ فَأَمَرَتْهُ فَعَمِلَهَا مِنْ طَرْفَاءِ الْغَابَةِ ثُم جَاءَ بِهَا ، فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ صلى ا عليه وسلم فَأَمَرَ بِهَا فَوُضِعَتْ هَا هُنَا ، ثُم رَأَيْتُ رَسُولَ اللهِ صلى ا عليه وسلم صَلى عَلَيْهَا ، وَكَبرَ وَهْوَ عَلَيْهَا ، ثُم رَكَعَ وَهْوَ عَلَيْهَا ، ثُم نَزَلَ الْقَهْقَرَى فَسَجَدَ فِى أَصْلِ الْمِنْبَرِ ثُم عَادَ ، فَلَما فَرَغَ أَقْبَلَ عَلَى الناسِ فَقَالَ أَيها الناسُ إِنمَا صَنَعْتُ هَذَا لِتَأْتموا وَلِتَعَلمُوا صَلاَتِى .

Narrated Abu Hazim ibn Dinar

Some men came to Sahl ibn Sa'd as-Sa'idi and disagreed about the wood the minbar was made of. They asked him about it and he said, "By Allah, I know what it was made of. Indeed I saw it on the day it was made and the day when the Messenger of Allah (Sallallahu Alaihi Wasallam), first sat on it. The Messenger of Allah (Sallallahu Alaihi Wasallam), sent to a certain woman (whom Sahl named) saying, 'Instruct your slave, the carpenter, to make me something out of wood on which I can sit when I speak to the people.' She gave him this instruction and he made it from desert tamarisk. He brought it to her and she sent it to the Messenger of Allah (Sallallahu Alaihi Wasallam), who commanded that it be placed here. Then I saw the Messenger of Allah praying on it, saying the takbir while standing on it and doing ruku while on it. Then he stepped down and went into sajda at the

foot of the minbar and then climbed back on it again. When he finished, he faced the people and said, 'O people! I did this so that you could follow me and learn how I pray.' "

Hadith No. 875

حَدثَنا سَعِيدُ بْنُ أَبِى مَرْيَمَ قَالَ حَدثَنا مُحَمدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِى يَحْيَى بْنُ سَعِيدٍ قَالَ أَخْبَرَنِى ابْنُ أَنسٍ أَنهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ كَانَ جِذْعٌ يَقُومُ إِلَيْهِ النبِى صلى ا عليه وسلم فَلَما وُضِعَ لَهُ الْمِنْبَرُ سَمِعْنَا لِلْجِذْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ حَتى نَزَلَ النبِى صلى ا عليه وسلم فَوَضَعَ يَدَهُ عَلَيْهِ . قَالَ سُلَيْمَانُ عَنْ يَحْيَى أَخْبَرَنِى حَفْصُ بْنُ عُبَيْدِ اللهِ بْنِ أَنسٍ أَنهُ سَمِعَ جَابِرًا

Narrated Jabir ibn Abdullah

"There was a palm trunk which the Prophet (Sallallahu Alaihi Wasallam), used to lean against. When the minbar was made for him, we heard the trunk making a sound like a pregnant she-camel until the Prophet (Sallallahu Alaihi Wasallam), came down and placed his hand on it."
It is related that Anas heard it from Jabir.

Hadith No. 876

حَدثَنا آدَمُ قَالَ حَدثَنا ابْنُ أَبِى ذِئْبٍ عَنِ الزهْرِى عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ النبِى صلى ا عليه وسلم يَخْطُبُ عَلَى الْمِنْبَرِ فَقَالَ مَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ

Narrated Salim from his father

"I heard the Prophet (Sallallahu Alaihi Wasallam), speak on the minbar and say, 'Anyone who comes to the Jumu'a should perform a ghusl."

Comments

During the initial days of Islam Rasulullah (Salallahu Alaihi Wasallam) used to deliver sermons standing while re-

clining against the stem of a date tree. As the number of believers went on increasing, the need of some raised platform for Rasulullah (Sallallahu Alaihi Wasallam) was felt so that people could see him while delivering the khutba. To solve the issue a permission for making a pulpit was sought from him. Then a message was sent to a women namely Aisha who had a slave by the name Mymoon - a carpenter by profession, to instruct him to make a pulpit out of wood, which she gladly agreed to. The slave-carpenter made a pulpit with three steps which was presented to Rasulullah (Salallahu Alaihi Wasallam), who accepted it, and later it was subsequently placed in the Prophet's mosque. Afterwards Rasulullah (Salallahu Alaihi Wasallam) stood on it to deliver the khutba.

The crying of the date-trunk

When Rasulullah (Salallahu Alaihi Wasallam) ascended on this newly made pulpit and started delivering the khutba, he (Salallahu Alaihi Wasallam) heard cries coming out of the date-trunk which was called "Ustawane Hanana", against which he would recline and deliver the khutba. Its cries were also heard by the Sahaaba, according to whom it were like the cries of a pregnant she-camel, and as per some others like that of a weeping child. Rasulullah (Salallahu Alaihi Wasallam) came down the pulpit and placed his blessed hand on it and it became silent. It is reported that the trunk was later buried at the place where it stood in the Prophet's mosque. This place of Ustawane Hanana is still demarcated in 'Riyadh-ul-Jannah' in the Prophet's mosque. It is said that the trunk cried because of the deprivation of Rasulullah's (Salallahu Alaihi Wasallam) blessed company which it used to enjoy during the deliverance of the khutba. Imam Bukhari is discussing this hadith again in the chapter - "Signs of the Prophethood".

بَاب الْخُطْبَةِ قَائِمًا .

وَقَالَ أَنَسٌ بَيْنَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ قَائِمًا .

Chapter 27 : The khutba while standing.

Anas said, "While the Prophet (Sallallahu Alaihi Wasallam), was giving the khutba standing..."

Purpose of Tarjamatul Baab

The Friday sermon or khutba should be delivered in standing position, the issue agreed to by a vast majority of jurists and the only difference of opinion existing is whether it is obligatory (fardh or waajib) or Sunnah. Imam Bukhari has also quoted a part of a hadith narrated by Sayyiduna Anas, that will be discussed in the chapter الاستسقاء في الخطبة يوم الجمعة

Hadith No. 877

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رضى الله عنهما قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ ثُمَّ يَقُومُ ، كَمَا تَفْعَلُونَ الآنَ .

Narrated Ibn Umar

"The Prophet (Sallallahu Alaihi Wasallam), used to give the khutba standing and then he would sit and then stand up again just as you do now."

Comments

On the basis of this hadith, Imam Shaafa'ee and Imam Ahmad consider it a necessary pre-requisite *(shart)* to stand up for khutba, however, the Hanafites take it as Sunnah. Muslim has quoted: "On seeing Abdul Rahman bin Abi al-Hakm delivering khutba while seated, Kalb bin Azzdha said, "Look at this speaker, he is delivering the khutba while

sitting when Allah has said:

وَ تَرَكُوكَ قَآئِمًا

"Leave you (O prophet,) standing" (62:11)

Ibn Abu Shaeba quotes from Tawus:

عن طاؤس قال خطب رسول ا صلى ا عليه وسلم وأبو بكر وعمر وعثمان قائما وأول من جلس على ا معاوية قال الشع ح كثر شحم بطنه و مه

"Tawus said that Rasulullah (Salallahu Alaihi Wasallam), Abu Bakr, Umar and Uthman delivered khutba standing and the first to deliver it while sitting was Mu'aawiya; and Shaebi said that he did so when his abdomen and muscles grew too fatty.

باب يَسْتَقْبِلُ الإِمَامُ الْقَوْمَ وَاسْتِقْبَالِ الناسِ الإِمَامَ إِذَا خَطَبَ

وَاسْتَقْبَلَ ابْنُ عُمَرَ وَأَنسٌ رضى ا عنهم الإِمَامَ .

Chapter 28 : The Imam facing the people and the people facing the imam when he gives the khutba.

Ibn Umar and Anas faced the imam.

Purpose of Tarjamatul Baab

It is recommended that the people should face the Imam when he is delivering the khutba.

Hadith No. 878

حَدثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ حَدثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ حَدثَنَا عَطَاءُ بْنُ يَسَارٍ أَنهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِى قَالَ إِن النبِى صلى ا عليه وسلم جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ .

Narrated Abu Sa'id al-Khudri

"The Prophet (Sallallahu Alaihi Wasallam), one day sat on the minbar and we sat around him."

Comments

The audience is always supposed to remain attentive towards the Imam when he is delivering the sermon and one of the factors that will help in remaining focused is by facing him. It is better to remain seated at respective places in the rows facing the Imam so that it is easy to straighten up the rows at the time of prayer. Sitting around the Imam in a semi circle is also permissible as the word ' حولhawla' used here, suggests.

باب مَنْ قَالَ فِى الْخُطْبَةِ بَعْدَ الثَنَاءِ أما بَعْدُ .

رَوَاهُ عِكْرِمَةُ عَنِ ابْنِ عَباسٍ عَنِ النبِى صلى ا عليه وسلم.

Chapter 29 : Saying, amma ba'd ("following on from that") in the khutba after giving praise.

Ibn Abbas related this from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari conveys that for an Imam the proper way of delivering the sermon is to start with the praise of Almighty Allah first, then Amma-Ba'd أمابعدand then take up his own address which he wants to convey to the masses. This is the way of Sunnah which the Ummah has been following from the very beginning. According to some scholars, the root of this particular term has been derived from the Qur'anic verse wherein Allah makes mention of Da-wood (AS) by saying:

وَ اٰتَيْنٰهُ الْحِكْمَةَ وَ فَصْلَ الْخِطَابِ

"And (We) gave him wisdom and decisive speech (38:20)

'Fasl' means 'to separate' and by using the word *'amma b'ad'* a speaker separates his own speech from praise to Almighty Allah.

Hadith No. 879

وَقَالَ مَحْمُودٌ حَدثَنا أُبو أُسَامَةَ قَالَ حَدثَنا هِشَامُ بْنُ عُرْوَةَ قَالَ أَخْبَرَتنِى فَاطِمَةُ بِنْتُ الْمُنذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِى بَكْرٍ قَالَتْ دَخَلْتُ عَلَى عَائِشَةَ رضى ا عنها وَالناسُ يُصَلونَ قُلْتُ مَا شَأْنُ الناسِ فَأَشَارَتْ بِرَأْسِهَا إِلَى السمَاءِ . فَقُلْتُ آيَةٌ فَأَشَارَتْ بِرَأْسِهَا أَىْ نَعَمْ . قَالَتْ فَأَطَالَ رَسُولُ اللهِ صلى ا عليه وسلم جِدا حَتى تَجَلانِى الْغَشْىُ وَإِلَى جَنْبِى قِرْبَةٌ فِيهَا مَاءٌ فَفَتَحْتُهَا فَجَعَلْتُ أَصُب مِنْهَا عَلَى رَأْسِى ، فَانْصَرَفَ رَسُولُ اللهِ صلى ا عليه وسلم وَقَدْ تَجَلتِ الشمْسُ ، فَخَطَبَ الناسَ ، وَحَمِدَ اللهَ بِمَا هُوَ أَهْلُهُ ثُم قَالَ أَما بَعْدُ قَالَتْ وَلَغِطَ نِسْوَةٌ مِنَ الأَنْصَارِ ، فَانْكَفَأْتُ إِلَيْهِن لأُسَكتَهُن فَقُلْتُ لِعَائِشَةَ مَا قَالَ قَالَتْ قَالَ مَا مِنْ شَىْءٍ لَمْ أَكُنْ أُرِيتُهُ إِلا قَدْ رَأَيْتُهُ فِى مَقَامِى هَذَا حَتى الْجَنةَ وَالنارَ ، وَإِنهُ قَدْ أُوحِىَ إِلَى أَنكُمْ تُفْتَنُونَ فِى الْقُبُورِ مِثْلَ أَوْ قَرِيبَ مِنْ فِتْنَةِ الْمَسِيحِ الدجالِ ، يُؤْتَى أَحَدُكُمْ ، فَيُقَالُ لَهُ مَا عِلْمُكَ بِهَذَا الرجُلِ فَأَما الْمُؤْمِنُ أَوْ قَالَ الْمُوقِنُ شَك هِشَامٌ فَيَقُولُ هُوَ رَسُولُ اللهِ ، هُوَ مُحَمدٌ صلى ا عليه وسلم جَاءَنَا بِالْبَينَاتِ وَالْهُدَى فَآمَنا وَأَجَبْنَا وَاتبَعْنَا وَصَدقْنَا . فَيُقَالُ لَهُ نَمْ صَالِحًا ، قَدْ كُنا نَعْلَمُ إِنْ كُنْتَ لَتُؤْمِنُ بِهِ . وَأَما الْمُنَافِقُ أَوْ قَالَ الْمُرْتَابُ شَك هِشَامٌ فَيُقَالُ لَهُ مَا عِلْمُكَ بِهَذَا الرجُلِ فَيَقُولُ لاَ أَدْرِى ، سَمِعْتُ الناسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ قَالَ هِشَامٌ فَلَقَدْ قَالَتْ لِى فَاطِمَةُ فَأَوْعَيْتُهُ ، غَيْرَ أَنهَا ذَكَرَتْ مَا يُغَلظُ عَلَيْهِ .

Narrated Asma bint Abi Bakr

"I visited Aisha when the people were praying and said, 'What is happening with the people?' She pointed towards the heaven and I said, 'A sign?' She nodded with her head, meaning yes." She said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), continued for a very long time until I fainted. There was a water-skin beside me and I opened it and began to pour some of it on my head. The Messenger of

Allah (Sallallahu Alaihi Wasallam), finished and the sun appeared. He addressed the people and praised Allah as is His due. Then he said, 'Following on from that (amma ba'd).'" She said, "Some of the women of the Ansar were talking noisily and I turned to them in order to make them be quiet. I asked Aisha, 'What did he say?' She said, 'There were things which I had not see before that I saw just now while standing here, including the Garden and the Fire. It was revealed to me that you will be tested in the graves with a trial like- or nearly like that of the False Messiah. (The angels) will come to every one of you and he will be asked, "What do you know of this man?" The believer (or the one who is certain) (Hisham was unsure which it was) will say, "He is the Messenger of Allah. He is Muhammad (Sallallahu Alaihi Wasallam), who has brought us the Clear Signs and the guidance and so we believed, responded, and followed and confirmed him." He will be told, "Sleep, virtuous one. We know that you believed in him." The hypocrite (or he said the doubter) (Hisham was unsure which it was) will be asked, "What do you know of this man?" He will say, "I do not know. I heard the people saying something and I said it."'"
Hisham said, "Fatima said to me, 'I remembered it by heart,' except that she mentioned the manner in which he would be harshly dealt with."

Hadith No. 880

حَدثَنا مُحَمدُ بْنُ مَعْمَرٍ قَالَ حَدثَنا أُبو عَاصِمٍ عَنْ جَرِيرِ بْنِ حَازِمٍ قَالَ سَمِعْتُ الْحَسَنَ يَقُولُ حَدثَنا عَمْرُو بْنُ تَغْلِبَ أن رَسُولَ اللهِ صلى ا عليه وسلم أُتِىَ بِمَالٍ أَوْ سَبْىٍ فَقَسَمَهُ ، فَأَعْطَى رِجَالاً وَتَرَكَ رِجَالاً فَبَلَغَهُ أن الذِينَ تَرَكَ عَتَبُوا ، فَحَمِدَ اللهَ ثُم أَثْنى عَلَيْهِ ، ثُم قَالَ أما بَعْدُ ، فَوَاللهِ إِنى لأُعْطِى الرجُلَ ، وَأَدَعُ الرجُلَ ، وَالذِى أَدَعُ أَحَب إِلَى مِنَ الذِى أُعْطِى وَلَكِنْ أُعْطِى أَقْوَامًا لِمَا أَرَى فِى قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللهُ فِى قُلُوبِهِمْ مِنَ الْغِنَى وَالْخَيْرِ ، فِيهِمْ

عَمْرُو بْنُ تَغْلِبَ فَوَاللهِ مَا أُحِب أَن لِى بِكَلِمَةِ رَسُولِ اللهِ صلى ا عليه وسلم حُمْرَ النعَمِ . تَابَعَهُ يُونُسُ .

Narrated Amru ibn Taghlib

"The Messenger of Allah (Sallallahu Alaihi Wasallam), was brought some money or captives and shared them out. He gave to some men and left others out. He heard that those who had been left out had been critical about that. He praised Allah and glorified Him and then said, 'Following on from that (amma ba'd), by Allah, I give to one man and leave out another and yet I love the one whom I leave out more than the one I give to. But I give to some people because of the anxiety and unease I see in their hearts. I entrust some people to the wealth and good which Allah has placed in their hearts. One of those is Amrr ibn Taghlib.' By Allah, what the Messenger of Allah (Sallallahu Alaihi Wasallam), said is dearer to me than red camels."Yunus corroborated it.

Hadith No. 881

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى عُرْوَةُ أَن عَائِشَةَ أَخْبَرَتْهُ أَن رَسُولَ اللهِ صلى ا عليه وسلم خَرَجَ ذَاتَ لَيْلَةٍ مِنْ جَوْفِ اللَّيْلِ ، فَصَلى فِى الْمَسْجِدِ ، فَصَلى رِجَالٌ بِصَلاَتِهِ فَأَصْبَحَ الناسُ فَتَحَدثُوا ، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلوْا مَعَهُ ، فَأَصْبَحَ الناسُ فَتَحَدثُوا فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثالِثَةِ ، فَخَرَجَ رَسُولُ اللهِ صلى ا عليه وسلم فَصَلوْا بِصَلاَتِهِ ، فَلَما كَانَتِ اللَّيْلَةُ الرابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتى خَرَجَ لِصَلاَةِ الصبْحِ ، فَلَما قَضَى الْفَجْرَ أَقْبَلَ عَلَى الناسِ ، فَتَشَهدَ ثُم قَالَ أَما بَعْدُ فَإِنهُ لَمْ يَخْفَ عَلَى مَكَانُكُمْ ، لَكِنى خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), went

out one night in the middle of the night and prayed in the mosque and some men followed his prayer. In the morning the people spoke about it and more of them gathered and prayed with him. In the morning the people spoke and there were more people in the mosque on the third night. The Messenger of Allah (Sallallahu Alaihi Wasallam), went out and they followed his prayer. On the fourth night the mosque was unable to accommodate the people and he only came out for the Subh prayer. When he had finished fajr, he faced the people and said the shahada. Then he said, 'Following on from that (amma ba'd), your position was not hidden from me, but I feared that it would be made compulsory for you and you would be unable to do it.'"
Yunus corroborated it.

Hadith No. 882

حَدثَنَا أُبو الْيَمَانِ قَالَ أَخْبَرَنا شُعَيْبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى عُرْوَةُ عَنْ أَبِى حُمَيْدٍ الساعِدِى أَنهُ أَخْبَرَهُ أَن رَسُولَ اللهِ صلى ا عليه وسلم قَامَ عَشِيةً بَعْدَ الصلاَةِ ، فَتشَهدَ وَأَثْنى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ ثُم قَالَ أَما بَعْدُ تَابَعَه أُبو مُعَاوِيَةَ وَأُبو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ أَبِى حُمَيْدٍ عَنِ النبِى صلى ا عليه وسلم قَالَ أَما بَعْدُ تَابَعَهُ الْعَدَنِى عَنْ سُفْيَانَ فِى أَما بَعْدُ .

Narrated Abu Humayd as-Sa'idi

"The Messenger of Allah (Sallallahu Alaihi Wasallam), stood up one evening after the prayer. He said the shahada and praised Allah as is His due and then he said, 'Following on from that (amma ba'd).'"
Hisham corroborated it from his father from Abu Humayd that the Prophet (Sallallahu Alaihi Wasallam), said, "Following on from that (amma ba'd)."
"Following on from that (amma ba'd)" is corroborated from Sufyan.

Hadith No. 883

حَدثَنَا أُبو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ حَدثَنِى عَلِى بْنُ حُسَيْنٍ عَنِ
الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ قَامَ رَسُولُ اللهِ صلى ا عليه وسلم فَسَمِعْتُهُ حِ تَشَهدَ
يَقُولُ أَما بَعْدُ تَابَعَهُ الزبَيْدِى عَنِ الزهْرِى .

Narrated al-Miswar ibn Makhrama

"The Messenger of Allah (Sallallahu Alaihi Wasallam), stood up and I heard him say, "Following on from that (amma ba'd)" after he said the shahada."
Az-Zuhri corroborated it.

Hadith No. 884

حَدثَنَا إِسْمَاعِيلُ بْنُ أَبانَ قَالَ حَدثَنَا ابْنُ الْغَسِيلِ قَالَ حَدثَنَا عِكْرِمَةُ عَنِ ابْنِ عَباسٍ
رضى ا عنهما قَالَ صَعِدَ النبِى صلى ا عليه وسلم الْمِنْبَرَ وَكَانَ آخِرَ مَجْلِسٍ
جَلَسَهُ مُتَعَطفًا مِلْحَفَةً عَلَى مَنْكِبَيْهِ قَدْ عَصَبَ رَأْسَهُ بِعِصَابَةٍ دَسِمَةٍ فَحَمِدَ اللهَ وَأَثْنَى
عَلَيْهِ ثُم قَالَ أَيهَا الناسُ إِلَى فَثَابُوا إِلَيْهِ ثُم قَالَ أَما بَعْدُ فَإِن هَذَا الْحَى مِنَ الأَنْصَارِ
يَقِلونَ وَيَكْثُرُ الناسُ فَمَنْ وَلِىَ شَيْئًا مِنْ أُمةِ مُحَمدٍ صلى ا عليه وسلم فَاسْتَطَاعَ أَنْ
يَضُر فِيهِ أَحَدًا أَوْ يَنْفَعَ فِيهِ أَحَدًا ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجَاوَزْ عَنْ مُسِيهِمْ

Narrated Ibn Abbas

"The Prophet (Sallallahu Alaihi Wasallam), climbed the minbar for the last gathering in which he participated. He had a large wrapper around his shoulders and his head was bound with an oily band. He praised Allah and glorified Him and then said, 'O people, come here to me!' so they gathered round him. Then he said, 'Following on from that (amma ba'd), the area inhabited by the Ansar will diminish and the number of other people will increase. Whoever comes to rule over any of the community of Muhammad (Sallallahu Alaihi Wasallam), and is therefore able to bring harm and benefit to

people should accept the good among them and pardon any of them who act badly.'"

Comments

Imam Bukhari has quoted six narrations here to prove that Rasulullah (Salallahu Alaihi Wasallam) used to say amma ba'd أمابعد when delivering his sermons, though one of the narrations is about the Friday sermon, yet he has tried to prove his point strongly by quoting six narrations. The first hadith has already been discussed previously. Here it has been re-quoted with little additional words e.g., Asmaa bint Abi Bakr opened a water bag and poured some water over her head as she was felt fainting. The jurists have debated this point whether it is permissible to do multiple actions while praying i.e., to open the water bag, get water out of it and then pour that over ones head etc. Accourding to Imam Nawawi if such kind of actions are executed in one go, then the prayer will become invalid, but if done one after the another giving a pause in-between then the prayer will be valid.

According to the second Hadith, a lot of wealth was received by Rasulullah (Salallahu Alaihi Wasallam) from Bahrain which he was distributing amongst the people. He distributed it among some but left out some. Later he came to know that those left out had been critical about the distribution. Rasulullah (Salallahu Alaihi Wasallam) delivered a sermon wherein after praising Almighty Allah he said *amma b'ad* and then told the people that he gave to some because of anxiety and unease he saw in their hearts, what is called *Mu'alafatul Quloob* - wining of hearts and minds; and that he loved those more whom he left out. It was simply because he distributed the wealth among those who were still weak in faith and he expected of those having stronger faith uncritical. According to the narrator Amru bin Taghlib, it was the happiest moment for him when he heard Rasulullah

(Salallahu Alaihi Wasallam) saying that he loved more those whom he left out as he was one of them.

The third hadith has been discussed previously, the fourth hadith will be discussed Insha Allah in detail in Kitabul Ahkam.and fifth hadith will also be discussed in the succeeding chapter. In all these narrations the word *amma b'ad* has been mentioned. Mentioning about terminal illness of Rasulullah (Salallahu Alaihi Wasallam) in the last hadith, the narrator says that one day Rasulullah (Salallahu Alaihi Wasallam) came out during that illness covered in a blanket and donning a black turban and sat on the pulpit. After praising Allah he said amma b'ad and then asked the people to come nearer. He then advised them to do good to Ansaar, who will keep on decreasing in number day by day as the overall number of Muslims will keep on increasing.

It has been narrated in a hadith:

ح يكون الناس لة ا لح الطعام

"Till they will be in people like salt in meals".

بَاب الْقَعْدَةِ بَيْنَ الْخُطْبَتَيْنِ يَوْمَ الْجُمُعَةِ .

Chapter 30 : Sitting down between the two khutbas on the Day of Jumu'a.

Purpose of Tarjamatul Baab

Earlier it was mentioned that the khutba is to be delivered standing and here Imam Bukhari mentions that there are two khutbas on Fridays and that the khatib (one who delivers a sermon) has to differentiate between the two by sitting down for a while after completing the first one.

Hadith No. 885

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا بِشْرُ بْنُ الْمُفَضل قَالَ حَدثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ قَالَ كَانَ النبِى صلى ا عليه وسلم يَخْطُبُ خُطْبَتَيْنِ يَقْعُدُ بَيْنَهُمَا .

Narrated Abdullah

"The Prophet (Sallallahu Alaihi Wasallam), used to give two khutbas between which he would sit down."

Comments

Abu Dawood quotes the following narration from Abdullah bin Umar through Naafea:

كان النـ صلى ا عليه وسلم ـطب خطبتـ كان ـلس إذا صعد ا ـ حـ
يفرغ أذان ا ـؤذن يقوم فيخطب ـلس ولا يتكلم يقوم فيخطب

"The prophet (Salallahu Alaihi Wasallam) used to deliver two khutbas. He would sit down after ascending the pulpit till the Maudhdhin finished the adhaan. He would then stand up and deliver the khutba, then sit down during which he would not talk, then stand up and say (the second) khutba.

According to the learned scholars, Imam should sit between the two khutbas for as long a time sufficient to recite sura al-Ikhlas or the time span between two prostrations.

The sitting between the khutbas is obligatory as per Imam Shaafi'ae and Imam Ahmad, and Sunnah as per Imam Abu Haniefa, Imam Maalik and many others.

باب الاِسْتِمَاعِ إِلَى الْخُطْبَةِ .

Chapter 31 : Listening to the khutba.

Purpose of Tarjamatul Baab

The attentive listening of the Friday khutba has been strongly recommended by the Shariah. As per Imam Abu Haniefa, Imam Maalik and Ahmad the act is obligatory and there is prohibition of talking during it. Imam Shaafa'ee considers it a sunnah.

Hadith No. 886

حَدثَنَا آدَمُ قَالَ حَدثَنَا ٱبْنُ أَبِى ذِئْبٍ عَنِ الزهْرِى عَنْ أَبِى عَبْدِ اللهِ الأَغَرِ عَنْ أَبِى

هُرَيْرَةَ قَالَ قَالَ النبِى صلى ا عليه وسلم إِذَا كَانَ يَوْمُ الْجُمُعَةِ ، وَقَفَتِ الْمَلاَئِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبونَ الأَولَ فَالأَولَ ، وَمَثَلُ الْمُهَجرِ كَمَثَلِ الذِى يُهْدِى بَدَنَةً ، ثُم كَالذِى يُهْدِى بَقَرَةً ، ثُم كَبْشًا ، ثُم دَجَاجَةً ، ثُم بَيْضَةً ، فَإِذَا خَرَجَ الإِمَامُ طَوَوْا صُحُفَهُمْ ، وَيَسْتَمِعُونَ الذكْرَ

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam), said, "On the Day of Jumu'a, the angels stand at the door of the mosque and write down the first to come and then those who follow. Those who come early are like someone who sacrifices a camel, the next like someone who sacrifices a cow and then a ram and then a chicken and then an egg. When the imam comes out, they roll up their scrolls and listen to the reminder."

Comments

This hadith has been previously discussed in the chapter فضل الجمعة - Excellences of Friday.

This hadith favours those according to whom it is obligatory to listen khutba and that it is prohibited to talk when it is being delivered. According to the learned scholars, when an Imam starts to deliver the khuta, the angels, even though not bound to any limitations, close down the files in order to listen to the khutba, how is it possible that the believers will be relieved from the obligation of listening to it.

Answering a greeting, saying 'Yarhamakallah', or sending salutations to the Prophet (Sallallahu Alaihi Wasallam) during the khutba

As per Imam Abu Haniefa if someone pays greetings, says 'Alhamdulillah' when sneezing or mentions the blessed name of the Prophet (Sallallahu Alaihi Wasallam), the one

hearing him should answer in the heart and not use his tongue, however, Imam Shaafa'ee permits vocal answering .

باب إِذَا رَأَى الإِمَامُ رَجُلاً جَاءَ وَهْوَ يَخْطُبُ أَمَرَهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ .

Chapter 32 : When the imam sees a man coming while he is giving the khutba, he orders him to pray two rak'ats.

Purpose of Tarjamatul Baab

According to the learned scholars, here Imam Bukhari wants to convey that since it not permissible for people to talk while the khuta is being delivered as per the hadith:

وإن قلت لصاحبك أنصت فقد لغوت

"If you tell your fellow person to keep quite (during khutba), certainly you have committed a mistake"

But the Imam retains the right to admonish and advices people if needed before khutba.

Hadith No. 887

حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ جَاءَ رَجُلٌ وَالنبِي صلى ا عليه وسلم يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ فَقَالَ أَصَلَّيْتَ يَا فُلاَنُ قَالَ لاَ قَالَ قُمْ فَارْكَعْ

Narrated Jabir ibn Abdullah

"A man came when the Prophet (Sallallahu Alaihi Wasallam), was addressing the people on the day of Jumu'a and he said, 'So-and-so, have you prayed?' He said, 'No.' He said, 'Get up and pray.'"

Comments

On a Friday a man named Sulaik al-Gatfani entered the prophet's mosque when Rasulullah (Salallahu Alaihi Wasallam) was delivering the Friday sermon. He straightway sat

down without offering any prayer. Rasulullah (Salallahu Alaihi Wasallam) asked him if he had offered the prayer. Replying in negative, he was advised by the Prophet (Salallahu Alaihi Wasallam) to get up and offer two raka'ts first.

Juristic views

According to Imam Nawawi, this hadith clearly favours Imam Shaafa'ee's view. Imam Ahmad and some others consider it a mustahab (preferable) to offer two raka'ts after entering a mosque at such a time when the Imam has started the khutba.

According to Allaama Ayni, Imam Abu Haniefah, Imam Maalik, Laith and many others hold the opinion that a person who enters a mosque at a time when Imam is delivering the khutba he should sit down without offering any prayer. They put forward the hadith which advocates silent listening of the khutba in their argument. Similar opinion has been quoted from Sayyiduna Umar, Uthman, Ali and some other scholars. They consider the prayer of Sayyiduna Sulaik as a special concession to him by Rasulullah (Salallahu Alaihi Wasallam) who stopped his khutba till he finished the two raka'ts; this has been quoted in a hadith mentioned in Dhar-ul-Qatni on the authority of Qatadah, which says:

عن قتادة عن أنس قال دخل رجل ا سجد ورسول ا صلى ا عليه وسلم
طب فقال له الن صلى ا عليه وسلم قم فاركع ركعت وأمسك عن ا طبة
ح فرغ من صلاته (دار قط ، عمدة)

"Qataadah reports from Anas, "A person entered the mosque when Rasulullah (Salallahu Alaihi Wasallam) was delivering the khutba; the Prophet (Salallahu Alaihi Wasallam) directed him to get up and offer two raka'ts and he paused the khutba till the person completed his prayer". (Dhar al-Qatni, Umdatul Qari)

باب مَنْ جَاءَ وَالإِمَامُ يَخْطُبُ صَلى رَكْعَتَيْنِ خَفِيفَتَيْنِ .

Chapter 33 : The one who comes when the imam is speaking should pray two quick rak'ats.

Purpose of Tarjamatul Baab

In the previous chapter it was said that if someone sits without offering prayer during Friday khutba, the Imam can admonish for that and in this chapter Imam Bukhari says that the individual should do it for his own i.e. he should himself offer two Rak'ats of prayer before sitting.

Hadith No. 888

حَدثَنَا عَلِى ْبْنُ عَبْدِ اللهِ قَالَ حَدثَنَا سُفْيَانُ عَنْ عَمْرٍو سَمِعَ جَابِرًا قَالَ دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنبِى صلى ا عليه وسلم يَخْطُبُ فَقَالَ أَصَلْيتَ قَالَ لاَ قَالَ فَصَل رَكْعَتَيْنِ

Narrated Amru

Jabir said, "A man came in on the Day of Jumu'a while the Prophet (Sallallahu Alaihi Wasallam), was giving the khutba and he said, 'Have you prayed?' He said, 'Yes.' He said, 'Stand and pray two rak'ats.'"

Comments

This hadith has been discussed in the previous chapter. Imam Shaafi'ae and Imam Bukhari put forward this hadith in support of their opinion, however, the Hanafite and the Maalikites differ with their view citing the following hadith quoted in Tabarani in their support.

إذا دخل أحدكم ا سجد والإمام على ا ن فلا صلاة ولا كلام ح يفرغ الإمام

(ط ا)

"When anyone of you enters a mosque at a time when the Imam is on the pulpit (for Friday prayer), no prayer or talking is permitted until the Imam finishes (the khutba).

The opponents of this view have questioned the sanad (chain of narrators) of this hadith.

باب رَفْعِ الْيَدَيْنِ فِى الْخُطْبَةِ .

Chapter 34 : Raising the hands during the khutba.

Purpose of Tarjamatul Baab

Here Imam Bukhari conveys the permissibility of raising the hands for invocation during the khutba.

Hadith No. 889

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا حَمادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ عَنْ أنسٍ . وَعَنْ يُونُسَ عَنْ ثَابِتٍ عَنْ أنسٍ قَالَ بَيْنَمَا النبِى صلى ا عليه وسلم يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللهِ هَلَكَ الْكُرَاعُ ، وَهَلَكَ الشاءُ فَادْعُ اللهَ أنْ يَسْقِيَنَا . فَمَد يَدَيْهِ وَدَعَا .

Narrated Anas

"Once while the Prophet (Sallallahu Alaihi Wasallam), was giving a khutba on the Day of Jumu'a a man stood up and said, 'Messenger of Allah, the horses are dying and the sheep are dying. Ask Allah to give us rain.' He stretched out his arms and made supplication."

Comments

This hadith mentioned that while Rasulullah (Salallahu Alaihi Wasallam) was delivering a khutba a man stoop up and complained that drought had made their life miserable and requested him to invoke Allah for rains. Rasulullah (Salallahu Alaihi Wasallam) raised his hands during the khutba itself and asked Allah for the rains. According to this hadith the raising of hands for invocations during khutba is permissible but the learned scholars hold that it should be

done only when necessary. In Eidha-ul-Bukhari a hadith has been quoted from Muslim and Tirmidhi which says that once Basher bin Marwan while delivering a sermon on the pulpit was repeatedly raising his hands; witnessing this, Amerah bin Ruwaibah commented:

قبح ا هاتـ اليدين لقد رأيت رسول ا صلى ا عليه وسلم ما يزيد على أن يقول بيده هكذا وأشار بأصبعه ا لمسبحة

"May Allah ruin these two hands, for I have seen Rasulullah (Salallahu Alaihi Wasallam) not raising his hands above this, and he showed it by pointing with his index finger".

بَاب الِاسْتِسْقَاءِ فِى الْخُطْبَةِ يَوْمَ الْجُمُعَةِ .

Chapter 35 : Praying for rain in the khutba on the day of Jumu'a .

Purpose of Tarjamatul Baab

Istisqaa means to invoke Allah for rains during drought like conditions. Imam Bukhari has established this chapter to convey that this invocation can be made during the Friday khutba.

Hadith No. 890

حَدثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدثَنَا الْوَلِيدُ قَالَ حَدثَنَا أَبُو عَمْرٍو قَالَ حَدثَنِى إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِى طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أَصَابَتِ الناسَ سَنَةٌ عَلَى عَهْدِ النبِى صلى ا عليه وسلم فَبَيْنَا النبِى صلى ا عليه وسلم يَخْطُبُ فِى يَوْمِ جُمُعَةٍ قَامَ أَعْرَابِى فَقَالَ يَا رَسُولَ اللهِ هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ ، فَادْعُ اللهَ لَنَا . فَرَفَعَ يَدَيْهِ ، وَمَا نَرَى فِى السمَاءِ قَزَعَةً ، فَوَالذِى نَفْسِى بِيَدِهِ مَا وَضَعَهَا حَتى ثَارَ السحَابُ أَمْثَالَ الْجِبَالِ ، ثُم لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ صلى ا عليه وسلم فَمُطِرْنَا يَوْمَنَا ذَلِكَ ، وَمِنَ الْغَدِ ، وَبَعْدَ الْغَدِ وَالذِى يَلِيهِ

حَتى الْجُمُعَةِ الْأُخْرَى ، وَقَامَ ذَلِكَ الأَعْرَابِى أَوْ قَالَ غَيْرُه فَقَالَ يَا رَسُولَ اللهِ تَهدمَ الْبِنَاءُ وَغَرِقَ الْمَالُ ، فَادْعُ اللهَ لَنا . فَرَفَعَ يَدَيْهِ ، فَقَالَ اللهُم حَوَالَيْنا ، وَلاَ عَلَيْنا فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السحَابِ إِلا انْفَرَجَتْ ، وَصَارَتِ الْمَدِينَةُ مِثْلَ الْجَوْبَةِ ، وَسَالَ الْوَادِى قَنَاةُ شَهْرًا ، وَلَمْ يَجِئْ أَحَدٌ مِنْ نَاحِيَةٍ إِلا حَدثَ بِالْجَوْدِ .

Narrated Anas ibn Maalik

"There was a drought in the time of the Prophet (Sallallahu Alaihi Wasallam), and while the Prophet (Sallallahu Alaihi Wasallam), was giving the khutba on the day of Jumu'a, a Bedouin stood up and said, 'Messenger of Allah, our property is being destroyed and the children are hungry, so pray to Allah for us.' He raised his hands while we could not see a cloud in the sky. By the One who has my soul in His hand, as soon as he lowered them, clouds like mountains swirled up. Then as soon as he came down from his minbar, I saw the rain falling on his beard (Sallallahu Alaihi Wasallam). It rained on us that day and the next and the next and that which followed until the next Jumu'a when that Bedouin, or another one, stood up and said, 'O Messenger of Allah, our houses have fallen down and our property is flooded, so pray to Allah for us.' He raised his hands and said, 'O Allah, around us but not on us.' In whatever direction he pointed with his hand, the clouds dispersed and Madina became like a gap (in the clouds). The river-bed of Qanat flowed with water for a month and all who came from elsewhere spoke about the abundant rain."

[Qanat is one of the valleys of Madina]

Comments

As is evident from the hadith itself a Bedouin came to the Prophet's mosque when he was delivering the Friday khutba and requested him to invoke Allah for rains as the

people were facing a severe drought which had made their lives miserable; the property (cattle etc) was being destroyed and the agricultural produce had dried up. Rasulullah (Salallahu Alaihi Wasallam) raised his blessed hands during the khutba itself and invoked Allah for rains. According to the narrator himself at that very moment when they could not see any cloud in the sky but when the Prophet (Sallallahu Alaihi Wasallam) lowered his hands clouds like mountains swirled up and it rained a whole week till next Friday. Near Friday, the same person stood and requested Rasulullah (Salallahu Alaihi Wasallam) to invoke Allah for cessation of the rain as the excessive rainfall was causing damage to the property. Rasulullah (Salallahu Alaihi Wasallam) again prayed to Allah and the clouds in the sky immediately disappeared and the rain got suspended. It was a miracle of Rasulullah (Salallahu Alaihi Wasallam) on whose invocation the rains were sent and then withdrawn.

This hadith favours the Hanafite school who claim that only the invocation, without any prayer, is sufficient for Istisqaa as done by Rasulullah (Salallahu Alaihi Wasallam). However, there are other narrations also which favour the opposite view i.e., the necessity of offering the Istisqaa prayer. Imam Maalik has quoted on the authority of Abdullah bin Zaid Al-Hazni:

خرج رسول ا صلى ا عليه وسلم إ ا صلي فاستسقى وحول رداءه ح استقبل القبلة

"Rasulullah (Salallahu Alaihi Wasallam) came out towards Musallah, offered Salatul Istisqaa and turned upside down his blanket after facing the Qibla". *(Mota Imam-e-Maalik)*

This issue will be discussed in coming chapter.

باب الإِنْصَاتِ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ .

وَإِذَا قَالَ لِصَاحِبِهِ أَنْصِتْ فَقَدْ لَغَا . وَقَالَ سَلْمَانُ عَنِ النبى صلى ا عليه وسلم

يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ .

Chapter 36 : Remaining silent and paying attention on the day of Jumu'a when the imam is speaking.

Even a person saying to his companion, "Be quiet!" constitutes foolish chatter. Salman reported that the Prophet (Sallallahu Alaihi Wasallam), said, "Be silent and pay attention when the imam is speaking."

Purpose of Tarjamatul Baab

In the previous chapter it was said that the khutba should be listened attentively. Here it is mentioned that the people should not only listen to it keenly but also refrain from any kind of talk.

Hadith No. 891

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى سَعِيدُ بْنُ الْمُسَيبِ أَن أَبَا هُرَيْرَةَ أَخْبَرَهُ أَن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنصِتْ وَالإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "Even saying, 'Be quiet!' to your companion while the imam is giving the khutba on the Day of Jumu'a constitutes foolish chatter."

Comments

Talking during the khutba is so undesired and deplorable that even a person telling his companion - 'keep quiet' is considered to have done a foolish act. This hadith clearly demonstrates the stress laid by the Shariah on resorting to silence during the khutba, and also for its keen listening. According to Imam Shaafi'ae, the ban on talking is for the time

when the Imam is delivering the khutba; Imam Abu Haniefah considers it effective right from the time when the Imam sits on the pulpit. As per the majority of jurists it is obligatory not to talk during the khutba.

باب الساعَةِ الِتى ِفى يَوْمِ الْجُمُعَةِ .

Chapter 37 : The special time on the Day of Jumu'a.

Purpose of Tarjamatul Baab

There is a special and blessed moment on Fridays when Allah accepts the invocations made by a bondsman.

Hadith No. 892

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِى الزنَادِ عَنِ الأَعْرَجِ عَنْ أَبِى هُرَيْرَةَ أَن رَسُولَ اللهِ صلى ا عليه وسلم ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ ِفيِهِ سَاعَةٌ لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهْوَ قَائِمٌ يُصَلى يَسْأَلُ اللهَ تَعَالَى شَيْئًا إِلا أَعْطَاهُ إِياهُ وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا .

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam), mentioned the day of Jumu'a and said, "There is a time during it when Allah Almighty gives to a Muslim standing in prayer whatever he asks for." He indicated how small it was with his hand.

Comments

Saa'at-ul-Hasan

It is a blessed moment on Fridays during which an invocation made, gets accepted. According to some, this blessing remained effective only during the lifetime of Rasulullah (Salallahu Alaihi Wasallam), however, as per the majority of scholars it continues to be so. The learned scholars have debated on many issues pertaining to this moment, viz.,

the time length of the moment, its exact timing during the day; whether it happens on every Friday or once in a year, so on and so forth. Ibn Hajr has quoted forty two opinions about it in Fathul Bari, however, two of them are famous authentic narrations, viz.,

Muslim quotes:

ما ب أن لس الإمام على ا ن إ أن تقضي الصلاة

"It starts from the time when Imam sits on the pulpit and remains effective until the completion of the prayer" (Muslim).

Imam Shaafi'ae concurs with this view.

2. Abu Dawood, Tirmidhi, Nasaa'ee and Imam Maalik quote:

"It is between the asr and magrib prayer"

Imam Abu Haniefa and Imam Ahmad concur with this view.

باب إِذَا نَفَرَ الناسُ عَنِ الإِمَامِ صَلاةِ الْجُمُعَةِ فَصَلاةُ الإِمَامِ وَمَنْ بَقِىَ جَائِزَةٌ

Chapter 38 : If some people leave the imam during the Friday prayer, the prayer of the imam and those who remain is still valid.

Purpose of Tarjamatul Baab

Here Imam Bukhari discusses a situation where some people leave the Imam after having joined him for the Friday prayer. Now, the question arises whether the Imam should continue the prayer or not; and further, should he offer Friday or dhuhr prayer instead if only one or two people remain with him? Not going into the details, Imam Bukhari simply opines that he should continue the prayer. Quoting the opinion of Imam Abu Yusuf and Imam Muhammad, Allama Ayni writes that if all people leave and the Imam remains alone, he (Imam) should still offer Friday prayer, but according to Imam Abu Haniefa, he should offer dhuhr prayer in such a

situation.

As per Imam Shaafa'ee and Imam Ahmad, it is mandatory to have a minimum forty people for establishing a Friday prayer, and if all people leave then the Imam should offer dhuhr prayer.

Hadith No. 893

حَدثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ حَدثَنَا زَائِدَةُ عَنْ حُصَيْنٍ عَنْ سَالِمِ بْنِ أَبِى الْجَعْدِ قَالَ حَدثَنَا جَابِرُ بْنُ عَبْدِ اللهِ قَالَ بَيْنَمَا نَحْنُ نُصَلى مَعَ النبِى صلى ا عليه وسلم إِذْ أَقْبَلَتْ عِيرٌ تَحْمِلُ طَعَامًا ، فَالْتَفَتُوا إِلَيْهَا حَتى مَا بَقِىَ مَعَ النبِى - صلى ا عليه وسلم إِلا اثْنَا عَشَرَ رَجُلاً ، فَنَزَلَتْ هَذِهِ الآيَةُ (وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا) .

Narrated Jabir ibn Abdullah

"Once while we were praying with the Prophet (Sallallahu Alaihi Wasallam), a caravan carrying food came and people went off towards it until there were only twelve men left with the Prophet (Sallallahu Alaihi Wasallam), and this ayat was sent down: 'But when they see some merchandise or diversion, they scatter off to it and leave you standing.' (62:11)"

Comments

This incident took place during the early days of Islam when the believers were very poor and facing shortage of food stuffs. It so happened that once while having assembled for the Friday prayer in the mosque a caravan of camels carrying food stuffs reached Madinah; hearing the noise they came out for food stuffs of which they were desperately in need. It is reported in other narrations that it was Dihyah Ibn Khalaf Kalbi who had returned with the caravan from Syria. Also, according to some other narrations the caravan belonged to Abdul Rahman bin Auf. Some opine that both of

them had got it in partnership. It was at this stage the following verse of the Qur'an was revealed:

وَ اِذَا رَاَوۡا تِجَارَۃً اَوۡ لَهۡوَاۨ انۡفَضُّوۡۤا اِلَيۡهَا وَ تَرَكُوۡكَ قَآئِمًا

'But when they see some merchandise or diversion, they scatter off to it and leave you standing.' (62:11)"

Commenting on the verse, Mufti Muhammad Shafi (RA) writes in Ma'aariful Qur'an:

The verse admonishes those who once abandoned the Friday sermon and attended some trade activity. Imam Ibn Kathir says that this incident took place when the Holy Prophet used to deliver the Friday sermon after the Friday prayer, as it happens on Eid even in our days. It once happened that the Friday prayer had finished and the Holy Prophet was delivering his sermon. Suddenly a trading caravan arrived in the market-place of Madinah. Drums were beaten to announce the arrival of the caravan. The Friday prayer had finished and the sermon was in progress. Many of the noble Companions went away to the market-place. Only a few of them had remained behind with the Holy Prophet who were about twelve in number [according to a narration in Marasil of Abu Dawud]. According to some narratives, the Messenger of Allah said: "If all had gone, the entire valley of Madinah would have been filled with the fire of punishment". [Transmitted by Abu Yala, as quoted by Ibn Kathir].

Muqatil, a leading scholar of Qur'anic commentary, says that this was the trading caravan of Dihyah Ibn Khalaf Kalbi, which had come from Syria. This caravan normally came to Madinah with all the essentials, especially essential foodstuff. Whenever it arrived in Madinah, and the people came to know about it, men and women all rushed towards it. Dihyah Ibn Khalaf was not a Muslim until then. He became a Muslim later on.

Hasan al-Basri and Abu Maalik said that that was a time when there was scarcity and dearth of things. [Mazhari].

There were several factors on account of which a large group of the blessed Companions left the mosque when they heard the sound of the caravan. First, the fard prayer had already finished, and they did not know until then the status of the Friday sermon whether it was part of the fard prayer. Second, there was scarcity and dearth of essential goods and items. Third, buyers would rush to the caravan and they feared that if they did not make it in time, they would not be able to obtain their essentials. As a result, the noble Companions committed the mistake and the above Tradition sounded a warning, that is, if all of them had gone the Divine punishment would have overtaken them. The current verse was revealed to admonish them and put them to shame. For this reason, the Holy Prophet, since that day, changed the order of Friday sermon and prayer, delivering the sermons before the prayer. This is now the approved way [Sunnah]. [Ibn Kathir]

The verse under comment instructs the Holy Prophet to tell the people that what is with Allah is better than the merchandise and amusement of this world, that is, the reward of the Hereafter. It is not far-fetched to conceive that people who forsake business and earning of livelihood for the sake of prayer and sermon will attract ample blessings in their provision from Allah, even in this world, as was cited earlier from the righteous elders on the authority of Ibn Kathir.

According to some people, the sahaaba left Rasulullah (Salallahu Alaihi Wasallam) during the prayers, the view which many scholars consider incorrect. As per them they left him when he was delivering khutba; they support their view with the hadith quoted in Muslim which includes the following words as well:

ورسول ا صلى ا عليه وسلم طب

"And Rasulullah (Salallahu Alaihi Wasallam) was delivering the sermon".

باب الصلاةِ بَعْدَ الْجُمُعَةِ وَقَبْلَهَا .

Chapter 39 : Praying before and after Jumu'a.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to differentiate between the Eid and Friday prayer. There is no prayer before or after Eid prayer in the Musallah (place where Eid prayer is offered) but same does not apply to Friday prayer as one can offer prayers before and after it.

Hadith No. 894

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أن رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُصَلى قَبْلَ الظهْرِ رَكْعَتَيْنِ ، وَبَعْدَهَا رَكْعَتَيْنِ ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِى بَيْتِهِ ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ وَكَانَ لاَ يُصَلى بَعْدَ الْجُمُعَةِ حَتى يَنْصَرِفَ فَيُصَلى رَكْعَتَيْنِ .

Narrated Abdullah ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam), used to pray two rak'ats before dhuhr and two after it and two rak'ats after maghrib in his house and two rak'ats after isha. He did not pray after the jumu'a prayer until he had left and then he would pray two rak'ats.

Comments

The last part of this hadith is about the Sunnat prayers after the compulsory Friday prayers. According to Ibn Umar Rasulullah (Salallahu Alaihi Wasallam) didn’t offer offer any prayer in the mosque after the compulsory Friday prayers but would return straight away to his home and offer two raka’ts there. The hadith is silent about the Sunnat prayers before the Friday prayers. Narrators have quoted different number of raka’ts which Rasulullah (Salallahu Alaihi Wasallam) used to

offer before and after the Friday prayer.

Tirmidhi quotes from Abu Hurayra

قال رسول ا صلى ا عليه وسلم من كان منكم مصليا بعد ا معة فيصل أربعا

Rasulullah (Salallahu Alaihi Wasallam) said, "Whosoever from you wants to offer prayers after the Friday prayer, he should offer four". (Tirmidhi)

On the authority of Ibn Abeeada's father Tabrani quotes in Al-Ausat:

أن الن صلى ا عليه وسلم كان يصلي قبل ا معة أربعا بعدها أربعا

That the prophet (Salallahu Alaihi Wasallam) used to offer four Rak'ats before and four Rak'ats after Friday prayer". (Tabrani)

باب قَوْلِ اللهِ تَعَالَى (فَإِذَا قُضِيَتِ الصلاةُ فَانْتَشِرُوا فِى الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللهِ)

Chapter 40 : The words of Allah Almighty, "When the prayer is finished, spread through the land and seek the bounty of Allah." (62:10)

Purpose of Tarjamatul Baab

By quoting this Qur'anic verse, Imam Bukhari tries to impress the fact that the time before the Friday prayers is to prepare for the prayers and not to indulge in worldly affairs and that there is no harm in doing business or other lawful activities of earning once the prayers are over.

Hadith No. 895

حَدثَنَا سَعِيدُ بْنُ أَبِى مَرْيَمَ قَالَ حَدثَنَا أَبُو غَسانَ قَالَ حَدثَنِى أَبُو حَازِمٍ عَنْ سَهْلٍ قَالَ كَانَتْ فِينَا امْرَأَةٌ تَجْعَلُ عَلَى أَرْبِعَاءَ فِى مَزْرَعَةٍ لَهَا سِلْقًا ، فَكَانَتْ إِذَا كَانَ يَوْمُ جُمُعَةٍ تَنْزِعُ أُصُولَ السلْقِ فَتَجْعَلُهُ فِى قِدْرٍ ، ثُم تَجْعَلُ عَلَيْهِ قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُهَا

، فَتكُونُ أُصُولُ السلْقِ عَرْقَهُ ، وَكُنا نَنصَرِفُ مِنْ صَلاَةِ الْجُمُعَةِ فَنُسَلمُ عَلَيْهَا ، فَتُقَرِبُ ذَلِكَ الطَعَامَ إِلَيْنا فَنلْعقُهُ ، وَكُنا نَتَمَنى يَوْمَ الْجُمُعَةِ لِطَعَامِهَا ذَلِكَ .

Narrated Sahl

"There was a woman among us who planted garden-beet (silq) on the irrigation channels in a field she owned. On the day of Jumu'a she used to pull up the beet by the roots and put them in a pot. Then she would put in a handful of barley and cook it. The beet roots were like meat. After finishing the Jumu'a prayer we would greet her and then she would bring us that food and we would eat it with our fingers. We used to look forward to the day of Jumu'a because of that food of hers."

Commentary

According to Sayyiduna Sahl the dish that the woman offered them used to be so tasty that they kept looking forward for the next jumu'a eagerly. Some other narrations in Bukhari suggest that that the lady would purchase the chard in case she was unable to gather the requisites from her own field.

This hadith shows that the Sahaaba liked to take even their lunch after having done with the Friday prayers. It also proves that they engaged themselves with their worldly affairs only after the prayers. This hadith also shows that how much austerity was there in the life style of Sahaaba.

بِاب الْقَائِلَةِ بَعْدَ الْجُمُعَةِ .

Chapter 41 : The afternoon nap after the Jumu'a prayer.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that on Fridays even the afternoon nap (qylola) was postponed till the

prayers were over.

Hadith No. 896

حَدثَنا مُحَمدُ بْنُ عُقْبَةَ الشيْبَانِى قَالَ حَدثَنا أُبو إِسْحَاقَ الْفَزَارِى عَنْ حُمَيْدٍ قَالَ سَمِعْتُ أَنسًا يَقُولُ كُنا نُبكرُ إِلَى الْجُمُعَةِ ثُم نَقِيلُ .

Narrated Humaid

Anas was heard to say, "We used to go early to the Jumu'a prayer and then have an afternoon nap."

Comments

Afternoon nap or (qylola) is a routine practice of devote believers who leave their beds very early in the last part of the night for early dawn prayer called tahajjud, which is the best time for attaining spiritual gains. For a person after a day long toil it will be surely very difficult for him to get up and offer tahajjud, therefore, missing the precious spiritual moments. To overcome this, the Shariah exhorts the believers to have a little nap after having lunch. This goes a long way in refreshing oneself and getting up early for tahajjud.

* * *

كتاب صلاة ا وف

The Book of Fear Prayer

Blank Page

بسم الله الرحمن الرحيم

كتاب صلاة ا وف

The Book of Fear Prayer

باب صَلاَةِ الْخَوْفِ

وَقَوْلِ اللهِ تَعَالَى (وَإِذَا ضَرَبْتُمْ فِى الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصلاَةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الذِينَ كَفَرُوا إِن الْكَافِرِينَ كَانُوا لَكُمْ عَدُوا مُبِينًا * وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصلاَةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلوا فَلْيُصَلوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَد الذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلاَ جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِن اللهَ أَعَد لِلْكَافِرِينَ عَذَابًا مُهِينًا)

Chapter 1 : The Fear Prayer

And the words of Allah Almighty, *"When you are travelling in the land, there is nothing wrong in your shortening the prayer if you fear that those who reject might harrass you. The rejectors are your clear-cut enemies. When you are with*

them and are leading them in the prayer, a group of them should stand with you keeping hold of their weapons. When they prostrate, the others should be behind you. Then the other group who have not prayed should come and pray with you. They too should be careful and keep hold of their weapons. Those who reject would like you to be negligent of your arms and equipment so that they can swoop down on you once and for all. There is nothing wrong, if you are bothered by rain or you are ill, in laying your weapons down; but take every precaution. Allah has prepared a humiliating punishment for the rejectors." (4:101-102)

Purpose of Tarjamatul Baab

Finishing the book of Friday Prayer, Imam Bukhari now starts the new book titled "The Fear Prayer". This prayer is offered right in the battle field during a war. According to the learned scholars placing this book here in sequence after 'The book of Friday Prayer' is in accordance to Imam Bukhari's distinctive knowledge than others. Almost all other compilers have placed the book of Eid Prayer after the Friday Prayer. but placing book of fear prayer he wants to complete the discussions related to the compulsory prayers first e.g., five time prayers, Friday prayer etc; and since the fear prayer, being a compulsory prayer, succeeds them. Secondly, according to the learned scholars Imam Bukhari wants to oppose the view of the scholars who consider the fear prayer particular only to Rasulullah (Salallahu Alaihi Wasallam) and permissible only with him i.e., during his time; the view held by Abu Yusuf, al-Hasan bin Ziyad and Al-Muzni. However, large majority of scholars hold it permissible for all times as reported also from the noble companions.

Hadith No. 897

حَدثَنا أَبو الْيَمَانِ قَالَ أَخْبَرَنا شُعَيْبٌ عَنِ الزهْرِى قَالَ سَأَلْتُهُ هَلْ صَلى النبِى صلى

ا عليه وسلم يَعْنِى صَلاَةَ الْخَوْفِ قَالَ أَخْبَرَنِى سَالِمٌ أن عَبْدَ اللهِ بْنَ عُمَرَ رضى
ا عنهما قَالَ غَزَوْتُ مَعَ رَسُولِ اللهِ صلى ا عليه وسلم قِبَلَ نَجْدٍ ، فَوَازَيْنَا الْعَدُو
فَصَافَفْنَا لَهُمْ فَقَامَ رَسُولُ اللهِ صلى ا عليه وسلم يُصَلى لَنا فَقَامَتْ طَائِفَةٌ مَعَهُ
تُصَلى ، وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُو وَرَكَعَ رَسُولُ اللهِ صلى ا عليه وسلم بِمَنْ مَعَهُ
، وَسَجَدَ سَجْدَتَيْنِ ، ثُم انْصَرَفُوا مَكَانَ الطائِفَةِ الِتى لَمْ تُصَل ، فَجَاءُوا ، فَرَكَعَ
رَسُولُ اللهِ صلى ا عليه وسلم بِهِمْ رَكْعَةً ، وَسَجَدَ سَجْدَتَيْنِ ثُم سَلمَ ، فَقَامَ كُل
وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ .

Narrated Shu'ayb

"I asked az-Zuhri, 'Did the Prophet (Sallallahu Alaihi Wasallam), pray it, meaning. the Fear Prayer?' He said, 'Salim informed me that 'Abdullah ibn Umar said, "I went on an expedition with the Messenger of Allah (Sallallahu Alaihi Wasallam), in the direction of Najd. We faced the enemy, forming up into rows opposite them. The Messenger of Allah (Sallallahu Alaihi Wasallam), stood up to lead us in the prayer and one group stood to pray with him while another group faced the enemy. The Messenger of Allah (Sallallahu Alaihi Wasallam), did ruku and did two prostrations with those with him. Then that group took the place of those who had not yet prayed. They came and the Messenger of Allah (Sallallahu Alaihi Wasallam), did ruku once with them and did two prostrations. Then he said the taslim and then all of them stood up and bowed and did two prostrations for themselves."

Comments

The hadith compiler Dhar Qutni has reported from Abu Ayash Zarqi saying that once they were on an expedition with Rasulullah (Salallahu Alaihi Wasallam) at a place called Asfaan. The enemy, led by Khalid bin Waleed, had

stationed themselves on the side of Qibla. The believers engaged themselves for dhuhr prayers with Rasulullah (Salallahu Alaihi Wasallam); seeing this, the infidels thought it better to attack them during the next prayer. At that time between dhuhr and asr, Allah revealed to Rasulullah (Salallahu Alaihi Wasallam) to offer prayers during the actual battle time. The believers were directed to make two groups out of which one group should offer one raka'ts with Rasulullah (Salallahu Alaihi Wasallam) in congregation and the other group should remain at the battle front. Then the first group should come out of the prayer after offering one rak'at and take position at the battle front while the other group assemble behind Rasulullah (Salallahu Alaihi Wasallam) for one rak'at who would be offering his second rak'at. Both these groups have to offer their second rak'at individually.

The number of times Rasulullah (Salallahu Alaihi Wasallam) offered the fear prayer

Different number has been mentioned in different narrations viz., four, ten and even twenty-four. Ibn-ul Qayyim states that the recognised narrations favour the number of times as seven times while as Ibn Arabi considers sixteen the authentic number. According to the learned scholars the reason for variability is probably because Rasulullah (Salallahu Alaihi Wasallam) has offered multiple prayers at a single place. (Eidhahul Bukhari)

Number of rak'ats

Allama Ayni writes:

إعلم أن ا وف لا يؤثر نقصان عدد الركعات إلا عند ابن عباس وا سن
البصري وطاؤس حيث قالوا إنا ركعة

"Know that the fear is not effective in reducing the number of raka'ts (as per majority) except in the view of Ibn Abbas,

Hasan al-Basri and Ta'oos when they say it (the fear prayer) is one rak'at".

Muslim quotes the statement of Ibn Abbas as narrated by Mujahid:

وروي مسلم من حديث اهد عن ابن عباس قال فرض ا الصلاة على لسان نبيكم ا ضر أربعا و السفر ركعت و ا وف ركعة

"Allah made obligatory through the tongue of your prophet four Rak'ats at home places, two in journey and one in fear".

Ayni further writes:

وقال قاضي لا تأث للخوف عدد الركعات وهذا قول أكثر أهل العلم منهم ابن عمر والنخعي والثوري ومالك والشافعي وأبو حنيفة وأصحابه وسائر أهل الإمصار لا يزون ركعة

And Qadhi said, " Fear has not effect upon the number of Rak'ats and this is the view of the majority of the learned scholars these include Ibn Umar, Nakha'ee, Thouri, Maalik, Shaafi'ae, Abu Hurayra and his associates and the scholars from all places do not allow one Rak'at." (Umdatul Qari)

بَاب صَلاَةِ الْخَوْفِ رِجَالاً وَرُكْبَانًا

Chapter 2 : The fear prayer while on foot or mounted.

Purpose of Tarjamatul Baab

Here it is mentioned that prayers are not waved off even in extreme war conditions. If, due to certain valid reasons, it is not possible to establish congregational prayer, the believers are asked to offer it standing or even while on an animal back which otherwise is not permissible in normal conditions.

Hadith No. 898

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ قَالَ حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا ابْنُ جُرَيْجٍ

عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ نَحْوًا مِنْ قَوْلِ مُجَاهِدٍ إِذَا اخْتَلَطُوا قِيَامًا . وَزَادَ ابْنُ عُمَرَ عَنِ النبِى صلى ا عليه وسلم وَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَلْيُصَلوا قِيَامًا وَرُكْبَانًا

Narrated Ibn Umar the statement of Mujahid

"When battle has been joined they can pray standing." And Ibn Umar added from the Prophet (Sallallahu Alaihi Wasallam), "If the enemy are greater in number then pray standing or mounted."

Comments

Here Imam Bukhari mentions Ibn Umar narrating a statement of Mujahid without clearly mentioning what has been said by Ibn Umar and what by Mujahid; this has given the learned scholars tough time to explain.

Muslim has quoted from Ibn Umar:

فإذا كان ا وف أكثر من ذالك فليصل راكبا أو قائما يومئ أ اء

If the fear is more than that then the prayer should be offered on animal back or by signs and gestures". (Muslim)

Imam Maalik quotes from Naaf'e that Ibn Umar added the following words in the end:

مستقبلى القبلة أو غ مستقبليها

"*While facing the Qibla or not*".

In short, one has to offer a compulsory prayer under such circumstances in whatever way possible, be in congregation, individually, on an animal back or just standing and offering it by gestures only.

Bukhari and Muslim have quoted from Hudhayfa:

عت الن صلى ا عليه وسلم يقول يوم ا ندق شغلونا عن صلاة العصر

"*I heard Rasulullah (Salallahu Alaihi Wasallam) on the day of Khandaq that they engaged us away from asr prayer*".

On that day Rasulullah (Salallahu Alaihi Wasallam) and the believers were not able to offer prayers in time. The learned scholars consider the event to have taken places before the revelation of the Qur'anic verse:

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى ۗ وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ () فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا ۚ فَاِذَآ اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ()

Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion. But if you are in fear, then (pray) on foot or riding. But when you are in peace, recite Allah's name as He has taught you what you did not know.(2:239,240)

باب يَحْرُسُ بَعْضُهُمْ بَعْضًا فِى صَلاَةِ الْخَوْفِ

Chapter 3 : Some people standing guard over others during the Fear Prayer.

Purpose of Tarjamatul Baab

Here it is impressed that despite the fact that the prayer is to be offered even in battle time but the self protection is not to be compromised.

Hadith No. 899

حَدثَنا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ حَدثَنا مُحَمدُ بْنُ حَرْبٍ عَنِ الزبَيْدِى عَنِ الزهْرِى عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ عَنِ ابْنِ عَباسٍ رضى ا عنهما قَالَ قَامَ النبِى صلى ا عليه وسلم وَقَامَ الناسُ مَعَهُ ، فَكَبرَ وَكَبرُوا مَعَهُ ، وَرَكَعَ وَرَكَعَ نَاسٌ مِنْهُمْ ، ثُم سَجَدَ وَسَجَدُوا مَعَهُ ، ثُم قَامَ لِلثانِيَةِ فَقَامَ الذِينَ سَجَدُوا وَحَرَسُوا إِخْوَانَهُمْ ، وَأَتَتِ الطائِفَةُ الأُخْرَى فَرَكَعُوا وَسَجَدُوا مَعَهُ ، وَالناسُ كُلهُمْ فِى صَلاَةٍ ، وَلَكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضًا .

Narrated Ibn Abbas

"The Prophet (Sallallahu Alaihi Wasallam), stood and the people stood with him. He said the takbir and they said the takbir with him. He went into ruku and some of the people went into ruku with him. Then he went into sajda and they went into sajda with him. Then he stood up for the second rak'at and those who had done sajda stood and guarded their brothers and the second group came and went into ruku and sajda with him. All the people did the prayer, but guarded one another at the same time."

Comments

This way of offering prayers as mentioned in the above hadith is to be adopted when the enemy is stationed on the Qibla side; and in case the enemy is on any other side than Qibla then it is to be offered according to the way described in the hadith narrated by Ibn Umar.

بَاب الصَّلَاةِ عِنْدَ مُنَاهَضَةِ الْحُصُونِ وَلِقَاءِ الْعَدُوِّ .

وَقَالَ الْأَوْزَاعِيُّ إِنْ كَانَ تَهَيَّأَ الْفَتْحُ ، وَلَمْ يَقْدِرُوا عَلَى الصَّلَاةِ صَلَّوْا إِيمَاءً كُلُّ امْرِئٍ لِنَفْسِهِ ، فَإِنْ لَمْ يَقْدِرُوا عَلَى الْإِيمَاءِ أَخَّرُوا الصَّلَاةَ ، حَتَّى يَنْكَشِفَ الْقِتَالُ أَوْ يَأْمَنُوا ، فَيُصَلُّوا رَكْعَتَيْنِ ، فَإِنْ لَمْ يَقْدِرُوا صَلَّوْا رَكْعَةً وَسَجْدَتَيْنِ ، لَا يُجْزِئُهُمْ التَّكْبِيرُ وَيُؤَخِّرُوهَا حَتَّى يَأْمَنُوا وَبِهِ قَالَ مَكْحُولٌ . وَقَالَ أَنَسٌ حَضَرْتُ عِنْدَ مُنَاهَضَةِ حِصْنِ تُسْتَرَ عِنْدَ إِضَاءَةِ الْفَجْرِ ، وَاشْتَدَّ اشْتِعَالُ الْقِتَالِ ، فَلَمْ يَقْدِرُوا عَلَى الصَّلَاةِ ، فَلَمْ نُصَلِّ إِلَّا بَعْدَ ارْتِفَاعِ النَّهَارِ ، فَصَلَّيْنَاهَا وَنَحْنُ مَعَ أَبِي مُوسَى ، فَفُتِحَ لَنَا . وَقَالَ أَنَسٌ وَمَا يَسُرُّنِي بِتِلْكَ الصَّلَاةِ الدُّنْيَا وَمَا فِيهَا .

Chapter 4 : The prayer when besieging fortresses and encountering the enemy.

Al-Awza'i said, "If victory is imminent and there is no possibility of people doing the prayer, then everyone should pray

individually by gesture. If they cannot make the gestures, then they should delay the prayer until the fighting is over or they are in a safe place and then pray two rak'ats. If this is not possible for them they should pray one rak'at with two sajdas. If they cannot do this, saying the takbir alone is not sufficient and they should delay the prayer until they are really secure." Makhul said this. Anas said, "I was present at the siege of the fortress of Tustar, arriving when dawn was breaking. The fighting was intense and the people could not pray. We did not pray until well into the day when we did the prayer with Abu Musa when we were granted victory." Anas said, "I would not take this world and everything in it in exchange for that prayer."

[Tustar was a well-known city in Iraq.]

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing the situation in which the believers have besieged the forts of enemy about to be vanquished by them. In this situation if the believers leave the battle field and engage themselves in prayers, the enemy may take undue advantage of the situation; therefore, the believers are asked to hang on there, offer prayers by gestures. This opinion is also supported by the statement of Awza'i quoted above.

Hadith No. 900

حَدثَنَا يَحْيَى قَالَ حَدثَنَا وَكِيعٌ عَنْ عَلِى بْنِ مُبَارَكٍ عَنْ يَحْيَى بْنِ أَبِى كَثِيرٍ عَنْ أَبِى سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ جَاءَ عُمَرُ يَوْمَ الْخَنْدَقِ ، فَجَعَلَ يَسُبُّ كُفارَ قُرَيْشٍ وَيَقُولُ يَا رَسُولَ اللهِ مَا صَلَّيْتُ الْعَصْرَ حَتى كَادَتِ الشمْسُ أَنْ تَغِيبَ فَقَالَ النبِى صلى ا عليه وسلم وَأَنَا وَاللهِ مَا صَلَّيْتُهَا بَعْدُ قَالَ فَنَزَلَ إِلَى بُطْحَانَ فَتَوَضأَ ، وَصَلى الْعَصْرَ بَعْدَ مَا غَابَتِ الشمْسُ ، ثُم صَلى الْمَغْرِبَ بَعْدَهَا .

Narrated Jabir ibn 'Abdullah

"On the Day of the Ditch Umar ibn al-Khattab came and began to curse the unbelievers of Quraysh and then said, 'Messenger of Allah, I have not prayed asr and the sun has almost set!' The Prophet (Sallallahu Alaihi Wasallam), said, 'And, by Allah, I too have not yet prayed it.' He went down to Buthan and did wudu' and prayed asr after the sun had set and then prayed magrib after it."

[Buthan is a wadi in Madina.]

Comments

This hadith has been previously discussed in the chapter باب من صلىبالناس جماعةبعد ذهاب الوقت

It is related to the battle of ditch (khandaq) when the believers dug a trench around the city which took them six whole days. It was done to prevent the enemy, who had besieged the city, from entering it. Though there was no one to fight in this battle yet the believers were forced to remain on extra-vigil to overcome any eventuality as a result of which on that day they could not offer asr prayer on time which they offered later in congregation after the sunset.

باب صَلاَةِ الطالِبِ وَالْمَطلُوبِ رَاكِبًا وَإِ اءً

وَقَالَ الْوَلِيدُ ذَكَرْتُ لِلأَوْزَاعِى صَلاَةَ شُرَحْبِيلَ بْنِ السمْطِ وَأَصْحَابِهِ عَلَى ظَهْرِ الدابةِ فَقَالَ كَذَلِكَ الأَمْرُ عِنْدَنَا إِذَا تُخُوفَ الْفَوْتُ ، وَاحْتَج الْوَلِيدُ بِقَوْلِ النبِى صلى ا عليه وسلم لاَ يُصَلِّين أَحَدٌ الْعَصْرَ إِلا فِى بَنِى قُرَيْظَةَ

Chapter 5: The prayer of the pursuer and the pursued by gesture while riding.

Al-Walid said, "I mentioned to al-Awza'i the fact that Shurahbil ibn as-Simt and his companions had done the prayer on the backs of their animals and he said, 'That is what we did when we were afraid of missing the prayer.'" Al-Walid used

as a proof the words of the Prophet (Sallallahu Alaihi Wasallam), "No one should do pray asr before they get to the Banu Qurayza."

Purpose of Tarjamatul Baab

Taalib here means the pursuer chasing an enemy and *'matloob'* means one who is being pursued. Here Imam Bukhari wants to convery that both these i.e., the pursuer and the pursued can offer their prayers on their animal backs by gestures, for the reason that if the pursuer will leave the chase the enemy will slip away and the pursued has no option but to keep on running away. Same view is held by Imam Maalik also, however, Imam Abu Haniefa, Imam Shaafa'ee and Imam Ahmad consider it permissible for the pursued only.

Hadith No. 901

حَدثَنَا عَبْدُ اللهِ بْنُ مُحَمدِ بْنِ أَسْمَاءَ قَالَ حَدثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ النبِى صلى ا عليه وسلم لَنَا لَما رَجَعَ مِنَ الأَحْزَابِ لاَ يُصَلِّيَن أَحَدٌ الْعَصْرَ إِلا فِى بَنِى قُرَيْظَةَ فَأَدْرَكَ بَعْضَهُمُ الْعَصْرَ فِى الطرِيقِ فَقَالَ بَعْضُهُمْ لاَ نُصَلى حَتى نَأْتِيَهَا وَقَالَ بَعْضُهُمْ بَلْ نُصَلى لَمْ يُرَدْ مِنا ذَلِكَ . فَذُكِرَ لِلنبِى صلى ا عليه وسلم فَلَمْ يُعَنفْ وَاحِدًا مِنْهُمْ .

Narrated Ibn Umar

"When the Prophet. may Allah bless him and grant him peace, returned to us from the Battle of the Parties (Ahzab), he said, 'No one should pray asr before they get to the Banu Qurayza. For some of them asr became due on the way. Some people said, 'We will not pray until we get there.' Others said, 'No, we should do the prayer. That was not what he meant.' This was mentioned to the Prophet and he did not rebuke any of them."

[This is the Battle of the Ditch.]

Comments

It is reported that when the believers started returning from the battle of the Parties (Ahzab), the arch angel Jibra'eel came to Rasulullah (Salallahu Alaihi Wasallam) and informed him that the angels had not laid down their arms yet. He directed his companions to march towards Banu Qurayza and offer asr prayer there. Still behind Banu Qurayza the time of asr prayer was slipping away and some companions from among the group thought that they won't be able to reach Banu Qurayza within asr time, the group divided in opinion some voting for offering asr in the way and some only at Banu Qurayza as directed by Rasulullah (Salallahu Alaihi Wasallam). Later, both the groups represented their views to the Prophet (Salallahu Alaihi Wasallam) who did not rebuke any of them.

Imam Bukhari has got this hadith here to convey that the companions here were acting as pursuers and the Banu Qurayza were the pursued people.

باب التبْكِ ـِ وَالْغَلس بِالصبْحِ وَالصلاةِ عِنْدَ الإِغَارَةِ وَالْحَرْبِ

Chapter 6 : Hastening and performing *Subh* while it is still dark. The prayer at the time of an attack and in battle.

Purpose of Tarjamatul Baab

Here another kind of battle situation is mentioned.When the believers have to attack their enemy in the morning they should offer fajr prayer early when it is still dark and then proclaim Allahu Akbar and attack their enemy.

Hadith No. 902

حَدثَنا مُسَددٌ قَالَ حَدثَنا حَمادٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ وَثَابِتٍ الْبَنانِى عَنْ أَنسِ
بْنِ مَالِكٍ أَن رَسُولَ اللهِ صلى ا عليه وسلم صَلى الصبْحَ بِغَلَسٍ ثُم رَكِبَ فَقَالَ

اللهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ ، إنا إِذَا نَزَلْنا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ .فَخَرَجُوا يَسْعَوْنَ فِى السكَكِ وَيَقُولُونَ مُحَمدٌ وَالْخَمِيسُ - قَالَ وَالْخَمِيسُ الْجَيْشُ فَظَهَر عَلَيْهِمْ رَسُولُ اللهِ صلى ا عليه وسلم فَقَتَلَ الْمُقَاتِلَةَ وَسَبَى الذرَارِى ، فَصَارَتْ صَفِيةُ لِدِحْيَةَ الْكَلْبِى وَصَارَتْ لِرَسُولِ اللهِ صلى ا عليه وسلم ثُم تَزَوجَهَا وَجَعَلَ صَدَاقَهَا عِتْقَهَا . فَقَالَ عَبْدُ الْعَزِيزِ لِثَابِتٍ يَا أَبَا مُحَمدٍ ، أَنتَ سَأَلْتَ أَنسًا مَا أَمْهَرَهَا قَالَ أَمْهَرَهَا نَفْسَهَا . فَتَبسمَ .

Narrated Anas ibn Maalik

The Messenger of Allah (Sallallahu Alaihi Wasallam), prayed Subh while it was still dark, then mounted his riding animal and said, "Allah is greater! Khaybar is destroyed. When we alight in front of a people, it is a bad morning for those who have been warned.' The people [of Khaybar] came running out into the streets and saying, 'Muhammad and the army (khamis)!'(He said that khamis means army) The Messenger of Allah (Sallallahu Alaihi Wasallam), defeated them and their fighting men were killed and children taken captive. Safiyya went first to Dihya al-Kalbi and then to the Messenger of Allah (Sallallahu Alaihi Wasallam), who then married her and made her bride-price her freedom."

Abdul-Aziz asked Thabit, "Abu Muhammad, did you ask Anas what her dower was?" He replied, "Her dower was herself," and he smiled.

Comments

In this hadith the incident of the victory of Khaibar is mentioned when the believers besieged Khaibar early in the morning when it was still dark. They offered fajr prayer early and then attacked Khaibar after proclaiming the takbeer. At this stage Rasulullah (Salallahu Alaihi Wasallam) recited the following Qur'anic verse:

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ

"But when it descends into the open space before them, evil will be the morning for those who were warned (and heeded not)!" (37:177)

* * *

كتاب العيدين

The Book of Two Eids

Blank Page

بسم الله الرحمن الرحيم

العيدين

The Two Eids

باب فِى الْعِيدَيْنِ وَالتجَملِ فِيهِ .

Chapter 1 : The two *Eids* and beautifying oneself on them.

Purpose of Tarjamatul Baab

Finishing the book of fear prayer, Imam Bukhari now starts the book of Eid prayers. The believers have been exhorted to celebrate this annual festival nicely, with dignity, adorn themselves by wearing nice new clothes and thank Allah jointly.

Hadith No. 903

حَدثَنَا أُبو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى سَالِمُ بْنُ عَبْدِ اللهِ أن عَبْدَ اللهِ بْنَ عُمَرَ قَالَ أَخَذَ عُمَرُ جُبةً مِنْ إِسْتَبْرَقٍ تُبَاعُ فِى السوقِ ، فَأَخَذَهَا فَأَتى

رَسُولَ اللهِ صلى ا عليه وسلم فَقَالَ يَا رَسُولَ اللهِ ابْتَعْ هَذِهِ تَجَملْ بِهَا لِلْعِيدِ
وَالْوُفُودِ . فَقَالَ لَهُ رَسُولُ اللهِ صلى ا عليه وسلم إنمَا هَذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ
فَلَبِثَ عُمَرُ مَا شَاءَ اللهُ أَنْ يَلْبَثَ ، ثُم أَرْسَلَ إِلَيْهِ رَسُولُ اللهِ صلى ا عليه وسلم
بِجُبةِ دِيبَاجٍ ، فَأَقْبَلَ بِهَا عُمَرُ ، فَأَتى بِهَا رَسُولَ اللهِ صلى ا عليه وسلم فَقَالَ يَا
رَسُولَ اللهِ إنكَ قُلْتَ إنمَا هَذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ وَأَرْسَلْتَ إِلَى بِهَذِهِ الْجُبةِ
فَقَالَ لَهُ رَسُولُ اللهِ صلى ا عليه وسلم تَبِيعُهَا أَوْ تُصِيبُ بِهَا حَاجَتَكَ

Narrated Abdullah ibn Umar

"Umar ibn al-Khattab took a silk robe which was being sold in the market and brought it to the Messenger of Allah (Sallallahu Alaihi Wasallam). He said, 'Messenger of Allah, if you were to buy this you could wear it on the day of Jumu'a and when you receive delegations.' The Messenger of Allah (Sallallahu Alaihi Wasallam), said to him, 'This will only be worn by someone who has no share of the Next World.' As long as Allah willed later, the Messenger of Allah (Sallallahu Alaihi Wasallam), sent a brocade robe to Umar and Umar brought it to the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah! You said, "This will only be worn by someone who has no share of the Next World" and then you send me this robe!' The Messenger of Allah (Sallallahu Alaihi Wasallam), said to him, "You are to sell it or get what you need with it.'"

Comments

The word Eid is said to be derived from the root word '*aada-ya'oodu*', meaning 'to return' repeatedly. The believers are asked to celebrate Eid in a dignified glamour by putting on decent clothes; assemble in large numbers for the Eid prayer in an open ground specially meant for Eid prayer.

Sayyiduna Abdullah bin Umar narrates that once his

father Sayyiduna Umar saw a nice silk cloak being sold in the market. It at once came to his mind that it would be very nice if Rasulullah (Sallallahu Alaihi Wasallam) dons it on Eid days and also while meeting the foreign delegations. Taking it along he requested Rasulullah (Sallallahu Alaihi Wasallam) to purchase it for the purpose he had thought of. Rasulullah (Sallallahu Alaihi Wasallam) told him that only those people, having no share in the Hereafter, wear such a dress.

Islam teaches simplicity

All Islamic teachings teach simplicity in each and every walk of life. Islam teaches the believer that arrogance and boasting does not behove him by reminding him about the temporary nature of this world and his creation from an insignificant drop of fluid. It is only humility and simplicity that suits good human nature. A good human being is socially conscious and sensitive to the plight of the socity he lives in. His conscience will never allow him to wear costly clothes and indulge in other luxuries when his fellow human beings around him are starving and facing problems due to poverty. One can notice that the hallmark of great people has always been austere personal life.

Simplicity and dignity can go together

Simplicity does not imply that one should wear shabby and undignified dress. Islam wants its believers to live in a dignified and respectable fashion. See, in the quoted hadith Sayyiduna Umar wanted Rasulullah (Sallallahu Alaihi Wasallam) to wear a dignified dress and Rasulullah (Sallallahu Alaihi Wasallam) did not admonish him for thinking on those terms, but, as per the learned scholars, he rejected it because it was made of silk, which is prohibited for men.

As per the second part of the hadith, Rasulullah (Sallallahu Alaihi Wasallam) gifted a similar cloak to Sayyiduna Umar sometime later and directed him to sell it and use the money. This shows that the forbidden things can be given away to unbelievers.

بَاب الْحِرَابِ وَالدرَقِ يَوْمَ الْعِيدِ .

Chapter 2 : Spears and shields on the Day of the Eid

Purpose of Tarjamatul Baab

In the previous chapter the believers were directed to adorn themselves with decent clothes, now, the other means of beautifying themselves physically has been mentioned i.e., to learn the use of weaponry. Imam Bukhari has established this chapter to discuss the display of fighting skills on an Eid day.

Hadith No. 904

حَدثَنَا أَحْمَدُ قَالَ حَدثَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنَا عَمْرٌو أن مُحَمدَ بْنَ عَبْدِ الرحْمَنِ الأَسَدِى حَدثَهُ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلَى رَسُولُ اللهِ صلى ا عليه وسلم وَعِنْدِى جَارِيَتَانِ تُغَنيَانِ بِغِنَاءِ بُعَاثَ ، فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَولَ وَجْهَهُ ، وَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِى وَقَالَ مِزْمَارَةُ الشيْطَانِ عِنْدَ النبِى صلى ا عليه وسلم فَأَقْبَلَ عَلَيْهِ رَسُولُ اللهِ عَلَيْهِ السلاَمُ فَقَالَ دَعْهُمَا فَلَما غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا . وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السودَانُ بِالدرَقِ وَالْحِرَابِ ، فَإِما سَأَلْتُ النبِى صلى ا عليه وسلم وَإِما قَالَ تَشْتَهِينَ تَنْظُرِينَ فَقُلْتُ نَعَمْ فَأَقَامَنِى وَرَاءَهُ خَدى عَلَى خَدهِ ، وَهُوَ يَقُولُ دُونَكُمْ يَا بَنِى أَرْفِدَةَ حَتى إِذَا مَلِلْتُ قَالَ حَسْبُكِ قُلْتُ نَعَمْ قَالَ فَاذْهَبِى

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), came to visit me when there were two slavegirls with me who were

singing about Bu'ath. He lay down on the bed and turned his face away. Abu Bakr came and scolded me, saying, 'Musical instruments from Shaytan in the presence of the Prophet (Sallallahu Alaihi Wasallam)!' The Messenger of Allah, peace be upon him, turned to him and said, 'Leave them be.' When (Abu Bakr) was not paying any attention, I signalled to them and they went out. [Bu'ath was a major battle between the Aws and Khazraj before Islam.

Hadith No. 905

وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السودَانُ بِالدرَقِ وَالْحِرَابِ ، فَإِما سَأَلْتُ النبِى صلى ا عليه وسلم وَإِما قَالَ تَشْتَهِ تَنْظُرِينَ فَقُلْتُ نَعَمْ فَأَقَامَنِى وَرَاءَهُ خَدى عَلَى خَدِهِ ، وَهُوَ يَقُولُ « دُونَكُمْ يَا بَنِى أَرْفِدَةَ حَتى إِذَا مَلِلْتُ قَالَ حَسْبُكِ قُلْتُ نَعَمْ . قَالَ فَاذْهَبِى.

Narrated Aisha

This was the day of the Eid and the black people were playing a game with their spears and shields. Either I asked the Prophet (Sallallahu Alaihi Wasallam), or he himself said, 'Do you want to have a look?' I said, 'Yes,' so he stood me behind him with my cheek against his and said, 'Go on, Banu Arfida!' until I became bored. He said, 'Is that enough for you?' I said, 'Yes' and he said, 'Go on then.'"

Comments

Eid is a festival of the believers which they celebrate with the expression of joy and happiness. This expression of joy and happiness manifests in different ways. Children express it differently so do men, women, and old.

Once Sayyida Aisha, when still young, was listening two slavegirls singing the songs of Buath. The Buath is the story of a famous battle which took place between the two tribes of Aws and Khazraj and it is said that this battle lasted till one hundred and twenty years in which a large number of

people including their leaders were killed. The people of each tribe had penned down songs praising the bravery of their respective tribes. These slavegirls were singing the same songs of the battle of Buath. According to another narration, these two were Humama – the mother of Sayyiduna Bilaal manumitted by Sayyiduna Abu Bakr, and her daughter. During the time when these two were singing, Rasulullah (Sallallahu Alaihi Wasallam) entered the house, not disturbing them he straight away went in and lay down on the bed turning his face to other side, leaving Sayyida Aisha and them to complete their entertainment. Meanwhile, Sayyiduna Abu Bakr also stepped in and on seeing the scene he got enraged, probably summing up that they were disturbing Rasulullah (Sallallahu Alaihi Wasallam). He scolded his daughter Sayyida Aisah, asking her how she could bring in musical instruments from Satan into the house of the Prophet (Sallallahu Alaihi Wasallam). Hearing Sayyiduna Abu Bakr, Rasulullah (Sallallahu Alaihi Wasallam) turned around and told him to leave them alone.

In the second hadith, according to Sayyida Aisha, on an Eid day some black people from Abyssinia started showing the skills of battle games infront of the Prophet's mosque. They were displaying the skills of using their spears and shields. Sayyida Aisha, either she herself asked Rasulullah (Sallallahu Alaihi Wasallam) he asked her, if she wanted to have a look. Getting the answer in affirmation he made her to stand behind him to see. She remained there with Rasulullah (Sallallahu Alaihi Wasallam) in that position till Sayyida Aisah herself wanted to leave.

Singing and Islam

Use of musical instruments is forbidden in Islam and there is consensus among the scholars on the issue.

قال القرط أما الغناء فلا خلاق ر ه لأنه من اللهو واللعب بالاتفاق (قرط)

”Qurtubi says, “There is no difference of opinion in its being forbidden, for, as per consensus, it is fest and fun”.

The Qur'an says:

وَ مِنَ النَّاسِ مَنۡ يَّشۡتَرِىۡ لَهۡوَ الۡحَدِيۡثِ لِيُضِلَّ عَنۡ سَبِيۡلِ اللّٰهِ بِغَيۡرِ عِلۡمٍ

”There is a man among the people who buys discourses of distracting amusements, so that he may mislead (people) from the Way of Allah”. (31:6)

The Injunctions of Music and Musical Instruments

Some Sahabah have explained the expression: (*lahw al-hadith*: the distracting amusement of things) in the cited verse as singing and playing of musical instruments. Then, there are others who have explained it in the general sense and consider every such playful activity that makes one heedless towards Allah to be the meaning of: (*lahw al-hadith*). But, even in their view, singing and playing of instrumental music are included therein.

And in another verse of the Qur'an: (those who do not witness falsehood, 25:72), the word: ... (az-zur: falsehood, the false) has been explained by Imam Abu Haniefa, Mujahid, Muhammad Ibn al-Hanafiyyah and others as *'ghina* (singing and playing of instrumental music).

And Abu Dawud and Ibn Majah in Sunan and Ibn Hibban in his Sahih have reported from Sayyiduna Abu Maalik al-Ash'ari that the Holy Prophet said:

Indeed some people from my community will drink wine giving it a name other than the name it already has. Music will be played right on their faces with instruments and singing women in attendance. Allah will make the earth sink with them, while He will make some of them monkeys and pigs.

And according to a narration from Sayyiduna Abdullah Ibn Abbas, the Holy Prophet said,

"Allah Ta'ala has forbidden wine, gambling, drum and sarangi (string instrument like violin) and he said,

"Everything that intoxicates is haram (forbidden, unlawful) [Reported by Imam Ahmad, Abu Dawud and Ibn Hibban]

It has been reported from Sayyiduna Abu Hurayra that the Holy Prophet said:

When spoils are taken as personal property and trust property as spoils and Zakah as penalty, and religious learning is acquired for worldly objectives, and when man starts obeying his wife and disobeying his mother, and keeps his friend near and his father far, and when voices rise in mosques and the chief of a tribe becomes its worst sinner and when the chief of a people becomes their lowest of the low and when wicked people are respected out of fear for them, and when singing girls and musical instruments appear all over and when wines of all sorts are consumed and when the later of this Ummah start cursing the former - then, at that time, you wait for a red storm, and earthquake, and the sinking of the earth, and the metamorphosis of figures and faces, and missiles, and the signs of Doomsday following each other, one after the other, like a broken necklace with its beads scattered simultaneously. (Reported by Tirmidhi calling it a Hasan-Gharib Hadith)

(Ma'aariful Qur'an)

Simaa سماع

It is a well know fact that some pious saints are reported to have been listening to what is called as 'Simaa'. Simaa is nothing but a good poetry sung by a person possessing a good voice and no musical instrument. Sayyiduna Hassaan bin Thabit used to say poetry in presence of Rasulullah (Sallallahu Alaihi Wasallam). Nizamuddin Auliya ad-Delhvi who used to listen to Simaa, permitted it if satisfying the following conditions:

1. The substance of the poem should be virtuous, void of any evil or obscence material.
2. The singer should neither be a female nor a child.

3. It should not be heard on public places.
4. There should be no musical instrument associated with it.
5. The listener should be himself pious.

Tambourine

Beating a tambourine by children and women on the occasion of Eid etc. is permissible. Allaama Ayni writers:

وسئل أبو يوسف عن الدف: قال فلا كراهة فأما الذي ئ منه العب الفاحش والغناء فأ أكرهه (عمدة)

"On being asked about the use of tambourine, Abu Yousuf said, "there is nothing bad in using it, but if associated with obscene fun or singing, then I dislike it".

Allaama Ayni has derived following lesson from the hadith:

1. Expression of happiness on Eid is an insignia of Islam.
2. It also shows that a father can scold his daughter in front her husband.
3. It also teaches us that we should be very kind and affectionate towards our wives.

بَاب سُنةِ الْعِيدَيْنِ لأَهْلِ الإِسْلاَمِ .

Chapter 3 : The *sunna* of the two Eids for the people of Islam.

Purpose of Tarjamatul Baab

Some Bukhari compilations have سنية الدعاء في العيدين as the title of this chapter instead the one mentioned above. This chapter discusses the recommended practice of believers on an Eid day.

Hadith No. 906

حَدثَنَا حَجاجٌ قَالَ حَدثَنَا شُعْبَةُ قَالَ أَخْبَرَنِى زُبَيْدٌ قَالَ سَمِعْتُ الشعْبِى عَنِ الْبَرَاءِ

قَالَ سَمِعْتُ النبِى صلى ا عليه وسلم يَخْطُبُ فَقَالَ إِن أَولَ مَا نَبْدَأُ مِنْ يَوْمِنَا هَذَا
أَنْ نُصَلىَ ، ثُم نَرْجِعَ فَنْنحَرَ ، فَمَنْ فَعَلَ فَقَدْ أَصَابَ سُنَتَنَا

Narrated al-Bara

"I heard the Prophet (Sallallahu Alaihi Wasallam), giving a khutba in which he said, 'The first thing to be done on this day of ours is for us to pray and then we will return and sacrifice. Whoever does this has followed our sunna.'"

Hadith No. 907

حَدثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ حَدثَنَا أُبو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رضى
ا عنها قَالَتْ دَخَلَ أُبو بَكْرٍ وَعِنْدِى جَارِيَتَانِ مِنْ جَوَارِى الأَنصَارِ تُغَنيَانِ بِمَا
تَقَاوَلَتِ الأَنصَارُ يَوْمَ بُعَاثَ - قَالَتْ وَلَيْسَتَا بِمُغَنيَتَيْنِ فَقَالَ أُبو بَكْرٍ أَمَزَامِيرُ الشيْطَانِ
فِى بَيْتِ رَسُولِ اللهِ صلى ا عليه وسلم وَذَلِكَ فِى يَوْمِ عِيدٍ . فَقَالَ رَسُولُ اللهِ
صلى ا عليه وسلم يَا أَبَا بَكْرٍ إِن لِكُل قَوْمٍ عِيدًا ، وَهَذَا عِيدُنَا

Narrated Aisha

"Abu Bakr came in while there were two slavegirls of the Ansar with me who were singing about what the Ansar had said to each other on the Day of Bu'ath." She said, "They were not in fact singers but Abu Bakr said, 'Musical instruments from Shaytan in the house of the Messenger of Allah!' It was the day of the Eid and the Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'Abu Bakr, every people has an Eid and this is our 'id.'"

["They were not singers" means that it was not their profession and they were not known for that.]

Comments

On an Eid-ul-Adhaa, the first thing required to be done is to go to a collective prayer place or 'Musalla' and

offer Eid prayers, a necessary sunnah (mu'aqadah) as per Imam Sha'faee, compulsory (fardh al-kifayaa) as per Imam Maalik & Ahmad, and obligatory (waajib) as per Imam Abu Haniefa. According to Hidaayah, Eid prayer is obligatory upon all those who are eligible for Friday prayer. The sermon of khutba of Eid prayer is to be delivered after the prayer.

Bukhari and Muslim have quoted:

عن نافع عن ابن عمر رضي ا عنهما قال كان رسول ا صلى ا عليه وسلم أبو بكر وعمر يصلون العيد قبل ا طبة (اري، مسلم)

"Na'fae quoted Ibn Umar that Rasulullah (Sallallahu Alaihi Wasallam), and after him Abu Bakr and Umar, used to offer Eid prayer before the khutba."

Ibn Butaal mentions:

وأن النحر لا يكون إلا بعد الصلاة

"The sacrifice of an animal used to be executed after the Eid prayer".

This issue will be discussed in details in the coming chapter.

The second hadith quoted above has been already discussed in the previous chapter.

بَاب الأَكْلِ يَوْمَ الْفِطْرِ قَبْلَ الْخُرُوجِ .

Chapter 4 : Eating on the day of Eid al-Fitr before going out.

Purpose of Tarjamatul Baab

This chapter discusses the recommended sunnah of eating to be followed before leaving for the Eid-ul-Fitr prayers.

Hadith No. 908

حَدثَنَا مُحَمدُ بْنُ عَبْدِ الرحِيمِ حَدثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ حَدثَنَا هُشَيْمٌ قَالَ

أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ أَبِى بَكْرِ بْنِ أَنسٍ عَنْ أَنسٍ قَالَ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم لاَ يَغْدُو يَوْمَ الْفِطْرِ حَتى يَأْكُلَ تَمَرَاتٍ . وَقَالَ مُرَجى بْنُ رَجَاءٍ حَدثَنِى عُبَيْدُ اللهِ قَالَ حَدثَنِى أَنسٌ عَنِ النبِى صلى ا عليه وسلم وَيَأْكُلُهن وِتْرًا .

Narrated Anas

"On the Day of Fitr, the Messenger of Allah (Sallallahu Alaihi Wasallam), would not go out until he had eaten some dates."

It is related from Anas that the Prophet (Sallallahu Alaihi Wasallam), used to eat an odd number of them.

Comments

It is sunnah to eat odd number of dates before leaving for the prayers of Eid-ul-Fitr, however, on an Eid-ul-Adhaa, it is preferable to leave without breaking the fast and do so by taking a cooked piece from the sacrificed animal after the prayer.

Tirmidhi quotes a hadith on the authority of Buraidah:

كان رسول ا صلى ا عليه وسلم لا يغدو يوم الفطر ح يأكل ولا يأكل يوم الأضحى ح يرجع (ترمزي)

"Rasulullah (Sallallahu Alaihi Wasallam) would not leave for Eid-al-Fitr prayer without eating something, and he would take nothing when leaving for prayer on an Eid-ul-Adhaa until he returned".

Ibn Hibaan has quoted a hadith saying:

وما خرج يوم فطر ح يأكل ،رات ثلثا أو سا أو سبعا أو أقل من ذالك أو كثر وترا

"(The Prophet (Sallallahu Alaihi Wasallam)) did not leave for the Eid-ul-Fitr prayer until he ate dates - three, five, seven or less or more but odd in number".

باب الأَكْلِ يَوْمَ النحْرِ .

Chapter 5 : Eating on the Day of Sacrifice.

Purpose of Tarjamatul Baab

This chapter discusses the preferable timing of eating something of the sacrificed animal on the 10th of Dhul-Hijja or the day of Nahr (sacrifice) also called Nask. Nask means sacrificing an animal to seek the pleasure of Allah as per the rules of Shariah. On Eid-ul-Adhaa, it is preferable to break the fast with something of the sacrificed animal after offering the prayer.

Hadith No. 909

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا إِسْمَاعِيلُ عَنْ أيوبَ عَنْ مُحَمدٍ عَنْ أَنسٍ قَالَ قَالَ النبِى صلى ا عليه وسلم مَنْ ذَبحَ قَبْلَ الصلاَةِ فَلْيُعِدْ .فَقَامَ رَجُلٌ فَقَالَ هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللحْمُ . وَذَكَرَ مِنْ جِ َانِهِ فَكَأَن النبِى صلى ا عليه وسلم صَدقَهُ ، قَالَ وَعِنْدِى جَذَعَةٌ أَحَب إِلَى مِنْ شَاتَىْ لَحْمٍ ، فَرَخصَ لَهُ النبِى صلى ا عليه وسلم - فَلاَ أَدْرِى أَبَلَغَتِ الرخْصَةُ مَنْ سِوَاهُ أَمْ لاَ .

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam), said, "Anyone who sacrifices before the prayer should sacrifice again. A man stood up and said, 'This is a day when meat is desired,' and he mentioned some of his neighbours. It seemed that the Prophet (Sallallahu Alaihi Wasallam), agreed with what he said. The man said, 'I have a young she-goat which is dearer to me than the meat of two sheep.' So the Prophet (Sallallahu Alaihi Wasallam), gave him the dispensation of taking it as a sacrifice. I do not know whether the dispensation extended to other than him or not."

Hadith No. 910

حَدثَنَا عُثْمَانُ قَالَ حَدثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الشعْبِى عَنِ الْبَرَاءِ بْنِ عَازِبٍ رضى ا عنهما قَالَ خَطَبَنَا النبِى صلى ا عليه وسلم يَوْمَ الأَضْحَى بَعْدَ الصلاَةِ فَقَالَ مَنْ صَلى صَلاَتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النسُكَ ، وَمَنْ نَسَكَ قَبْلَ الصلاَةِ فَإِنهُ قَبْلَ الصلاَةِ ، وَلاَ نُسُكَ لَهُ فَقَالَ أَبو بُرْدَةَ بْنُ نِيَارٍ خَالُ الْبَرَاءِ يَا رَسُولَ اللهِ ، فَإِنى نَسَكْتُ شَاتِى قَبْلَ الصلاَةِ ، وَعَرَفْتُ أَن الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ ، وَأَحْبَبْتُ أَنْ تَكُونَ شَاتِى أَولَ مَا يُذْبَحُ فِى بَيْتِى ، فَذَبَحْتُ شَاتِى وَتَغَديْتُ قَبْلَ أَنْ آتِىَ الصلاَةَ . قَالَ شَاتُكَ شَاةُ لَحْمٍ قَالَ يَا رَسُولَ اللهِ ، فَإِن عِنْدَنَا عَنَاقًا لَنَا جَذَعَةً هِىَ أَحَب إِلَى مِنْ شَاتَيْنِ ، أَفَتَجْزِى عَنى قَالَ »نَعَمْ ، وَلَنْ تَجْزِىَ عَنْ أَحَدٍ بَعْدَكَ

Narrated al-Bara' ibn 'Azib

"The Prophet (Sallallahu Alaihi Wasallam), addressed us on the Day of the Sacrifice after the prayer. He said, 'Whoever prays as we pray and sacrifices as we sacrifice has fulfilled the sacrifice. Whoever sacrifices before the prayer, it is before the prayer and so his sacrifice is invalid.'" Abu Burda ibn Dinar, the uncle of al-Bara', said, "O Messenger of Allah, I sacrificed my sheep before the prayer, knowing that today was a day of eating and drinking, and I wanted my sheep to be the first to be sacrificed in my house. So I slaughtered my sheep and ate before coming to the prayer." He said, "Your sheep is nothing but mutton." Abu Burda said, "Messenger of Allah, I have a young she-goat which is dearer to me than two sheep. Will that be enough for me?" He said, "Yes, but it will not be enough for anyone after you."

Comments

The Nask or sacrifice of an animal on the 10th of Dhul-Hijja is permissible only after the Eid prayer. If a person executes it before the prayer it is not valid. The exact

time of the sacrifice starts when, after the dawn, so much amount of time has passed sufficient for the performance of Eid prayer along with its two sermons. According to Imam Shafa'ee the time starts once the Imam finishes the sermon.

It is also permissible to eat before the prayer as Rasulullah (Sallallahu Alaihi Wasallam) did not admonish his companions who had done so.

Care for the neighbours

Islam has always exhorted its believers to treat neighbours nicely with no parallel a teaching in this regard of any other religion. A hadith says:

لا يدخل ا نة من لا يأمن جاره بوائقه (مسلم)

"Such a person will not enter the paradise whose neighbour is unsafe because of his impiety".

In the first hadith mentioned above, the person who had sacrificed a goat before Eid prayer gave the same reason to Rasulullah (Sallallahu Alaihi Wasallam) that he did so because he wanted to share the meat of the animal with his neighbour whom he thought were needy. Rasulullah (Sallallahu Alaihi Wasallam) says in another hadith that it does not behove a believer to eat stomach full while his neighbor is starving.

Age of a goat for the sacrifice

The age of a goat to be sacrificed should be more than one year. In the hadith quoted above the sacrifice of a she-goat less than a year of age was accepted by Rasulullah, this permission was particular for that person and that it is not a general rule.

Purpose of sacrificing an animal

Allah says:

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِن يَّنَالُهُ التَّقْوٰى مِنْكُمْ

It is neither their flesh nor their blood that reaches Allah, but what does reach Him is the taqwā (the sense of obedience) on your part. (22:37)

بـاب الْخُرُوجِ إِلَى الْمُصَلَّى بِغَيْرِ مِنْبَرٍ .

Chapter 6 : Going out to the place of prayer without there being a minbar.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants convey to that during the period of Rasulullah (Sallallahu Alaihi Wasallam) there used to be no pulpit (member) at the prayer place of Eid prayer. He would usually deliver sermon while standing but sometimes he would ascend to a raised plateform as is evident from the hadith mentioned in coming chapter.

Hadith No. 911

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي زَيْدٌ عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ أَبِي سَرْحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَخْرُجُ يَوْمَ الْفِطْرِ وَالأَضْحَى إِلَى الْمُصَلَّى ، فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلاَةُ ثُمَّ يَنْصَرِفُ ، فَيَقُومُ مُقَابِلَ النَّاسِ ، وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ ، فَيَعِظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ ، فَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا قَطَعَهُ ، أَوْ يَأْمُرَ بِشَيْءٍ أَمَرَ بِهِ ، ثُمَّ يَنْصَرِفُ . قَالَ أَبُو سَعِيدٍ فَلَمْ يَزَلِ النَّاسُ عَلَى ذَلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوَانَ وَهْوَ أَمِيرُ الْمَدِينَةِ فِي أَضْحًى أَوْ فِطْرٍ ، فَلَمَّا أَتَيْنَا الْمُصَلَّى إِذَا مِنْبَرٌ بَنَاهُ كَثِيرُ بْنُ الصَّلْتِ ، فَإِذَا مَرْوَانُ يُرِيدُ أَنْ يَرْتَقِيَهُ قَبْلَ أَنْ يُصَلِّيَ ، فَجَبَذْتُ بِثَوْبِهِ فَجَبَذَنِي فَارْتَفَعَ ، فَخَطَبَ قَبْلَ الصَّلاَةِ ، فَقُلْتُ لَهُ غَيَّرْتُمْ وَاللهِ . فَقَالَ أَبَا سَعِيدٍ ، قَدْ ذَهَبَ مَا تَعْلَمُ . فَقُلْتُ مَا أَعْلَمُ وَاللهِ خَيْرٌ مِمَّا لاَ أَعْلَمُ فَقَالَ إِنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنَا بَعْدَ الصَّلاَةِ فَجَعَلْتُهَا قَبْلَ الصَّلاَةِ .

Narrated Abu Sa'id al-Khudri

"On the day of Fitr and the day of al-Adha, the Messenger of Allah (Sallallahu Alaihi Wasallam), used to go out to the place of the prayer. He would start with the prayer first and then after finishing would stand in front of the people who remained sitting in their rows. He would admonish and counsel them and give them instructions. If he wanted to dispatch an expedition, he would do so or if he wanted to command something, he commanded it. Then he left."

Abu Sa'id said, "People continued in this way until the time I went out with Marwan, the amir of Madina for al-Adha or al-Fitr. When we reached the prayer place, there was a minbar which had been built by Kathir ibn as-Salt. Marwan wanted to go up onto the minbar before he had done the prayer. I grabbed him by his clothes but he pushed me away and went up and gave the khutba before the prayer. I said to him, 'You have altered things, by Allah!' He said, 'Abu Sa'id, what you knew has gone.' I said, 'By Allah, what I know is better than what I do not know.' He said, 'People do not keep sitting down for us after the prayer and so I put it before the prayer."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) would offer Eid prayer at a place called Musalla which was about one thousand steps away from his mosque. He would first offer the prayer and then deliver the sermon while standing on the plain ground. He would then finish up some important matters as the situation demanded. According to Abu Sa'eed Khudri this practice continued during the time of all right guided caliphs and the first to use a pulpit for Eid prayer was Marwaan - the governor of Madinah during the time of Caliph Mu'aawiya. One Eid day when Marwaan on reaching to Musalla climbed up the pulpit to deliver sermon, Sayyiduna Abu Sa'eed objected. Paying no heed to his objection, Mar-

waan went ahead with the sermon before the prayer. According to the majority of the learned scholars if sermon is delivered before the prayer, though permissible but disliked, it is against sunnah.

باب الْمَشْىِ وَالركُوبِ إِلَى الْعِيدِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ .

Chapter 7 : Walking and riding to the Eid and the prayer being before the khutba without adhan or iqama .

Purpose of Tarjamatul Baab

This chapter discusses three issues, viz., i, leaving for Eid prayer by foot and mounted, ii, establishment of prayer before the sermon (khutba), ii, no adhaan or iqaamah for Eid prayer.

Hadith No. 912

حَدثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدثَنَا أَنسٌ عَنْ عُبَيْدِ اللهِ عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ . أَن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يُصَلى فِى الأَضْحَى وَالْفِطْرِ ، ثُم يَخْطُبُ بَعْدَ الصلاَةِ .

Narrated Abdullah ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam), used to pray on the days of al-Adha and al-Fitr and then deliver the khutba after the prayer.

Hadith No. 913

حَدثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ أَخْبَرَنَا هِشَامٌ أَن ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ أَخْبَرَنِى عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ سَمِعْتُهُ يَقُولُ إِن النبِى صلى ا عليه وسلم خَرَجَ يَوْمَ الْفِطْرِ ، فَبَدَأَ بِالصلاَةِ قَبْلَ الْخُطْبَةِ .

Narrated Ata

"I heard Jabir ibn 'Abdullah say that the Prophet (Sallallahu Alaihi Wasallam), went out on the Day of Fitr and did the prayer first before the khutba."

Hadith No. 914

قَالَ وَأَخْبَرَنِى عَطَاءٌ أَن ابْنَ عَباسٍ أَرْسَلَ إِلَى ابْنِ الزبَيْرِ فِى أَولِ مَا بُويِعَ لَهُ إِنهُ لَمْ يَكُنْ يُؤَذنُ بِالصلاَةِ يَوْمَ الْفِطْرِ ، إِنمَا الْخُطْبَةُ بَعْدَ الصلاَةِ .

Narrated Ata

Ibn Abbas sent a message to Ibn az-Zubayr when allegiance was first given to him saying that there was no adhan for the prayer on the Day of Fitr and that the khutba was after the prayer.

Hadith No. 915

وَأَخْبَرَنِى عَطَاءٌ عَنِ ابْنِ عَباسٍ وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالاَ لَمْ يَكُنْ يُؤَذنُ يَوْمَ الْفِطْرِ وَلاَ يَوْمَ الأَضْحَى .

Narrated Ata

Ibn Abbas and Jabir ibn 'Abdullah said, "There was no adhan on the Day of Fitr or the Day of Adha."

Hadith No. 916

وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ سَمِعْتُهُ يَقُولُ إِن النبِى صلى ا عليه وسلم قَامَ فَبَدَأَ بِالصلاَةِ ، ثُم خَطَبَ الناسَ بَعْدُ ، فَلَما فَرَغَ نَبِى اللهِ صلى ا عليه وسلم نَزَلَ فَأَتَى النسَاءَ ، فَذَكرَهُن وَهْوَ يَتَوَكأُ عَلَى يَدِ بِلاَلٍ ، وَبِلاَلٌ بَاسِطٌ ثَوْبَهُ ، يُلْقِى فِيهِ النسَاءُ صَدَقَةً . قُلْتُ لِعَطَاءٍ أَتَرَى حَقا عَلَى الإِمَامِ الآنَ أَنْ يَأْتِىَ النسَاءَ فَيُذَكرَهُن حِينَ يَفْرُغُ قَالَ إِن ذَلِكَ لَحَق عَلَيْهِمْ ، وَمَا لَهُمْ أَنْ لاَ يَفْعَلُوا

Narrated Jabir ibn Abdullah

"The Prophet (Sallallahu Alaihi Wasallam), stood up and did the prayer first and then addressed the people afterwards. When the Prophet of Allah (Sallallahu Alaihi Wasallam), finished, he came down and went to the women and reminded them while leaning on Bilal's arm. Bilal had his garment outspread and the women put sadaqa into it."

Ibn Jurayj said to 'Ata', "Do you think that it is incumbent on imams today to go to the women and remind them when they have finished?" 'Ata' said, "It certainly is incumbent on them and why indeed do they not do it?"

Comments

The first three hadiths show that the Eid prayer used to be established before the sermon. The third and fourth hadith shows that there was no adhaan for it.

Abu Dawood has quoted from Abbas:

أن رسول ا صلى ا عليه وسلم صلى العيد بغ أذان ولا أقامة وأبا بكر وعمر وعثمان

"Rasulullah (Sallallahu Alaihi Wasallam) offered Eid prayer without adhaan and iqaamah and so did Abu Bakr and Umar."

Tirmidhi has quoted from Sayyiduna Ata:

عن على من السنة أن رج إ العيد مشاء

"Ali has reported that it is sunnah to leave for Eid prayer by foot".

Separate sermon for women on an Eid day

Sayyiduna Jaabir says that Rasulullah (Sallallahu Alaihi Wasallam), after finishing sermon of Eid prayer for men, descended from the platform and went straight to the place where women had assembled. He was accompanied by Sayyiduna Bilaal. There he delivered sermon to the women

who took out their ornaments and gave them in charity which were collected by Sayyiduna Bilaal.

Announcement for Eid prayer

It has been already said that there is no adhaan and iqaamah for Eid prayer. According to Imam Sha'faee the phrase 'as-Salaat Jaami'a' can be said, while, as per some scholars, as-Salaah as-Salaah can be said.

باب الْخُطْبَةِ بَعْدَ الْعِيدِ .

Chapter 8 : The khutba after the Eid (prayer).

Purpose of Tarjamatul Baab

Imam Bukhari has established this chapter to stress that the sermon is to be said only after the completion of the prayer and not before it.

Hadith No. 917

حَدثَنَا أَبُو عَاصِمٍ قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ أَخْبَرَنِى الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللهِ صلى ا عليه وسلم وَأَبِى بَكْرٍ وَعُمَرَ وَعُثْمَانَ رضى ا عنهم فَكُلُّهُمْ كَانُوا يُصَلُّونَ قَبْلَ الْخُطْبَةِ .

Narrated Ibn Abbas

"I attended the Eid with the Messenger of Allah, Abu Bakr, Umar and 'Uthman and all of them performed the prayer before delivering the khutba."

Hadith No. 918

حَدثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدثَنَا أَبُو أُسَامَةَ قَالَ حَدثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم وَأَبُو بَكْرٍ وَعُمَرُ رضى ا عنهما يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ .

Ibn Umar

"The Messenger of Allah, Abu Bakr and Umar performed the prayer before delivering the khutbaon both Eids."

Hadith No. 919

حَدثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدثَنَا شُعْبَةُ عَنْ عَدِى بْنِ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ
عَنِ ابْنِ عَباسٍ أن النبِى صلى ا عليه وسلم صَلى يَوْمَ الْفِطْرِ رَكْعَتَيْنِ ، لَمْ يُصَل
قَبْلَهَا وَلاَ بَعْدَهَا ، ثُم أتى النسَاءَ وَمَعَهُ بِلاَلٌ ، فَأَمَرَهُن بِالصدَقَةِ ، فَجَعَلْنَ يُلْقِ َ ،
تُلْقِى الْمَرْأَةُ خُرْصَهَا وَسِخَابَهَا .

Narrated Ibn Abbas

The Prophet (Sallallahu Alaihi Wasallam), prayed two rak'ats on the Day of Fitr and did not pray before or after it. Then he went to the women with Bilal and commanded them to give sadaqa. They began to throw things in, each woman throwing in her ear-rings and necklace."

Hadith No. 920

حَدثَنَا آدَمُ قَالَ حَدثَنَا شُعْبَةُ قَالَ حَدثَنَا زُبَيْدٌ قَالَ سَمِعْتُ الشعْبِى عَنِ الْبَرَاءِ بْنِ
عَازِبٍ قَالَ قَالَ النبِى صلى ا عليه وسلم إِن أولَ مَا نَبْدَأُ فِى يَوْمِنَا هَذَا أَنْ نُصَلىَ ،
ثُم نَرْجِعَ فَنَنْحَرَ ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنتَنَا ، وَمَنْ نَحَرَ قَبْلَ الصلاَةِ فَإِنمَا
هُوَ لَحْمٌ قَدمَهُ لأَهْلِهِ ، لَيْسَ مِنَ النسْكِ فِى شَىْءٍ فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ
أُبُو بُرْدَةَ بْنُ نِيَارٍ يَا رَسُولَ اللهِ ، ذَبَحْتُ وَعِنْدِى جَذَعَةٌ خَيْرٌ مِنْ مُسِنةٍ . فَقَالَ
اجْعَلْهُ مَكَانَهُ ، وَلَنْ تُوفِىَ أَوْ تَجْزِىَ عَنْ أَحَدٍ بَعْدَكَ

Narrated al-Bara ibn Azib

The Prophet (Sallallahu Alaihi Wasallam), said, "The first thing we do on this day of ours is pray and then we go back and slaughter. Whoever does that has followed our Sunna. If

someone sacrifices before the prayer, that is just meat which he has presented to his family and it is not a rite at all." A man of the Ansar called Abu Burda ibn Niyar said, "Messenger of Allah, I have already sacrificed but I also have a one-year old she-goat which is better than a two year old goat." He said, "Use that instead but it will not suffice (or be enough) for anyone after you."

Comments

First two hadiths narrated from Ibn Abbas and Ibn Umar respectively, clearly state that the practice of Rasulullah (Sallallahu Alaihi Wasallam), Abu Bakr and Umar was to deliver the sermon after Eid prayer. The third hadith shows that the Eid prayer is only two rak'ats and that there is no supererogatory (nafl) prayer permissible at the Musalla (Eid prayer place), neither before nor after. The issue will be discussed in detail in coming chapters. The hadith narrated by Sayyiduna Ibn Abbas also shows that the women used to attend Eid prayer during the period of Rasulullah and that they used to stay away at a little distance behind men. Later on, due to the prevalence of evil, many learned like Urwah, al-Qasim an-Nakha'ee, Yahya al-Ansari, Abu Yousuf and many others scholars, opined that women should not attend the congregational prayer (Umdatul Qari). These days also the opinion is divided, the predominant view is that since these days the evil is all the more prevalent so it is better to avoid intermingling of men and women.

Charity by women

This hadith also shows that women can give charity out of their own things. Imam Maalik says that they can give in charity upto one-third of their property of their own will without the consent of their husband and for more than that they need his consent.

باب مَا يُكْرَهُ مِنْ حَمْلِ السلاَحِ فِى الْعِيدِ وَالْحَرَمِ .

وَقَالَ الْحَسَنُ نُهُوا أَنْ يَحْمِلُوا السلاَحَ يَوْمَ عِيدٍ إِلا أَنْ يَخَافُوا عَدُوا .

Chapter 9 : It is disliked to carry weapons on the Eid and in the Harm

Al-Hasan said, "People were forbidden to carry weapons on the day of the Eid unless there was fear of an enemy."

Purpose of Tarjamatul Baab

In one of the earlier chapters it was said that the display of fighting skills on Eid is permissible and here it is said that carrying weapons on an Eid day and inside the Harm is not permissible. The display of fighting skills or battle games is done in an open space, so there are no chances of harming anyone whereas if the weapons are allowed in a crowded place like Musalla or Harm, there is chance of rendering harm to people, thus not allowed.

Hadith No. 921

حَدثَنَا زَكَرِياءُ بْنُ يَحْيَى أَبُو السكَيْنِ قَالَ حَدثَنَا الْمُحَارِبِى قَالَ حَدثَنَا مُحَمدُ بْنُ سُوقَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ كُنتُ مَعَ ابْنِ عُمَرَ حِ أَصَابَهُ سِنَانُ الرمْحِ فِى أَخْمَصِ قَدَمِهِ ، فَلَزِقَتْ قَدَمُهُ بِالركَابِ ، فَنَزَلْتُ فَنَزَعْتُهَا وَذَلِكَ بِمِنًى ، فَبَلَغَ الْحَجاجَ فَجَعَلَ يَعُودُهُ فَقَالَ الْحَجاجُ لَوْ نَعْلَمُ مَنْ أَصَابَكَ . فَقَالَ ابْنُ عُمَرَ أَنتَ أَصَبْتَنِى . قَالَ وَكَيْفَ قَالَ حَمَلْتَ السلاَحَ فِى يَوْمٍ لَمْ يَكُنْ يُحْمَلُ فِيهِ ، وَأَدْخَلْتَ السلاَحَ الْحَرَمَ وَلَمْ يَكُنِ السلاَحُ يُدْخَلُ الْحَرَمَ

Narrated Sa'id ibn Jubayr

"I was with Ibn Umar when a spearhead went into the sole of his foot making his foot stick in the stirrup. I dismounted and pulled it free. That happened at Mina. Al-Hajjaj heard about it and came to visit him. Al-Hajjaj said, 'If only we knew who

had wounded you!' Ibn Umar said, 'You wounded me.' He said, 'How?' He said, 'You allowed weapons to be carried on a day on which they may not be carried and you allowed weapons to be brought into the Harm when weapons may not be brought into the Harm.'"

Hadith No. 922

حَدثَنَا أَحْمَدُ بْنُ يَعْقُوبَ قَالَ حَدثَنِى إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ عَنْ أَبِيهِ قَالَ دَخَلَ الْحَجاجُ عَلَى ابْنِ عُمَرَ وَأَنَا عِنْدَهُ فَقَالَ كَيْفَ هُوَ فَقَالَ صَالِحٌ . فَقَالَ مَنْ أَصَابَكَ قَالَ أَصَابَنِى مَنْ أَمَرَ بِحَمْلِ السلاَحِ فِى يَوْمٍ لاَ يَحِل فِيهِ حَمْلُهُ ، يَعْنِى الْحَجاجَ .

Narrated Ishaaq ibn Sa'id ibn 'Amr ibn Sa'id ibn al-'As from his father

"Al-Hajjaj came to visit Ibn Umar while I was with him. He said, 'How are you?' He said, 'Fine.' He asked, 'Who wounded you?' He said, 'I was wounded by the person who commanded that weapons should be carried on a day when it is not lawful for them to be carried,'" meaning al-Hajjaj himself.

Comments

Sa'id bin Jubayr narrates that in Mina when he was with Ibn Umar a spearhead went into the sole of his (Ibn Umar's) foot making his foot stick in the stirrup. Sa'id bin Jubayr dismounted from his animal back and pulled it out. Meanwhile, al-Hajjaj, the governor of Madinah, visited Abdullah bin Umar to enquire about his health and wished if if he could know who had injured him so that he may receive punishment for the act. In various narrations different replies from Abdullah bin Umar have been quoted. Some say that he remained silent and showed his anger that way; in another narration the following words are quoted:

تقتلا تعود

"You tried to kill me and now you are enquiring about my health".

In the hadith quoted above, it is said that Abdullah bin Umar told him "you (Hajjaj) injured me". Hajjaj asked how, Abdullah bin Umar told him by allowing people to carry the weapons inside Musalla and Harm, which was otherwise forbidden in Islam.

Al-Hajjaj bin Yousuf Thaqafi was a cruel ruler who tormented the companions and Taaba'ee on large scale. Abdullah bin Umar was admonishing him for his cruel actions particularly martyring of Abdullah bin Jubayr, and installing catapult on Ka'ba. The caliph Abdul bin Marwaan had written to Marwaan not to tease Abdullah bin Umar and should follow his directions regarding the issues of Hajj. The learned scholars say that it is for this reason that Hajjaj did not inflict injury to Abdullah bin Umar himself but hired a person for the purpose. Ibn Umar died due to this poisonous sprearhead the next year in Hijra 74. May Allah be pleased with him.

باب التبكير إلى العيد .

وَقَالَ عَبْدُ اللهِ بْنُ بُسْرٍ إِنْ كُنا فَرَغْنا فِى هَذِهِ الساعَةِ ، وَذَلِكَ حِينَ التَسْبِيح .

Chapter 10 : Going out early to the *Eid.*

Abdullah ibn Yusr said, "We would finish at this time," and that was at the time of *at-Tasbih* (about the time of *Duha*)."

Purpose of Tarjamatul Baab

The time of Eid prayer starts soon after the sunrise when the makrooh (time during which prayer is prohibited) is over. It is preferrble to offer Eid prayer as early as possible once its time has started. Here Imam Bukhari has supported his view by quoting Abdullah bin Burr - a Sahaabi and son of a Sahaabi, who embraced Islam during early years. He is also

one among those who offered various prayers facing both Qiblas i.e., Masjid-i-Aqsa and Masjid-i-Haraam, and the last of the companions to die - in Syria in Hijra 88.

Hadith No. 923

حَدثَنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدثَنا شُعْبَةُ عَنْ زُبَيْدٍ عَنِ الشعْبِى عَنِ الْبَرَاءِ قَالَ خَطَبَنا النبِى صلى ا عليه وسلم يَوْمَ النحْرِ قَالَ إن أولَ مَا نَبْدَأُ بِهِ فِى يَوْمِنَا هَذَا أَنْ نُصَلىَ ثُم نَرْجِعَ فَنَنْحَرَ ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنتَنَا ، وَمَنْ ذَبحَ قَبْلَ أَنْ يُصَلىَ فَإنمَا هُوَ لَحْمٌ عَجلَهُ لأَهْلِهِ ، لَيْسَ مِنَ النسُكِ فِى شَىْءٍ فَقَامَ خَالِى أَبو بُرْدَةَ بْنُ نِيَارٍ فَقَالَ يَا رَسُولَ اللهِ ، أَنا ذَبَحْتُ قَبْلَ أَنْ أُصَلىَ وَعِنْدِى جَذَعَةٌ خَيْرٌ مِنْ مُسِنةٍ . قَالَ اجْعَلْهَا مَكَانَهَا أَوْ قَالَ اذْبحْهَا وَلَنْ تَجْزِىَ جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ

Narrated al-Bara ibn Azib

"The Prophet (Sallallahu Alaihi Wasallam), addressed us on the Day of Sacrifice, 'The first thing we do on this day of ours is pray and then we go back and slaughter. Whoever does that has followed our Sunna. If someone sacrifices before the prayer, that is just meat which he has presented to his family and it is not a hajj rite at all.' My uncle, Abu Burda ibn Niyar stood up and said, 'Messenger of Allah, I have already sacrificed but I also have a one-year old she-goat which is better than a two year old goat.' He said, 'Use that instead but it will not suffice (or be enough) for anyone after you.'"

Comments

This hadith has been discussed in the chapter باب الأآل يوم النحر declaring that the first thing believers should do on an Eid day is to offer Eid prayer.

Allaama Ayni writes:

وقال إبراهيم كانوا يصلون الفجر وعليهم ثيابم يوم العيد وعن رافع إنه كان لس ا سجد بنية فإذا طلعت الشمس صلى ركعتة وقال الشافعي يأ إ

ا صلى حـ ت ز الشمس الأضحى ويؤخر الغدو الفطر قليلا (عمدة)

"Ibrahim said, "They used to offer fajr with the clothes of Eid day put on". Rafa'e bin Khudaif said, "He used to sit in the mosque with the intention when the sun would rise they would offer two rak'ats (of Eid)". And Shaafa'ee said, "They would come to Musalla when the sun would appear on the Eid al-Adhaa day and would delay going there a little on Eid -al-Fitr."

باب فَضْلِ الْعَمَلِ فِى أيامِ التشْرِيقِ .

وَقَالَ ٱبْنُ عَباسٍ وَاذْكُرُوا اللهَ فِى أيامٍ مَعْلُومَاتٍ أيامُ الْعَشْرِ ، وَالأيامُ الْمَعْدُودَاتُ أيامُ التشْرِيقِ . وَكَانَ ٱبْنُ عُمَرَ وَأبو هُرَيْرَةَ يَخْرُجَانِ إلَى السوقِ فِى أيامِ الْعَشْرِ يُكَبرَانِ ، وَيُكَبرُ الناسُ بِتَكْبِيرِهِمَا . وَكَبرَ مُحَمدُ بْنُ عَلِى خَلْفَ النافِلَةِ .

Chapter 11 : The excellence of right action during the days of tashriq.

Ibn Abbas said, "*'Mention Allah on known days'* (21:28) refers to the first ten days of Dhu'l-Hijja and the *'numbered days'* are the days of *Tashriq*." Ibn Umar and Abu Hurayra used to go to the market during the first ten days and say the *takbir* and people would say the *takbir* after them. Muhammad ibn 'Ali said the *takbir* after his supererogatory prayers.

Purpose of Tarjamatul Baab

Here the merits and excellences of the days of Tashreeq are discussed. The 10th of Dhul Hujja is called 'yaum-un-nahr' and 11th, 12th and 13th as days of Tashreeq or 'ayyaam-ut-tashreeq'. Some include 10th also with the three days of Tashreeq while as per many 9th to 13th are the limits.

Tashreeq

يت بذالك أيام التشريق لأن وم الأضاحى كانت تشرق فيها

"These are named 'ayyaam-ut-tahreeq' because the meat of the sacrificed animals used to be dried in sunshine in Mina during these days".

Imam Bukhari has quoted here two verses from the Qur'an:

وَيَذْكُرُوا اسْمَ اللهِ فِيْٓ اَيَّامٍ مَّعْلُوْمٰتٍ عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ

And recite Allah's name in specified days, over the provision He gave them from the cattle. (22:28)

According to Imam Bukhari 'ayyaam-ul-malumaat' are the first ten days of Dhul Hijja. The second verse says:

وَاذْكُرُوا اللهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ

Recite the name of Allah during the given number of days. (2:203)

The days mentioned here in this verse are the days of tashreeq.

Reciting takbeer loudly on the way to Musalla

Ibn Umar and Abu Hurayra used to recite the takbeer loudly on their way to musalla and continue to do so till the arrival of the Imam.

Hadith No. 924

حَدثَنَا مُحَمدُ بْنُ عَرْعَرَةَ قَالَ حَدثَنَا شُعْبَةُ عَنْ سُلْيمَانَ عَنْ مُسْلِمٍ الْبطِ ـ عَنْ سَعِيدِ بْنِ جُبْيرٍ عَنِ ابْنِ عَباسٍ عَنِ النبِى صلى ا عليه وسلم أنهُ قَالَ مَا الْعَمَلُ فِى أيامِ الْعشْرِ أفْضَلَ مِنَ الْعَمَلِ فِى هَذِهِ قَالُوا وَلاَ الْجِهَادُ قَالَ وَلاَ الْجِهَادُ ، إلا رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَىْءٍ

Narrated Ibn Abbas

The Prophet (Sallallahu Alaihi Wasallam), said, "No actions done during any ten days are better than the actions done on these days." They said, "Not even jihad?" He said, "Not even

jihad, except for a man who goes out putting his life and property in danger and returns with nothing."

Excellence of first ten days of Dhul Hijja and days of Tashreeq

According to the hadith, the deeds executed during these days fetch far more reward than other days. There is consensus amongst the learned scholars that from amongst the days the first ten days of Dhul Hijja are excellent, and from amongst the nights the last ten nights, which include 'the night of Qadr', of Ramadhan are excellent.

The various constituents of Haj are performed during the days of tashreeq i.e., from 9th to 13th Dhul Hijja, so no other days can match these five days. 9th Dhul Hijja is the day of Arfa when the Haj pilgrims have to attend Arafaat which is the most important constituent of Haj. The pilgrims have to leave Arafaat after sunset and then spend the night in Muzdalifah. The following morning i.e., 10^{th} of Dhul Hijja they thave to reach Mina to perform Rami, follow it by sacrificing an animal and then shave their heads. In Mina they are supposed to stay till 12th or 13th and during these days they have to perform the Tawaaf or circumambulation of Ka'ba, which is called Tawaaf-i-Ziyaarah, a compulsory part of Haj. Obviously, the deeds mentioned can be performed only during these five days; hence the excellence of these days over all other days is evident.

Lessons derived

1. It shows the greatness of Jihad, as no other deed is more excellent in these days other than Jihad wherein a person puts his life and property on stake.
2. It shows that some time periods are more blessed in terms of fetching the rewards, the way Friday is a better day in a week.

Preferable deeds on these days

1. Takbeer

Musnad Ahmad has quoted from Ibn Abbas:

ما من أيام أعظم عند ا   سبحانه ولا أحب إليه العمل فيهن من هذا الأيام فأكثروا فيهن من التهليل والتكب   والتمجيد (مسند أ د)

"Neither any days are greater near Allah nor any deed is more liked by Him than those done during these days, so, continue with saying Tahleel, Takbir and Tahmeed, during these days".

The following words encompass all these:

ا   أك   ا   أك   لا إله ألا ا   وا   أك   أ   أك   و   ا   مد (مصنف ابن شيبه)

2. The second preferred deed during these days is to fast. It is said that a fast of one day among the first nine days of Dhul Hijja equals one year of fasting. It is not permissible to fast on 10th of Dhul Hijja.

باب التكب ِ أيامَ مِنًى وَإذَا غَدَا إِلَى عَرَفَةَ .

وَكَانَ عُمَرُ - رضى ا   عنه يُكبرُ فِى قُبتِهِ بِمِنًى فَيسْمَعُهُ أَهْلُ الْمَسْجِدِ ، فَيُكبرُونَ وَيُكبرُ أَهْلُ الأَسْوَاقِ ، حَتى تَرْتَج مِنًى تَكْبِ ًا . وَكَانَ ابْنُ عُمَرَ يُكبرُ بِمِنًى تِلْكَ الأَيامَ وَخَلْفَ الصلَوَاتِ ، وَعَلَى فِرَاشِهِ وَفِى فُسْطَاطِهِ ، وَمَجْلِسِهِ وَمَمْشَاهُ تِلْكَ الأَيامَ جَمِيعًا . وَكَانَتْ مَيْمُونَةُ تُكبرُ يَوْمَ النحْرِ . وَكُن النسَاءُ يُكبرْنَ خَلْفَ أَبَانَ بْنِ عُثْمَانَ وَعُمَرَ بْنِ عَبْدِ الْعَزِيزِ لَيَالِىَ التشْرِيقِ مَعَ الرجَالِ فِى الْمَسْجِدِ .

Chapter 12 : Saying the takbir on the days of Mina and when going to 'Arafa

Umar used to say the *takbir* in his tent so that the people of the mosque could hear him and then the people of the markets said the takbir so that Mina vibrated with it. Ibn Umar used to say the *takbir* at Mina on those days and after the prayers and also when he was in bed, in his tent, while sitting

and walking during every one of those days. Maymuna used to say the *takbir* on the Day of Sacrifice. The women used to say the *takbir* behind Aban ibn 'Uthman and Umar ibn 'Abdu'l-'Aziz with the men in the mosque during the nights of tashriq.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to stress that the takbir should be said from the 9th of Dhul Hijja - the day of Arafa, until 12th or 13th. He supports his view by quoting the practice of Sayyiduna Umar, Ibn Umar and Sayyida Mymoona.

Hadith No. 925

حَدثَنَا أُبو نُعْيمٍ قَالَ حَدثَنا مَالِكُ بْنُ أنسٍ قَالَ حَدثَنِى مُحَمدُ بْنُ أَبِى بَكْرٍ الثقَفِى قَالَ سَأَلْتُ أَنسًا وَنحْنُ غَادِيَانِ مِنْ مِنًى إلَى عَرَفَاتٍ عَنِ التلْبِيَةِ كَيفَ كُنْتُم تَصْنَعُونَ مَعَ النبِى صلى ا عليه وسلم قَالَ كَانَ يُلَبى الْمُلَبى لاَ يُنكَرُ عَلَيْهِ ، وَيُكَبرُ الْمُكَبرُ فَلاَ يُنكَرُ عَلَيْهِ .

Narrated Muhammad ibn Abi Bakr ath-Thaqafi

"Once when we were coming from Mina to 'Arafat, I asked Anas about the talbiya saying, 'What did you use to do when you were with the Prophet (Sallallahu Alaihi Wasallam)?' He said, 'People would say the talbiya and no objection was made, and people would say the takbir and no objection was made.'"

Hadith No. 926

حَدثَنا مُحَمدٌ حَدثَنا عُمَرُ بْنُ حَفْصٍ قَالَ حَدثَنا أَبِى عَنْ عَاصِمٍ عَنْ حَفْصَةَ عَنْ أُم عَطِيةَ قَالَتْ كُنا نُؤْمَرُ أَنْ نَخْرُجَ يَوْمَ الْعِيدِ ، حَتى نُخْرِجَ الْبِكْرَ مِنْ خِدْرِهَا ، حَتى نُخْرِجَ الْحُيضَ فَيكُن خَلْفَ الناسِ ، فَيُكَبرْنَ بِتَكْبِيرِهِمْ ، وَيَدْعُونَ بِدُعَائِهِمْ يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطُهْرَتَهُ .

Narrated Umm Atiyya

"We were ordered to come out on the day of the Eid, and even to bring out virgin girls from their private quarters, and menstruating women as well, so that they could be behind the rest of the people and say the takbir together with them and make supplication together with them, hoping for the blessing of that day and its purification."

Comments

On their way from Mina to Arafat during the Haj, Muhammad bin Abi Bakr asked Anas bin Maalik, about the practice of Sahaaba in saying talbiya during the Prophet's (Sallallahu Alaihi Wasallam) period. Sayyiduna Anas told him that some would say talbiya and some takbir, and nobody objected either group. Talbiya means to recite following words during Haj and Umrah.

لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن ا مد والنعمة لك وا لملك لا
شريك لك

The recommended sunnah as per the majority of scholars is to continue saying talbiya during Haj till the time of stone throwing or Rami/Jumra-Uqba on the day of 10th Dhul Hijja. As per the hadith narrated by Sayyiduna Anas, the learned scholars also permit the saying of takbir it is permissible but preferred practice is to say talbiya.

Talbiya

Timing of takbir during the days of tashreeq

The wording of takbir quoted from Abdullah bin Mas'ud in Musanaf Ibn Abi Shaiba are:

ا أك ا أك لا إله ألا ا وا أك أ أك و ا مد (مصنف ابن شيبه)

As per Imam Shaafa'ee, Imam Abu Yousuf and Imam Muhammad, the recitation of takbir after each prayer starts from the fajr of 9th Dhul Hijja and lasts till asr of 13th. As

per Imam Shaafa'ee it is to be recited after every type of prayers whether compulsory or optional, congregational or single; the hanafite consider it necessary only after each compulsory prayer, however a preferred act if done after other types of prayers.

باب الصلاةِ إلى الْحَرْبَةِ يَوْمَ الْعِيدِ .

Chapter 13 : Praying facing a spear on the day of the Eid.

Purpose of Tarjamatul Baab

When prayer is offered in an open space it is better to keep an object as sutra, roughly a meter high, infront of Imam in order to make it possible for people to pass infront without earning a sin. Here Imam Bukhari says that Rasulullah (Sallallahu Alaihi Wasallam) used to fix up spear as sutra.

Hadith No. 927

حَدثَنا مُحَمدُ بْنُ بَشارٍ قَالَ حَدثَنا عَبْدُ الْوَهابِ قَالَ حَدثَنا عُبَيْدُ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أن النبى صلى ا عليه وسلم كَانَ تُرْكَزُ الْحَرْبَةُ قُدامَهُ يَوْمَ الْفِطْرِ وَالنحْرِ ثُم يُصَلى .

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), used to stick a spear upright in front of him on the day of Fitr and sacrifice before doing the prayer.

Comments

The hadith has been discussed previously in the chapter . الصلاة إلىالحربة

باب حَمْلِ الْعَنَزَةِ أو الْحَرْبَةِ بَيْنَ يَدَى الإمَامِ يَوْمَ الْعِيدِ .

Chapter 14 : Carrying a sharp stick or a spear in front of the imam on the day of the Eid.

Purpose of Tarjamatul Baab

Previously the impermissibility of carrying weapons to a Musalla was discussed, now Imam Bukhari mentions the permissibility for an Imam or his guard to carry something of the sort for sutra.

Hadith No. 928

حَدثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدثَنَا الْوَلِيدُ قَالَ حَدثَنَا أَبُو عَمْرٍو قَالَ أَخْبَرَنِى نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ كَانَ النبى صلى ا عليه وسلم يَغْدُو إِلَى الْمُصَلى ، وَالْعَنَزَةُ بَيْنَ يَدَيْهِ ، تُحْمَلُ وَتُنْصَبُ بِالْمُصَلى بَيْنَ يَدَيْهِ فَيُصَلى إِلَيْهَا .

Narrated Ibn Umar

"The Prophet used to go out to the place of prayer and a sharp stick was carried in front of him and placed upright in front of him at the place of prayer and he would then pray towards it."

Comments

This hadith has been discussed previously in the chapter خروج النساء والحيض إلى المصلى .

باب خُرُوجِ النسَاءِ وَالْحُيضِ إِلَى الْمُصَلى .

Chapter 15: Women, including menstruating women, going out to the place of prayer.

Purpose of Tarjamatul Baab

During the period of Rasulullah (Sallallahu Alaihi Wasallam) all women like married, unmarried and even menstruating women used to attend the musalla.

Hadith No. 929

حَدثَنا عَبْدُ اللهِ بْنُ عَبْدِ الْوَهابِ قَالَ حَدثَنا حَمادٌ عَنْ أيوبَ عَنْ مُحَمدٍ عَنْ أُم عَطِيةَ قَالَتْ أُمِرْنَا أَنْ نُخْرِجَ الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ . وَعَنْ أيوبَ عَنْ حَفْصَةَ بِنَحْوِهِ . وَزَادَ فِى حَدِيثِ حَفْصَةَ قَالَ أَوْ قَالَتِ الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ ، وَيَعْتَزِلْنَ الْحُيضُ الْمُصَلى .

Narrated Umm Atiyya

"We were commanded to bring out the older girls and women who normally remain in their private quarters." Something similar is related from Hafsa. The hadith of Hafsa also has, "The older girls and women who normally remain in their private quarters, but menstruating women should keep away from the actual place of prayer."

Comments

This issue has been discussed previously that women did attend the musalla and mosque for congregational prayers during the period of Rasulullah (Sallallahu Alaihi Wasallam), but later scholars forbade them from doing so in view of Sayyida Aisha's opinion which she expressed soon after Rasulullah (Sallallahu Alaihi Wasallam) left this world, she said:

لو رأى رسول ا صلى ا عليه وسلم ما أحدث النساء نعهن ا سجد كما منعت نساء ب إسرائيل

"If Rasulullah (Sallallahu Alaihi Wasallam) would have seen what the women have adopted now, definitely he would have banned them from going to mosque the way the women of Banu Israiel were banned".

باب خُرُوجِ الصبْيَانِ إِلَى الْمُصَلى .

Chapter 16 : Children going out to the place of prayer.

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing whether children should attend the musalla or not?

Hadith No. 930

حَدثَنا عَمْرُو بْنُ عَباسٍ قَالَ حَدثَنا عَبْدُ الرحْمَنِ حَدثَنا سُفْيَانُ عَنْ عَبْدِ الرحْمَنِ قَالَ سَمِعْتُ ابْنَ عَباسٍ قَالَ خَرَجْتُ مَعَ النبِى صلى ا عليه وسلم يَوْمَ فِطْرٍ أَوْ أَضْحَى ، فَصَلى ثُم خَطَبَ ، ثُم أَتى النسَاءَ فَوَعَظَهُن وَذَكرَهُن ، وَأَمَرَهُن بِالصدَقَةِ .

Narrated Ibn Abbas

"I went out with the Prophet (Sallallahu Alaihi Wasallam), on the Day of Fitr or Adha and he did the prayer and then delivered the khutba. Then he went to the women and warned and reminded them and commanded them to give sadaqa."

Comments

This issue has been widely debated by the learned scholars. It is natural that children commit mischief of one sort or the other, and secondly since prayer is not obligatory upon them unless they attain the age of puberty. According to the above quoted hadith Ibn Abbas attended the Eid prayer with Rasulullah (Sallallahu Alaihi Wasallam) who, as per the learned scholars, was thirteen years of age at the time. From this, they infer that children can be brought to mosque once they attain their sensible age. As far as the younger children who may urinate in the mosque are concerned, a hadith says:

جنبوا صبيانكم مساجدكم

"Keep your children away from your mosques" (Ibn Maajah)

باب اسْتِقْبَالِ الإِمَامِ الناسَ فِى خُطْبَةِ الْعِيدِ .

قَالَ أَبُو سَعِيدٍ قَامَ النبِى صلى ا عليه وسلم مُقَابِلَ الناسِ .

Chapter 17 : The imam facing the people in the Eid khutba.

Abu Sa'id said, "The Prophet (Sallallahu Alaihi Wasallam), stood facing the people."

Purpose of Tarjamatul Baab

Here Imam Bukhari mentions that an Imam should face towards his audience while delivering a sermon. A similar chapter has been discussed in 'the Book of Friday (prayers)'.

Hadith No. 931

حَدثَنَا أَبو نُعَيْمٍ قَالَ حَدثَنَا مُحَمدُ بْنُ طَلْحَةَ عَنْ زُبَيْدٍ عَنِ الشعْبِى عَنِ الْبَرَاءِ قَالَ
خَرَجَ النبِى صلى ا عليه وسلم يَوْمَ أَضْحًى إِلَى الْبَقِيعِ فَصَلى رَكْعَتَيْنِ ، ثُم أَقْبَلَ
عَلَيْنَا بِوَجْهِهِ وَقَالَ إِن أَولَ نُسُكِنَا فِى يَوْمِنَا هَذَا أَنْ نَبْدَأَ بِالصلاَةِ ، ثُم نَرْجِعَ فَنَنْحَرَ
، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ وَافَقَ سُنتَنَا ، وَمَنْ ذَبحَ قَبْلَ ذَلِكَ فَإِنمَا هُوَ شَىْءٌ عَجلَهُ لأَهْلِهِ
، لَيْسَ مِنَ النسُكِ فِى شَىْءٍ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللهِ ، إِنى ذَبحْتُ وَعِنْدِى
جَذَعَةٌ خَيْرٌ مِنْ مُسِنةٍ . قَالَ اذْبَحْهَا ، وَلاَ تَفِى عَنْ أَحَدٍ بَعْدَكَ .

Narrated al-Bara

"On the day of Adha, the Prophet (Sallallahu Alaihi Wasallam), went out to al-Baqi' and prayed two rak'ats. Then he faced us and said, 'The first of our practices on this day is to begin with the prayer and then we go back and sacrifice. Whoever does that has acted in accordance with our Sunna. If someone sacrifices before that, it is just something he has hastened forward for his family but in no way constitutes a sacrifice.' A man stood up and said, 'Messenger of Allah, I have already sacrificed, but I have a yearling she-goat which is better than a two year old goat.' He said, 'Sacrifice it but it will not be enough for anyone after you.'"

بابُ الْعَلَمِ الذِى بِالْمُصَلى .

Chapter 18 : The sign indicating the place of prayer

Purpose of Tarjamatul Baab

Here the permissibility of using signs (flags, markings etc) to earmark the place specified for Eid prayer has been discussed by Imam Bukhari.

Hadith No. 932

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيى عَنْ سُفْيَانَ قَالَ حَدثَنِى عَبْدُ الرحْمَنِ بْنُ عَابِسٍ قَالَ سَمِعْتُ ابْنَ عَباسٍ قِيلَ لَهُ أَشَهِدْتَ الْعِيدَ مَعَ النبِى صلى ا عليه وسلم قَالَ نَعَمْ ، وَلَوْلاَ مَكَانِى مِنَ الصغَرِ مَا شَهِدْتُهُ ، حَتى أَتَى الْعَلَمَ الذِى عِنْدَ دَارِ كَثِيرِ بْنِ الصلْتِ فَصَلى ثُم خَطَبَ ثُم أَتَى النسَاءَ ، وَمَعَهُ بِلاَلٌ ، فَوَعَظَهُن وَذَكرَهُن ، وَأَمَرَهُن بِالصدَقَةِ ، فَرَأَيْتُهُن يُهْوِينَ بِأَيْدِيهِن يَقْذِفْنَهُ فِى ثَوْبِ بِلاَلٍ ، ثُم انْطَلَقَ هُوَ وَبِلاَلٌ إِلَى بَيْتِهِ .

Narrated Abd ar-Rahman ibn Abis

"I heard Ibn Abbas being asked, 'Did you attend the Eid with the Prophet (Sallallahu Alaihi Wasallam)?' He said, 'Yes, and if it had not been that I was young, I would not have attended. He reached the sign which was at the house of Kathir ibn as-Salt and did the prayer and then he gave the khutba. Then he went to the women with Bilal and admonished and reminded them and commanded them to give sadaqa. I saw them putting it with their hands into Bilal's garment. Then he and Bilal went to his house.'"

Comments

During the time of Rasulullah (Sallallahu Alaihi Wasallam), the Eid Musalla used to be an open space as quoted in a hadith mentioned in Ibn Maajah:

إن ا صلى كان فقاءا

"The Musalla was an open space".

Ibn Hajr writes:

ظهر من هذا ا ديث أنم جعلوا أ صلاه شيئا عرف به وهو ا راد بالعلم

"It is clear from this hadith that they had placed some mark there for identification and that is what is meant by 'alam' here.

باب مَوْعِظَةِ الإِمَامِ النسَاءَ يَوْمَ الْعِيدِ .

Chapter 19 : The imam preaching to the women on the day of the Eid.

Purpose of Tarjamatul Baab

Imam should make it a point to address the issues related to women as well in his speech. In case his voice does not reach them, he should then address them separately but the arrangement of a screen is a must.

Hadith No. 933

حَدثَنِى إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ نَصْرٍ قَالَ حَدثَنَا عَبْدُ الرزاقِ قَالَ حَدثَنَا ابْنُ جُرَيْجٍ قَالَ أَخْبَرَنِى عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ سَمِعْتُهُ يَقُولُ قَامَ النبى صلى ا عليه وسلم يَوْمَ الْفِطْرِ ، فَصَلى فَبَدَأَ بِالصلاَةِ ثُم خَطَبَ ، فَلَما فَرَغَ نَزَلَ فَأَتَى النسَاءَ ، فَذَكرَهُن وَهْوَ يَتَوَكأُ عَلَى يَدِ بِلاَلٍ وَبِلاَلٌ بَاسِطٌ ثَوْبَهُ ، يُلْقِى فِيهِ النسَاءُ الصدَقَةَ . قُلْتُ لِعَطَاءٍ زَكَاةَ يَوْمِ الْفِطْرِ قَالَ لاَ وَلَكِنْ صَدَقَةً يَتَصَدقْنَ حِينَئِذٍ ، تُلْقِى فَتَخَهَا وَيُلْقِ . قُلْتُ أَتُرَى حَقا عَلَى الإِمَامِ ذَلِكَ وَيُذَكرُهُن قَالَ إِنهُ لَحَق عَلَيْهِمْ ، وَمَا لَهُمْ لاَ يَفْعَلُونَهُ

Narrated Ata

"I heard Jabir ibn 'Abdullah say, 'The Prophet (Sallallahu

Alaihi Wasallam), got up on the Day of Fitr and prayed. He did the prayer first and then gave the khutba. When he finished, he went to the women and reminded while leaning on Bilal's arm. Bilal had his garment outspread and the women were putting sadaqa in it.'"

Ibn Jurayj said, I asked 'Ata', 'The zakat for the day of al-Fitr?' He said, 'No, rather it was sadaqa which they gave at that time. One woman gave a silver ring and others also gave.' I said, 'Do you think that it is incumbent on imams today to go to the women and remind them when they have finished?' 'Ata' said, 'It is certainly incumbent on them and why indeed would they not do it?'"

Hadith No. 934

قَالَ ابْنُ جُرَيْجٍ وَأَخْبَرَنِى الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَباسٍ رضى ا عنهما قَالَ شَهِدْتُ الْفِطْرَ مَعَ النبِى صلى ا عليه وسلم وَأَبِى بَكْرٍ وَعُمَرَ وَعُثْمَانَ رضى ا عنهم يُصَلونَهَا قَبْلَ الْخُطْبَةِ ، ثُم يُخْطَبُ بَعْدُ ، خَرَجَ النبِى صلى ا عليه وسلم كَأَنى أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ بِيَدِهِ ، ثُم أَقْبَلَ يَشُقهُمْ حَتى جَاءَ النسَاءَ مَعَهُ بِلاَلٌ فَقَالَ (يَا أَيهَا النبِى إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ) الآيَةَ ثُم قَالَ حِينَ فَرَغَ مِنْهَا آنْتن عَلَى ذَلِكَ قَالَتِ امْرَأَةٌ وَاحِدَةٌ مِنْهُن لَمْ يُجِبْهُ غَيْرُهَا نَعَمْ . لاَ يَدْرِى حَسَنٌ مَنْ هِىَ قَالَ فَتَصَدقْنَ فَبَسَطَ بِلاَلٌ ثَوْبَهُ ثُم قَالَ هَلُم لَكُن فِدَاءٌ أَبِى وَأُمى ، فَيُلْقِينَ الْفَتَخَ وَالْخَوَاتِيمَ فِى ثَوْبِ بِلاَلٍ . قَالَ عَبْدُ الرزاقِ الْفَتَخُ الْخَوَاتِيمُ الْعِظَامُ كَانَتْ فِى الْجَاهِلِيةِ .

Narrated Ibn Abbas

"I attended the Eid with the Messenger of Allah, Abu Bakr, Umar and 'Uthman, and they performed the prayer before the khutba. The khutba was delivered after the prayer. The Prophet (Sallallahu Alaihi Wasallam), left, and it is as if I could see him now, indicating with his hand that the people

should sit, and then he went forward through the rows until he came to the women and Bilal was with him. He said, 'O Prophet, when believing women come to you, swear fealty to you....' (60:12) and when he finished, he asked, 'Does that apply to you?' One among them - and she was the only woman to answer - said, 'Yes.' (Hasan did not know who she was.) He said, 'Then give sadaqa.' Bilal spread out his garment. Then he said, 'Come on, may my father and mother be your ransom!' They threw silver rings and seal rings into Bilal's garment."

Abdur-Razzaq said, "'Fatakh' are the large rings which were used in the time of the Jahiliyya."

Comments

According to Ibn Bataal, it was particular to Rasulullah (Sallallahu Alaihi Wasallam) only to address women from nearby place as he was like a kind father to the whole Ummah, both males and females. There is consensus among the learned scholars that it is not necessary for an Imam to address women separately.

In Eidhahul Bukhari it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) went to address women and recited the following verse of the Qur'an:

يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰٓى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْئًا وَّ لَا يَسْرِقْنَ
وَلَا يَزْنِيْنَ وَ لَا يَقْتُلْنَ اَوْلَادَهُنَّ وَ لَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَ اَرْجُلِهِنَّ وَ
لَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَ اسْتَغْفِرْ لَهُنَّ اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ

"O you who believe, when the believing women come to you, seeking bai'ah (a pledge of allegiance) with you that they will not ascribe any partner to Allah, and will not commit theft, and will not commit fornication,and will not kill their children, and will not come up with a false claim (about the parentage of a child) that they falsely attribute (to the sperm

of their husbands being dropped) between their hands and their feet (i.e. their private parts), and will not disobey you in what is recognized (in Shari'ah), then take them in your bai'ah, and pray Allah for their forgiveness. Surely Allah is Most-Forgiving, Very-Merciful." (60:12)

By reciting this verse Rasulullah (Sallallahu Alaihi Wasallam) wanted to remind them that if they were steadfast on the pledge they had made to Rasulullah (Sallallahu Alaihi Wasallam) at the time of the victory of Makkah.

Rasulullah (Sallallahu Alaihi Wasallam) further told them:

إنكم أكثر حطب جهنم

"Indeed the majority of you will be fuel of the hellfire".

Asked for the reason by a woman, Rasulullah (Sallallahu Alaihi Wasallam) he replied:

لأنكن تكثرن اللعن وتكفرن العش

"Because you often use the word 'la'nat' and show thank-lessness to your husbands".

بابُ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ فِى الْعِيدِ .

Chapter 20 : When a woman has no outer wrap for the Eid.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the importance of veil for woman by impressing that if she is to attend Eid prayer but has no outer wrap to cover herself then she should borrow it from others.

Hadith No. 935

حَدثَنَا أَبُو مَعْمَرٍ قَالَ حَدثَنَا عَبْدُ الْوَارِثِ قَالَ حَدثَنَا أَيوبُ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ كُنا نَمْنَعُ جَوَارِيَنَا أَنْ يَخْرُجْنَ يَوْمَ الْعِيدِ ، فَجَاءَتِ امْرَأَةٌ فَنَزَلَتْ قَصْرَ بَنِى

خَلَفٍ فَأَتَيْتُهَا فَحَدثَتْ أن زَوْجَ أُخْتِهَا غَزَا مَعَ النبِى صلى ا عليه وسلم ثِنْتَىْ
عَشْرَةَ غَزْوَةً فَكَانَتْ أُخْتُهَا مَعَهُ فِى سِت غَزَوَاتٍ . فَقَالَتْ فَكُنا نَقُومُ عَلَى الْمَرْضَى
وَنُدَاوِى الْكَلْمَى ، فَقَالَتْ يَا رَسُولَ اللهِ ، عَلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ
أَنْ لاَ تَخْرُجَ فَقَالَ لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا فَلْيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِ
قَالَتْ حَفْصَةُ فَلَما قَدِمَتْ أُم عَطِيةَ أَتَيْتُهَا ، فَسَأَلْتُهَا أَسَمِعْتِ فِى كَذَا وَكَذَا قَالَتْ
نَعَمْ ، بِأَبِى وَقَلَمَا ذَكَرَتِ النبِى صلى ا عليه وسلم إلا قَالَتْ بِأَبِى قَالَ لِيَخْرُجِ
الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ أَوْ قَالَ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ شَك أَيوبُ وَالْحُيضُ ،
وَيَعْتَزِلُ الْحُيضُ الْمُصَلى ، وَلْيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِ قَالَتْ فَقُلْتُ لَهَا
آلْحُيضُ قَالَتْ نَعَمْ ، أَلَيسَ الْحَائِضُ تَشْهَدُ عَرَفَاتٍ وَتَشْهَدُ كَذَا وَتَشْهَدُ كَذَا

Narrated Hafsa bint Sirin

"We used to prevent our girls from going out on the day of the Eid. A woman came and stayed in the fortress of Banu Khalaf and I went to her. She related that her sister's husband had participated with the Prophet (Sallallahu Alaihi Wasallam), in twelve expeditions and that her sister was with him on six raids. She said, 'We used to look after the sick and treat the wounded.' She said, 'Messenger of Allah, is there anything wrong if one of us does not have an outer wrap and so does not come out (for the Eid)?' He said, 'Let her friend let her use one of her wraps. They should be present at the good and the supplication of the believers.'" Hafsa said, "When Umm 'Atiyya came, I went to her and asked her, 'Did you hear anything about such-and-such?' She said, 'Yes, may my father (be the ransom). (Whenever she mentioned the Prophet (Sallallahu Alaihi Wasallam), she said, 'May my father (e the ransom).') He said, "Let the mature girls who stay in their private quarters (seclusion)" or he said, "mature girls and those who stay in their private quarters (Ayyub was uncertain which he said) come out. But

menstruating women should keep away from the place of prayer. They should be present at the good and supplication of the believers."' I said to her, 'Menstruating women?' She said, 'Yes, are menstruating women not present at 'Arafat and present at such-and-such and present at such-and-such?'"

Comments

Ibn Baatal says:

فيه تأكيد خروجهن إ العيد لأنه إذا أمر من لا جلباب ا فمن ا جلباب بالطريق الإو

"It stresses them to come out for Eid prayer even if they don't have their own outer garment, and it is more recommended for those who have it.

Imam Tahawi says:

تمل أن يكون هذا الأمر أول الإسلام وا سلمون قليل فأريد التكث ضورهن ترحيبا للحدو فأما اليوم فلا تاج إ ذالك

"It is most likely that it was so in the early days of Islam when Muslims were a few and they wanted to show their increased number with women joining them in order to frighten their enemy.

Importance of veil for women

This hadith clearly illustrates the importance of veil for women. They are being told that even if they don't have any garment to wrap themselves they should borrow it from others, implying thereby that they are not supposed to come out without veil.

باب اعْتِزَالِ الْحُيضِ الْمُصَلى .

Chapter 21 : Menstruating women keeping away from the place of prayer.

Purpose of Tarjamatul Baab

The menstruating women asked to attend the musalla, should stay at a little distance separately as they cannot offer prayer in such a state.

Hadith No. 936

حَدثَنا مُحَمدُ بْنُ الْمُثَنى قَالَ حَدثَنا ابْنُ أَبِى عَدِى عَنِ ابْنِ عَوْنٍ عَنْ مُحَمدٍ قَالَ قَالَتْ أم عَطِية أُمِرْنا أَنْ نَخْرُجَ فَنُخْرِجَ الْحُيضَ وَالْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ . قَالَ ابْنُ عَوْنٍ أَوِ الْعَوَاتِقَ ذَوَاتِ الْخُدُورِ ، فَأَما الْحُيضُ فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِينَ وَدَعْوَتَهُمْ ، وَيَعْتَزِلْنَ مُصَلاهُمْ .

Narrated Umm Atiyya

"We were commanded to come out, and we came out - the menstruating women, the mature girls and those who stay in their private quarters Ibn Awn said, "The mature girls who stay in their private quarters (seclusion) The menstruating women should be present at the gathering and supplication of the Muslims, but should keep away from the place of prayer."

Comments

It is a well known fact that women are not permitted to offer prayer when in menstruation. Now, the question arises why should then they attend the musalla? There are mainly two reasons behind this as discussed in the previous chapter also, viz.,

1. The women can participate in the invocations and blessings of the congregation of the believers.
2. The glory of large congregation of believers can be displayed.

باب النحْرِ وَالذبْحِ يَوْمَ النحْرِ بِالْمُصَلى .

Chapter 22 : Sacrifice and slaughter on the Day of Sacrifice at the place of prayer.

Purpose of Tarjamatul Baab

Nahr means slaughtering a camel, and Zabah slaughtering any other (permitted) animals. Imam Bukhari has used both words here to include both categories.

Hadith No. 937

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ حَدثَنَا اللَّيْثُ قَالَ حَدثَنِى كَثِيرُ بْنُ فَرْقَدٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أن النبِى صلى ا عليه وسلم كَانَ يَنْحَرُ أَوْ يَذْبَحُ بِالْمُصَلى .

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), used to sacrifice or slaughter at the place of prayer.

Comments

It is preferable for an Imam to slaughter his animal at the musalla because of the following benefits, viz.,

1. It is the sunnah of Rasulullah (Salallahu Alaihi Wasallam).
2. Others to follow him in the act.
3. People will get motivated to sacrifice animals.
4. People will know the sunnah of sacrificing animal.

It will be easy for poor people to get access to the meat of the slaughtered animals.

باب كَلامِ الإِمَامِ وَالناسِ فِى خُطْبَةِ الْعِيدِ ، وَإِذَا سُئِلَ الإِمَامُ عَنْ شَىْءٍ وَهْوَ يَخْطُبُ

Chapter 23 : The words of the imam and the people during the Eid khutba. When the imam is asked about something while delivering the khutba.

Purpose of Tarjamatul Baab

It is not permissible to talk during the Friday sermon neither for Imam nor his audience. However, Imam Bukhari mentions the permissibility of asking a question to the Imam and reply by him during the Khutba if being about relevant religious issue.

Hadith No. 938

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا أُبو الأَحْوَصِ قَالَ حَدثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنِ الشعْبِى عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَطَبَنَا رَسُولُ اللهِ صلى ا عليه وسلم يَوْمَ النحْرِ بَعْدَ الصلاَةِ فَقَالَ مَنْ صَلى صَلاَتَنَا وَنَسَكَ نُسْكَنَا فَقَدْ أَصَابَ النسُكَ ، وَمَنْ نَسَكَ قَبْلَ الصلاَةِ فَتِلْكَ شَاةُ لَحْمٍ فَقَامَ أُبو بُرْدَةَ بْنُ نِيَارٍ فَقَالَ يَا رَسُولَ اللهِ وَاللهِ لَقَدْ نَسَكْتُ قَبْلَ أَنْ أَخْرُجَ إِلَى الصلاَةِ ، وَعَرَفْتُ أَن الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ فَتَعَجلْتُ وَأَكَلْتُ وَأَطْعَمْتُ أَهْلِى وَجِ انِى . فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم تِلْكَ شَاةُ لَحْمٍ قَالَ فَإِن عِنْدِى عَنَاقَ جَذَعَةٍ ، هِىَ خَيْرٌ مِنْ شَاتَىْ لَحْمٍ ، فَهَلْ تَجْزِى عَنى قَالَ نَعَمْ ، وَلَنْ تَجْزِىَ عَنْ أَحَدٍ بَعْدَكَ

Narrated al-Bara' ibn 'Azib

"The Prophet (Sallallahu Alaihi Wasallam), addressed us on the Day of the Sacrifice after the prayer. He said, 'Whoever prays as we pray and sacrifices as we sacrifice has fulfilled the sacrifice. If anyone has sacrificed before the prayer, that is mutton.' Abu Burda ibn Niyar stood up and said, 'O Messenger of Allah, I sacrificed my sheep before the prayer, knowing that today was a day of eating and drinking,and I made haste and ate and fed my family and neighbours.' He said, "Your sheep is nothing but mutton." Abu Burda said, "Messenger of Allah, I have a young she-goat which is better than two sheep. Will that be enough for me?" He said said, Yes, but it will not be enough for anyone after you."

Hadith No. 939

حَدثَنا حَامِدُ بْنُ عُمَرَ عَنْ حَمادِ بْنِ زَيْدٍ عَنْ أيوبَ عَنْ مُحَمدٍ أن أنسَ بْنَ مَالِكٍ
قَالَ إن رَسُولَ اللهِ صلى ا عليه وسلم صَلى يَوْمَ النحْرِ ، ثُم خَطَبَ فَأَمَرَ مَنْ ذَبحَ
قَبْلَ الصلاَةِ أنْ يُعِيدَ ذَبْحَهُ فَقَامَ رَجُلٌ مِنَ الأنْصَارِ فَقَالَ يَا رَسُولَ اللهِ ، جِيرَانٌ لِى
إما قَالَ بِهِمْ خَصَاصَةٌ ، وَإِما قَالَ بِهِمْ فَقْرٌ وَإِنى ذَبَحْتُ قَبْلَ الصلاَةِ وَعِنْدِى عَنَاقٌ
لِى أحَب إلَى مِنْ شَاتَىْ لَحْمٍ . فَرَخصَ لَهُ فِيهَا .

Narrated Anas ibn Maalik

"The Messenger of Allah (Sallallahu Alaihi Wasallam), did the prayer on the Day of Sacrifice and then gave a khutba and commanded that whoever had sacrificed before the prayer should repeat his sacrifice. A man of the Ansar stood up and said, 'Messenger of Allah, I have some neighbours - and he said of them either that they were very needy or poor - so I sacrificed before the prayer. But I have a young she-goat whose flesh is dearer to me than that of two sheep.' So he allowed him to do it."

Hadith No. 940

حَدثَنا مُسْلِمٌ قَالَ حَدثَنا شُعْبَةُ عَنِ الأَسْوَدِ عَنْ جُنْدَبٍ قَالَ صَلى النبِى صلى ا
عليه وسلم يَوْمَ النحْرِ ثُم خَطَبَ ، ثُم ذَبَحَ فَقَالَ مَنْ ذَبحَ قَبْلَ أنْ يُصَلىَ فَلْيَذْبَحْ
أُخْرَى مَكَانَهَا ، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللهِ

Narrated Jundab

"The Prophet (Sallallahu Alaihi Wasallam), did the prayer on the Day of Sacrifice and then gave the khutba and sacrificed. He said, 'Any one who has sacrificed before praying should sacrifice another in its place and any one who has not yet sacrificed should do so in the name of Allah.'"

Comments

These ahaadith mention that an Imam can be asked a

question which he can answer during the Eid sermon.

The status of sacrificing an animal on Eid-ul-Adha

Imam Abu Hanifia, Muhammad, Zufr, Maalik, Auzaa'ee and Laith etc., consider it obligatory (waajib) in view of the following hadith quoted in Ibn Maajah on the authority of Abu Hurayra (RA):

من كان له سعة و يضح فلا يقربن مصلانا

"One who can afford but does not sacrifice an animal, should not come near our musalla (Eid prayer place)".

It is Sunnah as per Shafa'ee, Ahmad and majority of scholars. They argue with the hadith quoted by Muslim on the authority of Umm Salma:

من رأى هلال ذي ا جة منكم وأراد أن يضحي فليمسك من شعرة وأظفاره

"One who witnesses the crescent of Dhul Hijjah and intends to sacrifice an animal, he should refrain from cutting/ trimming his hair and nails (after that day till 10th)". (Muslim)

بابٌ مَنْ خَالَفَ الطريقَ إِذَا رَجَعَ يَوْمَ الْعِيدِ

Chapter 24 : Someone using a different route to return on the day of the Eid.

Purpose of Tarjamatul Baab

It is a recommended act to use a different route (other than the one used to reach the musalla) on returning from the musalla.

Hadith No. 941

حَدثَنَا مُحَمدٌ قَالَ أَخْبَرَنَا أَبو تُمَيْلَةَ يَحْيَى بْنُ وَاضِحٍ عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الْحَارِثِ عَنْ جَابِرٍ قَالَ كَانَ النبِى صلى ا عليه وسلم إِذَا كَانَ يَوْمُ عِيدٍ خَالَفَ الطرِيقَ . تَابَعَهُ يُونُسُ بْنُ مُحَمدٍ عَنْ فُلَيْحٍ . وَحَدِيثُ جَابِرٍ أَصَح .

Narrated Jabir

"On the day of the Eid, the Prophet (Sallallahu Alaihi Wa-sallam), would return by a different route."

Comments

It was the practice of Rasulullah (Salallahu Alaihi Wasallam) to approach the musalla from one route and return from the other. The learned scholars have mentioned around twenty benefits of the same, some of which are:

1. To make both the routes stand as witness.
2. To demonstrate the insignia of Islam.
3. To show down the enemies of Islam.
4. To offer charity to more people.
5. To teach religious issues to more and more people if asked for.
6. To say salaam to more people and receive the greetings as well.
7. To reduce the crowd congestion on the streets.
8. To earn more rewards for more steps taken.

باب إِذَا فَاتَهُ الْعِيدُ يُصَلى رَكْعَتَيْنِ .

وَكَذَلِكَ النسَاءُ ، وَمَنْ كَانَ فِى الْبُيوتِ وَالْقُرَى لِقَوْلِ النبِى صلى ا عليه وسلم هَذَا عِيدُنَا أَهْلَ الإِسْلاَمِ وَأَمَرَ أَنسُ بْنُ مَالِكٍ مَوْلاَهُمُ ابْنَ أَبِى عُتْبَةَ بِالزاوِيَةِ ، فَجَمَعَ أَهْلَهُ وَبَنِيهِ ، وَصَلى كَصَلاَةِ أَهْلِ الْمِصْرِ وَتَكْبِيرِهِمْ . وَقَالَ عِكْرِمَةُ أَهْلُ السوَادِ يَجْتَمِعُونَ فِى الْعِيدِ يُصَلونَ رَكْعَتَيْنِ كَمَا يَصْنَعُ الإِمَامُ . وَقَالَ عَطَاءٌ إِذَا فَاتَهُ الْعِيدُ صَلى رَكْعَتَيْنِ .

Chapter 25 : When someone misses the Eid, he should pray two rak'ats. It is the same for women and those who remain at home or in their villages

This is based on the statement of the Prophet (Sallallahu Alaihi Wasallam), "This is our *Eid*, people of Islam."

[When he had missed the prayer,] Anas ibn Maalik ordered his client, Ibn Abi 'Utba at az-Zawiya to gather together his family and sons. He did the prayer and takbir in the same way as the people of the city. 'Ikrima said, "Country people should gather to pray two *rak'ats* on the *Eid* as the Imam does." 'Ata' said, "If someone misses the prayer, he should pray two *rak'ats*."

Purpose of Tarjamatul Baab

Here Imam Bukhari conveys that if anyone misses the Eid prayer he should offer two rak'ats, which are, same for women, children and those living in villages. He has not mentioned whether these two raka'ts are to be offered with additional takbirs or not. Also their status in nature, i.e., supererogatory, obligatory etc., is not mentioned as well.

Hadith No. 942

حَدثَنا يَحْيى بْنُ بُكَيْرٍ قَالَ حَدثَنا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أن أَبا بَكْرٍ رضى ا عنه دَخَلَ عَلَيْها وَعِنْدَهَا جَارِيَتانِ فِى أيامِ مِنًى تُدَفِفَانِ وَتَضْرِبَانِ ، وَالنبِى صلى ا عليه وسلم مُتَغَش بِثَوْبِهِ ، فَانْتَهَرَهُمَا أَبو بَكْرٍ فَكَشَفَ النبِى صلى ا عليه وسلم عَنْ وَجْهِهِ فَقَالَ دَعْهُمَا يَا أَبا بَكْرٍ فَإنها أيامُ عِيدٍ وَتِلْكَ الأَيامُ أيامُ مِنًى .

Narrated Aisha

"Abu Bakr came in when there were two slavegirls with me playing musical instruments while the Prophet (Sallallahu Alaihi Wasallam), was wrapped in his garment. Abu Bakr scolded them and the Prophet unwrapped himself and said, 'Let them be, Abu Bakr. It is the Eid and these are the days of Mina.' Aisha said, "I was with the Prophet (Sallallahu Alaihi Wasallam), when he shielded me while I was watching the Abyssinians playing in the mosque. Umar rebuked them and the Prophet (Sallallahu Alaihi Wasallam), said, 'Let them be.*

You are safe, Banu Arfida!'meaning under protection."

Hadith No. 943

وَقَالَتْ عَائِشَةُ رَأَيْتُ النبِى صلى ا عليه وسلم يَسْتُرُنِى وَأَنَا أَنظُرُ إِلَى الْحَبَشَةِ وَهُمْ يَلْعَبُونَ فِى الْمَسْجِدِ ، فَزَجَرَهُمْ عُمَرُ فَقَالَ النبِى صلى ا عليه وسلم دَعْهُمْ ، أَمْنًا بَنِى أَرْفِدَةَ يَعْنِى مِنَ الأَمن

Narrated Aisha

"I was with the Prophet (Sallallahu Alaihi Wasallam), when he shielded me while I was watching the Abyssinians playing in the mosque. Umar rebuked them and the Prophet (Sallallahu Alaihi Wasallam), said, 'Let them be. You are safe, Banu Arfida!'meaning under protection."

Comments

Allama Ayni writes:

لا قضاء عليه أصلا وبه قال مالك وأصحابه وهو قول ا ز وعند أصحابنا ا نيفة كذالك

"There is actually no Qadah (liquidation) of missed Eid prayers - the opinion held by Maalik and his associates, and of al-Muzni. The hanafite also concur with this."

وأما إذا فاتت عنه الإمام فإنه يصليها مع ا ماعة من اليوم الثا

If people miss it along with the Imam, they should then offer it in congregation next day.

And Shaaf'aee said:

من فأتته صلاة العيد يصلي وحده كما يصلي مع الإمام

"One who misses Eid prayer, should offer it alone in the same way as offered behind an Imam".

باب الصلاةِ قَبْلَ الْعِيدِ وَبَعْدَهَا .

وَقَالَ أَبو الْمُعَلى سَمِعْتُ سَعِيدًا عَنِ ابْنِ عَباسٍ كَرِهَ الصلاَةَ قَبْلَ الْعِيدِ .

Chapter 26 : Praying before and after the Eid.

Ibn Abbas said that it is disliked to pray before the Eid.

Purpose of Tarjamatul Baab

Supporting his view with the statement of Sayyiduna Ibn Abbas, Imam Bukhari wants to stress that there is no prayer before or after the Eid prayer.

Hadith No. 944

حَدثَنَا أُبو الْوَلِيدِ قَالَ حَدثَنَا شُعْبَةُ قَالَ حَدثَنِى عَدِى بْنُ ثَابِتٍ قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ ابْنِ عَباسٍ أن النبى صلى ا عليه وسلم خَرَجَ يَوْمَ الْفِطْرِ ، فَصَلى رَكْعَتَيْنِ لَمْ يُصَل قَبْلَهَا وَلاَ بَعْدَهَا وَمَعَهُ بِلاَلٌ .

Narrated Ibn Abbas

The Prophet (Sallallahu Alaihi Wasallam), went out on the day of Fitr and prayed two rak'ats and did not pray before or after it. Bilal was with him.

Comments

There is consensus among the jurists that there is no supererogatory prayer before the Eid prayer i.e., after the fajr and the Eid prayer. Similarly, there no supererogatory prayer in the musalla after the Eid prayer, however if offered at home there is no problem. Ibn Maajah has quoted on the authority of Abu Sa'eed Al-Khudri (RA):

كان رسول ا صلى ا عليه وسلم لا يصلي قبل العيد شيئا فإذا رجع إ م له صلى ركعتة

"Rasulullah (Salallahu Alaihi Wasallam) didn't offer any prayer before the Eid prayer, however, after reaching home he would offer two rak'ats".

* * *

كتاب الوتر

The Book of Witr Prayer

بسم الله الرحمن الرحيم

كتاب الوتر

The Book of Witr

بَاب مَا جَاءَ فِى الْوِتْرِ

Chapter 1 : What has come about the Witr.

The issues related to the witr prayer, though left open by Imam Bukhari, have been extensively debated by the learned scholars. The various issues related to it include:

1. It being a separate entity or a part of tahjjud prayer?
2. Total number of rak'ats to be offered.
3. If three, are those to be offered with one salaam or two.

According to the learned scholars, since Imam Bukhari has established the chapters of witr and night prayer (tahajjud) prayers separately, it indicates that these are separate entities as far as he is concerned.

By quoting Qasim bin Muhammad's statement – "ever since I opened my eyes I have seen people offering three rak'aks in witr", it seems that he concurs with the view

of those who consider witr prayer to consist three rakat's.

By quoting Ibn Umar's practice of offering three rak'ats with two salams, Imam Bukhari has shown his inclination towards this view.

Hadith No. 945

حَدثَنا عَبْدُ اللهِ بْنُ يوسُفَ قَالَ أَخْبَرَنا مَالِكٌ عَنْ نَافِعٍ وَعَبْدِ اللهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ أن رَجُلاً سَأَلَ رَسُولَ اللهِ صلى الله عليه وسلم عَنْ صَلاَةِ اللَّيْلِ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم صَلاَةُ اللَّيْلِ مَثْنى مَثْنى ، فَإِذَا خَشِيَ أَحَدُكُمُ الصبْحَ صَلى رَكْعَةً وَاحِدَةً ، تُوتِرُ لَهُ ما قَدْ صَلى

Narrated Ibn Umar

A man asked the Messenger of Allah (Sallallahu Alaihi Wasallam), about the night prayer and the Messenger of Allah (Sallallahu Alaihi Wasallam), said, "Night prayers are done in two rak'at units, and when you are afraid that the dawn is approaching, then pray one rak'at as witr to make what you have prayed odd."

Hadith No. 946

وَعَنْ نَافِعٍ أن عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يُسَلمُ بَيْنَ الركْعَةِ وَالركْعَتَيْنِ فِى الْوِتْرِ ، حَتى يَأْمُرَ بِبَعْضِ حَاجَتِهِ .

Narrated Naaf'e

Ibn Umar used to say a taslim between the two rak'ats and the single rak'at of the Witr so that he could give some instruction about something he needed.

Hadith No. 947

حَدثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ عَنْ كُرَيْبٍ أن ابْنَ عَباسٍ أَخْبَرَهُ أنهُ بَاتَ عِنْدَ مَيْمُونَةَ وَهْىَ خَالَتُهُ ، فَاضْطَجَعْتُ فِى عَرْضِ وِسَادَةٍ

وَاضْطَجَعَ رَسُولُ اللهِ صلى ا عليه وسلم وَأَهْلُهُ فِى طُولِهَا فَنَامَ حَتى انْتَصَفَ اللَّيْلُ أَوْ قَرِيبًا مِنْهُ فَاسْتَيْقَظَ يَمْسَحُ النوْمَ عَنْ وَجْهِهِ ، ثُم قَرَأَ عَشْرَ آيَاتٍ مِنْ آلِ عِمْرَانَ ثُم قَامَ رَسُولُ اللهِ صلى ا عليه وسلم إِلَى شَن مُعَلقَةٍ ، فَتَوَضأَ فَأَحْسَنَ الْوُضُوءَ ثُم قَامَ يُصَلى فَصَنَعْتُ مِثْلَهُ فَقُمْتُ إِلَى جَنْبِهِ ، فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِى وَأَخَذَ بِأُذُنِى يَفْتِلُهَا ثُم صَلى رَكْعَتَيْنِ ، ثُم رَكْعَتَيْنِ ، ثُم رَكْعَتَيْنِ ثُم رَكْعَتَيْنِ ثُم رَكْعَتَيْنِ ثُم رَكْعَتَيْنِ ، ثُم أَوْتَرَ ، ثُم اضْطَجَعَ حَتى جَاءَهُ الْمُؤَذنُ فَقَامَ فَصَلى رَكْعَتَيْنِ ثُم خَرَجَ فَصَلى الصبْحَ .

Narrated Ibn Abbas

That he spent the night in the house of Maymuna, his aunt. He said, "I lay down crossways on the bed, and the Messenger of Allah and his wife lay down lengthways on it. He slept until halfway through the night or close to it when he awoke and wiped away the sleep from his face. Then, after reciting ten verses from Ali 'Imran, the Messenger of Allah (Sallallahu Alaihi Wasallam), got up and went over to a water-skin which was hanging up and did wudu', doing it thoroughly. Then he stood up to pray and I did the same, going to stand at his side. He put his right hand on my head and tweaked my ear. Then he prayed two rak'ats, then two rak'ats, then two rak'ats, then two rak'ats, then two rak'ats, then two rak'ats, and then the witr. Then he lay down until the mu'adhdhin came to him. He got up and prayed two rak'ats and then went out and prayed Subh."

Hadith No. 948

حَدثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ حَدثَنِى ابْنُ وَهْبٍ قَالَ أَخْبَرَنِى عَمْرٌو أَن عَبْدَ الرحْمَنِ بْنَ الْقَاسِمِ حَدثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ قَالَ النبِى صلى ا عليه وسلم صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى ، فَإِذَا أَرَدْتَ أَنْ تَنْصَرِفَ فَارْكَعْ رَكْعَةً تُوتِرُ لَكَ مَا صَليْتَ

قَالَ الْقَاسِمُ وَرَأَيْنَا أُنَاسًا مُنْذُ أَدْرَكْنَا يُوتِرُونَ بِثَلاَثٍ ، وَإِنْ كُلاًّ لَوَاسِعٌ أَرْجُو أَنْ لاَ يَكُونَ بِشَىْءٍ مِنْهُ بَأْسٌ .

Narrated Abdullah ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), said, "The night prayers are done in two rak'at units. When you want to finish, then pray one rak'at as witr."
Al-Qasim said, "Since we reached puberty, we have seen some people doing the witr with three consecutive rak'ats. Everything is possible. I hope that there is no harm in it."

Hadith No. 949

حَدَّثَنَا أَبُو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِىِّ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى ا عليه وسلم كَانَ يُصَلِّى إِحْدَى عَشْرَةَ رَكْعَةً كَانَتْ تِلْكَ صَلاَتَهُ تَعْنِى بِاللَّيْلِ فَيَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلصَّلاَةِ .

Narrated A'isha

"The Messenger of Allah used to pray eleven rak'ats. Such was his prayer - meaning during the night. And he would stay in sajda in them for as long as it takes someone to recite fifty ayats, before lifting his head. He used to do two rak'ats before the fajr prayer and then lie down on his right side until the mu'adhdhin came for the prayer."

Comments

In the first hadith Ibn Umar mentions that in reply to a person asking about the night prayers, Rasulullah (Salallahu Alaihi Wasallam) told him that it is done in two rak'at units and if one fears that it is about to dawn then he

should add one rak'at more to make it odd number or witr.

The number of witr raka'ts

Abu Dawood and Nasa'ee quote on the authority of Abu Ayub:

ألوتر حق فمن شاء أوتر مس ومن شاء بثلاث ومن شاء بواحدة

"Witr is the truth; so one may do the witr with five rakat's, three or only one.

Ibn Hajr says that Muhammed bin Wasr has quoted from Yazid bin Saib that one night Uthman recited the whole Qur'an in one rak'at and did not offer more than that. But, according to the majority of scholars, witr is to be done with three rak'ats.

Hakim quotes Sayyida Aisha:

إنه كان صلى ا عليه وسلم يوتر بثلاث لا يقعد إلا آخرهن

"He (Salallahu Alaihi Wasallam) used to do witr with three rak'ats and avoided to sit except in the last rak'at".

Nasa'ee quotes from Ubai Bin Ka'b:

يوتر بسبح اسم ربك الأعلى وقل يا أيها الكافرون وقل هو ا أحد ولا ليسلم إلا آخرهن

"He (Salallahu Alaihi Wasallam) used to offer witr by reciting sura al-Alaa (in the first rak'at), sura Kaafirun (in second,)sura Ikhlas (in third,) and wouldn't say salaam but at the end".

Bukhari quotes Qasim bin Muhammad:

ورأينا أناسا منذ أدركنا يوترون بثلاث

"From the time we attained senses we have seen people doing witr with three rak'ats.

Nasaa'ee quotes on the authority of Ibn Umar:

قال رسول ا صلى ا عليه وسلم صلاة ا غرب وتر صلاة النهار فأوتروا صلاة الليل (وهذا السند على شرط الشيخ)

Rasulullah (Salallahu Alaihi Wasallam) said "Magrib prayer is the witr of the day, so offer witr of the night".

Musanaf Ibn Abi Sheba quotes Hasan Al-Basri saying:

أ ع ا سلمون على أن الوتر ثلاث ركعات لا ليسلم إلا آخرهن (مصنف ابن أ شيبه)

"Muslims are in consensus on the issue that the witr prayer is three rak'ats and that there is no salaam but at the end."

Tahawi quotes from Anas

ألوتر ثلاث ركعات

"Witr are three Rakats".

Further quoting from al-Mansoor ibn Mukhrama, he writes:

دفنا أبا بكر ليلا فقال عمر رضي ا عنه إ أوتر فقام وصففنا وراءه فصلى بنا ثلاث ركعات يسلم إلا آخرهن

"We buried Abu Bakr during the night, and (after finishing) Umar said that he had not offered witr; so, he stood up and we arranged behind him and he offered three rak'ats without saying salaam but at the end.

The issue of one rak'at witr

Citing the above quoted hadith narrated by Ibn Umar as the basis of his argument Imam Shaafi'ae considers it permissible to make the night prayer, offered in two rak'at units, and witr by adding one in the end. He further strengthens it with the hadith of Aisha which says:

كان رسول ا صلى ا عليه وسلم يصلي من الليل عشر ركعات ويوتر بسجدة (أبو دائود)

"During the night Rasulullah (Salallahu Alaihi Wasallam) would offer ten rak'ats and make it witr by adding one more.

Nawawi said:

وهو مذهبنا ومذهب ا مهور

"It is our view as well as that of majority".

Imam Abu Haniefa says:

لا يصح الإيتار بواحدة ولا تكون الركعة الواحدة صلاة قطه

"It is not correct to offer only one rak'at as witr (separately); as only one rak'at is no prayer at all".

To prove this point the following hadith is put forwards:

ليلها التسليم

"The salaam legitimizes (to do what is prohibited when being offered)"

Therefore, once the salaam is executed how one can join another rak'at. Further, another hadith, narrated by Sayyida Aisha, is also presented, which says:

كان رسول ا صلى ا عليه وسلم يوتر بثلاث لا يسلم إلا آخرهن

"Rasulullah (Salallahu Alaihi Wasallam) used to offer three rak'ats of witr and say salaam only in the end."

Witr with one or two salaams

The hanafites are in favour of offering three raka'ts with a salaam in the last. They argue with the narration quoted from Sayyida Aisah; the practice of Sayyiduna Umar quoted by al-Masoor and also Hasan al-Basri. According to the first hadith narrated by Ibn Umar, Rasulullah (Salallahu Alaihi Wasallam) used to offer tahajjud in two rak'at units and do witr by adding one rak'at in the last. As per the hanafite say, it means that in the last two raka'ts one will not say salaam but get up after tashahud for the third rak'at add Qunut to it and say salaam in the end. The Shaafiee citing the same hadith hold that the last rak'at is to be offered separately in the end.

Timing of witr

The timing of witr lasts from isha prayer time until

dawn. Abu Dawood and Nasaa'ee quote on the authority of Ibn Umar:

من صلى الليل فليجعل آخر صلاته وترا فإن رسول ا صلى ا عليه وسلم كان يأمر بذالك فإذا كان الفجر فقد ذهب كل صلاة الليل والوتر

"One offering the night prayer should make witr his last prayer as Rasulullah (Salallahu Alaihi Wasallam) used to order like that. Once it dawns the time of night prayer and witr is over.

باب سَاعَاتِ الْوِتْرِ .

قَالَ أَبُو هُرَيْرَةَ أَوْصَانِى النبِى صلى ا عليه وسلم بِالْوِتْرِ قَبْلَ النوْمِ .

Chapter 2 : The time of the witr prayer.

Abu Hurayra said, "The Prophet told me to pray the witr before going to sleep."

Purpose of Tarjamatul Baab

Here Imam Bukhari discusses the timing of witr prayer. By quoting Abu Hurayra's statement that Rasulullah (Salallahu Alaihi Wasallam) advised him to offer witr before going to sleep, he conveys that it is better to offer witr before sleeping if one is unsure of getting up for Tahajjud, otherwise it is preferable to offer it at that time.

Hadith No. 950

حَدثَنَا أَبُو النعْمَانِ قَالَ حَدثَنَا حَمادُ بْنُ زَيْدٍ قَالَ حَدثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ قُلْتُ لاِبْنِ عُمَرَ أَرَأَيْتَ الركْعَتَيْنِ قَبْلَ صَلاَةِ الْغَدَاةِ أُطِيلُ فِيهِمَا الْقِرَاءَةَ فَقَالَ كَانَ النبِى صلى ا عليه وسلم يُصَلى مِنَ اللَّيْلِ مَثْنَى مَثْنَى ، وَيُوتِرُ بِرَكْعَةٍ وَيُصَلى الركْعَتَيْنِ قَبْلَ صَلاَةِ الْغَدَاةِ وَكَأَن الأَذَانَ بِأُذُنَيْهِ . قَالَ حَمادٌ أَىْ سُرْعَةً

Narrated Anas ibn Sirin

"I asked Ibn Umar, 'What do you think about the two rak'ats

before the morning prayer? Should the recitation in them be long?' He said, 'The Prophet (Sallallahu Alaihi Wasallam), used to pray the night prayers in two rak'at units and then do the witr with one rak'at. He would pray two rak'ats before the morning prayer with the adhan still echoing in his ears.'" Hammad said that this means "he did it quickly".

Hadith No. 951

حَدثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ حَدثَنَا أَبِي قَالَ حَدثَنَا الأَعْمَشُ قَالَ حَدثَنِي مُسْلِمٌ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ كُل اللَّيْلِ أَوْتَرَ رَسُولُ اللهِ صلى ا عليه وسلم وَانْتَهَى وِتْرُهُ إِلَى السحَرِ .

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), would pray while I was lying across his bed asleep. When the time came for him to do the witr, he would wake me up and I would do the witr as well."

Comments

Ibn Hajr writes:

و صل ما ذكره أن الليل كله وقت للوتر

"The conclusion of what he (Imam Bukhari) has mentioned is that the time for witr lasts throughout the whole night."

There is consensus that the witr prayer is to be offered after the isha prayer. Muslim quotes from Jabir bin Abdullah:

من طمع منكم أن يقوم آخر الليل فليوتر من آخره فإن صلاة آخر الليل مشهودة

"One among you having resolve to get up in the last part of the night should offer witr in the last as the late night prayer is witnessed (by Angels)".

Ibn Hajr further writes:

من خاف منكم أن لا يقوم من آخر الليل فليوتر من أوله

"One who fears to get up in the last part of the night should

offer witr in its first part".

Narrating Sayyida Aisah through Masrooq, Muslim quotes:

من كل الليل قد أوتر رسول ا صلى ا عليه وسلم وانتهى وتره إ السحر

"Rasulullah (Salallahu Alaihi Wasallam) used to offer witr every nights but defer it till dawn."

The sahabaa offering witr in the first part of the night included Abu Bakr, Uthmaan and Abu Hurayra; and those who used to do it in the last part included Umar Ibn al-Khattab, Ali Ibn Abi Taalib, Ibn Masood, Abu Dhardha, Ibn Abbas etc.

باب إِيقَاظِ النبِى صلى ا عليه وسلم أَهْلَهُ بِالْوِتْرِ .

Chapter 3 : Making the last prayer the witr.

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari has conveyed the importance of witr being more than tahajjud by citing that Rasulullah (Salallahu Alaihi Wasallam) would awake Sayyida Aisha for it and not for tahajjud.

Hadith No. 952

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيَى قَالَ حَدثَنَا هِشَامٌ قَالَ حَدثَنِى أَبِى عَنْ عَائِشَةَ قَالَتْ كَانَ النبِى صلى ا عليه وسلم يُصَلى ، وَأَنَا رَاقِدَةٌ مُعْتَرِضَةً عَلَى فِرَاشِهِ ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيقَظَنِى فَأَوْتَرْتُ .

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), would pray while I was lying across his bed asleep. When the time came for him to do the witr, he would wake me up and I would do the witr as well."

Comments

In Qur'an Allah directs Rasulullah (Salallahu Alaihi Wasallam) as:

وَ اۡمُرۡ اَهۡلَكَ بِالصَّلٰوةِ

"Bid your family to perform the prayer (salaah) (20:132)

Here in the above hadith, according to Sayyida Aisha, Rasulullah (Salallahu Alaihi Wasallam) used to offer tahajjud without disturbing her and she would continue to sleep lying across the bed. After finishing tahajjud and preparing for witr he would awake Aisha for the same.

Is witr obligatory or sunnah

Citing the above hadith in their argument the hanafite consider witr as obligatory (waajib). Further also, according to them, the tahajjud and witr are two different prayers. However, as per Ibn Hajr and many other scholars it is sunnah *(sunnah mu'kadah - the sunnah highly stressed upon)*. Ahmed has quoted on the authority of Abu Hurayra "One who does not offer witr is not from us."

Ahmad quotes another hadith from Umar Ibn Shoa'b:

إن ا زادكم صلاة فحافظوا عليها وهي الوتر

"Indeed Allah has given you an Additional prayer, so safeguard it and that is witr."

On the authority of Abu Sa'eed al Khudri, Haakim quotes in his Mustadrak:

قال رسول ا صلى ا عليه وسلم من نام عن وتر أو نسيه فيصله إذا أصبح أو ذكره

"Rasulullah (Salallahu Alaihi Wasallam) said, "One who sleeps without offering witr or forgets it, he should offer it in the morning and when he remembers it."

All these hadiths point towards the obligatory nature of witr.

باب لِيَجْعَلْ آخِرَ صَلاَتِهِ وِتْرًا

Chapter 4 : Making the last prayer the witr.

Purpose of Tarjamatul Baab

The timing of the witr prayer starts after the isha till the fajr prayer. It is preferable to offer witr prayer after tahajjud or night prayer for those who are sure to wake up for it.

Hadith No. 953

حَدثَنَا مُسَدَدٌ قَالَ حَدثَنَا يَحْيى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ حَدثَنِى نَافِعٌ عَنْ عَبْدِ اللهِ عَنِ النبِى صلى ا عليه وسلم قَالَ اجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْرًا

Narrated Abdullah [ibn Umar]

The Prophet (Sallallahu Alaihi Wasallam), said, "Make the last of your prayers at night the witr."

Comments

Ibn Bataal says:

اختلفا السلف وجوب الوتر فروي عن على ابن طالب وعبادة بن صامت أنه سنة

"The earlier scholars differed in the obligatory nature of the witr prayer, however, it is quoted from Ali Ibn Talib and Ubaidah bin Samat and others that it is sunnah".

وقالت طائفة ألوتر واجب على أهل القرآن دون غ هم لقول عليه السلام أوتروا يا أهل القرآن روي ذالك عن ابن مسعود وحذيفة وهو قول ألنخعي

"According to a group, witr is obligatory on those believing in the Quran and not on others as Rasulullah (Salallahu Alaihi Wasallam) said, "O people of the Quran's offer witr", - quoted by Ibn Masood and Hudhayfa; and this is what Nak-ha'ee has stated.

وقالت طائفة هو واجب لا وز تركه روي ذالك عن أ يوسف الأنصاري وهو قول أبو حنيفة وهو أنه عليه السلام أمر بالوتر

"Another group claims, "It is obligatory and there is no scope to abandon it", as quoted from Abu Yousuf al-Ansari. Abu Haniefa has issued the same statement and Rasulullah (Salallahu Alaihi Wasallam) has ordered to offer witr".

As already stated, it is preferable to offer witr after tahajjud if one is sure to get up that time, otherwise, before sleeping. So, according to the learned scholars, the decree to offer it after tahajjud is Istihbaabi (preferable) and not Wajoobi (obligatory) in nature.

The issue of offering witr before sleep and then tahajjud in the last part of the night

Ibn Bataal quotes that in such a situation the practice of Ibn Umar was to offer one rak'at after getting up from sleep in order to make the witr offered before the sleep even in number. He would then offer tahajjud in two rak'at units and then make it witr by adding one rak'at in the end. A large number of scholars like Makhool, Nakha'ee, Maalik, Imam Shaafi'ae, Ahmad and many others do not agree with this view. The hanafite also disagreeing by quoting following hadith, rated Hasan by Tirmidhi, against it:

لا وتران ليلة

"Two witrs cannot be offered in a single night."

They also say that there is no one rak'at prayer. They also argue with the verse of the Quran which say

لَا تُبْطِلُوٓا اَعْمَالَكُمْ

"Do not nullify your deeds" (47:33)

باب الْوِتْرِ عَلَى الدابةِ .

Chapter 5 : Performing the witr on an animal.

Purpose of Tarjamatul Baab

It is permissible to offer an obligatory prayer on an animal back irrespective of the direction it is facing; but it is impermissible in case of a compulsory (fardh) prayer without some genuine excuse. By establishing this chapter Imam Bukhari wants to differentiate between a compulsory (fardh) and witr prayer which is an obligatory (waajib) one.

Hadith No. 954

حَدثَنَا إِسْمَاعِيلُ قَالَ حَدثَنِى مَالِكٌ عَنْ أَبِى بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرحْمَنِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الْخَطابِ عَنْ سَعِيدِ بْنِ يَسَارٍ أَنهُ قَالَ كُنْتُ أَسِيرُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ بِطَرِيقِ مَكةَ فَقَالَ سَعِيدٌ فَلَما خَشِيتُ الصبْحَ نَزَلْتُ فَأَوْتَرْتُ ، ثُم لَحِقْتُهُ فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ أَيْنَ كُنْتَ فَقُلْتُ خَشِيتُ الصبْحَ ، فَنَزَلْتُ فَأَوْتَرْتُ فَقَالَ عَبْدُ اللهِ أَلَيْسَ لَكَ فِى رَسُولِ اللهِ صلى الله عليه وسلم أُسْوَةٌ حَسَنَةٌ فَقُلْتُ بَلَى وَاللهِ . قَالَ فَإِن رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُوتِرُ عَلَى الْبَعِيرِ .

Narrated Sa'id ibn Yasar

"I was travelling on the way to Makkah with 'Abdullah ibn Umar. "Sa'id continued, "When I feared that morning was coming, I dismounted, did the witr and then caught up with him. 'Abdullah ibn Umar said, 'Where were you?' I said, 'I feared that morning was coming and so I did the witr.' 'Abdullah said, 'Do you not have a good enough example in the Messenger of Allah (Sallallahu Alaihi Wasallam)?' I said, 'Yes, by Allah!' He said, 'The Messenger of Allah (Sallallahu Alaihi Wasallam), used to do the witr on his camel.'"

Comments

Ibn Bataal has quoted that Rasulullah (Salallahu Alaihi Wasallam) while coming from Madina to Makah offered witr prayer on an animal back irrespective of the direction it faced and that the following Qur'anic verse was re-

vealed during this journey:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

To Allah belongs the East and the West. So, whichever way you turn, there is the Face of Allah. Indeed, Allah is All-Embracing, All-Knowing. (2:115)

Further, on the authority of Younus, Ibn Bataal quotes:

كان رسول ا صلى ا عليه وسلم يصلي علي راحلة قبل أي وجه تتوجه به

ويوتر عليها غ أنه لا يصلى عليها ا لمكتوبة

"Rasulullah (Salallahu Alaihi Wasallam) used to offer prayer on a riding animal irrespective the side it faced; and also offered witr on it, except of course, the compulsory (fardh) prayer."

According to Tabari, this hadith contradicts the hanafite view that witr is an obligatory prayer as from the hadith the impermissibility of offering an obligatory prayer on an animal back is explicit. However, the hanafite support their argument with the statement of Mujahid, who, while staying with Ibn Umar, had seen him offering night prayer while riding an animal but mount down from it to offer witr on the ground (Ibn Bataal).

باب الْوِتْرِ فِى السفَر .

Chapter 6 : The witr while travelling.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to impress that the witr prayer is so important that it cannot be abandoned even during travelling. He further wants to refute those who say that the offering of witr prayer is not essential during travelling.

Hadith No. 955

حَدثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ

قَالَ كَانَ النبِى صلى ا عليه وسلم يُصَلى ِفى السفَرِ عَلَى رَاحِلَتِهِ ، حَيْثُ تَوَجهَتْ بِهِ ، يُومِئُ إِ ـاءً ، صَلاَةَ اللَّيلِ إلا الْفَرَائِضَ ، وُيوتِرُ عَلَى رَاحِلَتِهِ .

Narrated Ibn Umar

"While travelling, the Prophet (Sallallahu Alaihi Wasallam), used to pray the night prayers, but not the obligatory prayers, by gesture on his camel whichever way it was facing. He also used to do the witr on his camel."

Comments

Ibn Bataal writes:

الوتر سنة مؤكدة ا ضر والسفر لا يسقطها السفر إذا كانت مؤكدة

"Witr is sunnah (mu’kada) both while at home and in journey; journey does not render it cancelled when being sunnah (mu’kada).

And Ibn Umar said:

وابن عمر قال الوتر السفر سنة وهذا رد على الضحاك قوله أن ا سافر لا وتر عليه

"Witr is sunnah (even) in journey, and this refutes the statement of Dhahaak according to whom witr is not necessary for a traveler".

باب الْقُنوتِ قَبْلَ الركُوعِ وَبَعْدَهُ .

Chapter 7: The Qunut before and after ruku.

Here Qunut means the *Dua-i-Qunut* which is generally recited in the last rak’at of witr prayer, and on certain occasions in fajr and magrib compulsory prayers. There is consensus on its recitation in former (i.e., witr) but controvesy in the latter. Another debatable issue is whether it is to be recited before or after the ruku and here Imam Bukhari

has mentioned both.

Hadith No. 956

حَدثَنا مُسَددٌ قَالَ حَدثَنا حَمادُ ْبنُ زَيْدٍ عَنْ أيوبَ عَنْ مُحَمدٍ قَالَ سُئِلَ أَنسٌ أَقَنتَ النبِى صلى ا عليه وسلم فِى الصْبحِ قَالَ نَعَمْ . فَقِيلَ لَهُ أَوَقَنتَ قَبْلَ الركُوعِ قَالَ بَعْدَ الركُوعِ يَسِيرًا

Narrated Muhammad (ibn Sirin)

"Anas was asked, 'Did the Prophet (Sallallahu Alaihi Wasallam), do the qunut in Subh?' He said, 'Yes.' He was asked, 'Did he do the qunut before ruku?' He said, 'For a time he did qunut after ruku.'"

Hadith No. 957

حَدثَنا مُسَددٌ قَالَ حَدثَنا عَبْدُ الْوَاحِدِ قَالَ حَدثَنا عَاصِمٌ قَالَ سَأَلْتُ أَنسَ ْبنَ مَالِكٍ عَنِ الْقُنوتِ . فَقَالَ قَدْ كَانَ الْقُنوتُ . قُلْتُ قَبْلَ الركُوعِ أَوْ بَعْدَهُ قَالَ قَبْلَهُ . قَالَ فَإِن فُلاَنا أَخْبَرَنِى عَنْكَ أَنكَ قُلْتَ بَعْدَ الركُوعِ . فَقَالَ كَذَبَ ، إِنمَا قَنتَ رَسُولُ اللهِ صلى ا عليه وسلم بَعْدَ الركُوعِ شَهْرًا أُرَاهُ كَانَ بَعَثَ قَوْمًا يُقَالُ لَهُمُ الْقُراءُ زُهَاءَ سَبْعِينَ رَجُلاً إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ دُونَ أُولَئِكَ وَكَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللهِ صلى ا عليه وسلم عَهْدٌ فَقَنتَ رَسُولُ اللهِ صلى ا عليه وسلم شَهْرًا يَدْعُو عَلَيْهِمْ .

Narrated Aasim

"I asked Anas ibn Maalik about the qunut and he said, 'The qunut definitely used to be done.' I said, 'Before or after ruku?' He said, 'Before it.'" He said, "Someone told me that you said it was done after ruku. He said, 'He lied. The Messenger of Allah (Sallallahu Alaihi Wasallam), only did the qunut after ruku for a month. I think that he sent out a group of people called " the reciters" numbering about seventy men*

to a group of idolaters numbering less than them who had a treaty with the Messenger of Allah (Sallallahu Alaihi Wasallam). [They attacked and killed the reciters and] the Messenger of Allah (Sallallahu Alaihi Wasallam), did the qunut for a month to make supplication against them.'"
*[*He made a mistake, as Òlying' used in the Hijazi dialect.]*

Hadith No. 958

أَخْبَرَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ حَدثَنَا زَائِدَةُ عَنِ التَّيمِى عَنْ أَبِى مِجْلَزٍ عَنْ أَنسٍ قَالَ قَنتَ النبِى صلى ا عليه وسلم شَهْرًا يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ .

Narrated Anas

"The Prophet (Sallallahu Alaihi Wasallam), did the qunut for a month making supplication against the tribes of Ri'l and Dhakwan."

Hadith No. 959

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا إِسْمَاعِيلُ قَالَ حَدثَنَا خَالِدٌ عَنْ أَبِى قِلاَبَةَ عَنْ أَنسٍ قَالَ كَانَ الْقُنوتُ فِى الْمَغْرِبِ وَالْفَجْرِ .

Narrated Anas

"The qunut was done in the prayers of maghrib and fajr."

Comments

Qunut is of two types, the common one is called *dua-i-qunut* recited in the last rak'at of a witr prayer, and the second type is called the *qunut-i-naazila* receited on certain occasions. The *qunut-i-nazila* was invocated by Rasulullah (Salallahu Alaihi Wasallam) for one complete month against the people who brutally killed seventy huffaaz (memorisers of the Qur'an).

On being asked by Aasim whether the qunut was re-

cited before or after the ruku, Anas bin Maalik replied, 'before it'. Aasim enquired that someone quoted you to have said 'after it'. Sayyiduna Anas said, "he lied", and that the qunut which was done after the ruku was the qunut-i-naazila which Rasulullah (Salallahu Alaihi Wasallam) invocated for one month against the people who martyred seventy hufaaz by deception.

From this the learned scholars have derived that the qunut of witr is before the ruku and the *qunut-i-naazila* is after the Ruku, the view which accommodates both types of narrations.

Ibn Bataal quotes Ibn al-Munzar:

وقال ابن ا نذر اختلف العلماء القنوت فقالت طائفة بالقنوت قبل الركوع روي
ذالك عن عمر وعلي وابن مسعود وأبو موسى والا اء وأنس وابن عباس

"The ulema differed about the qunut, thus a group said that it is before the ruku - quoted from Umar, Ali, Ibn Masood, Abu Musaa Al-Benas, Anas and Ibn Abbas.

And a group said:

وقالت طائفة بعد الركوع روي ذالك عن أ بكر وعمر وعثمان وعلي

"Another group said, "It is after the ruku, - quoted from Abu Bakr, Umar, Uthman and Ali".

And a group said,

وقالت طائفة لا قنوت شيء من الصلاة ا كتوبة روي ذالك عن عمر وابن
مسعود وابن عمر

"There is no qunut in a compulsory prayer,- quoted from Umar, Ibn Masood Ibn Umar etc.

* * *

Excellence of Seeking Knowledge

Abi Darda (RA) narrates that Rasulullah (Sallallahu Alaihi Wasallam) said:

"He who treads a path in search of knowledge, Allaah will direct him to tread a path from the paths of Paradise…The Angels lower their wings for the student of knowledge in approval of what he does. All in the heavens and earth and the fish in the depth of the water seek forgiveness for the scholar, and the superiority of the scholar over the worshipper is like the superiority of the full moon at night over the rest of the stars. Verily, the the scholars are the heirs to the Prophets, verily the Prophets did not bequeath deenars or dirhams. All they left behind was knowledge, so whoever takes it, has indeed acquired a huge fortune."

[Al-Musnad, 5/196., Also related by Abu Daawood, 3/317; at-Tirmidhi, 5/49; Ibn Maajah, 1/81; Ad-Daarimee, 1/98 and Ibn Hibbaan, 1/152 (al-Ihsaan). It was declared saheeh by Imaam al-Albaanee in his Saheeh al-Jaami' 5/302.]

كتاب الاستسقاء

The Book of Rain

Blank Page

بسم الله الرحمن الرحيم

كتاب الاستسقاء

The Book of Rain

باب الِاسْتِسْقَاءِ وَخُرُوجِ النبِى صلى ا عليه وسلم فِى الِاسْتِسْقَاءِ .

Chapter 1 : The Rain Prayer and the Prophet (Sallallahu Alaihi Wasallam), going out for the Rain Prayer

Purpose of Tarjamatul Baab

Finishing the Book of Eid and Witr prayer, Imam Bukhari now resumes the Book of Rain. As already mentioned Eid prayers are offered as thanks giving and Istisqa (edema) and Kusoof (eclipse) prayers are offered during the adverse times.

Hadith No. 960

حَدثَنَا أَبُو نُعَيْمٍ قَالَ حَدثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ أَبِى بَكْرٍ عَنْ عَبادِ بْنِ تَمِيمٍ عَنْ عَمهِ قَالَ خَرَجَ النبِى صلى ا عليه وسلم يَسْتَسْقِى وَحَولَ رِدَاءَهُ .

Narrated Abbad ibn Tamim from his uncle

"The Prophet (Sallallahu Alaihi Wasallam), went out to ask for rain and turned his cloak inside out."

Comments

Istisqa literally means to ask for water and in the Shariah it means to invoke Allah with utmost humility for rain in scarce conditions. For this prayer people are supposed to come outside their locality and offer prayers with extreme humility. In the hadith quoted above it is mentioned that Rasulullah (Salallahu Alaihi Wasallam) came out of the locality and prayed for the rain donning his cloak reversed (i.e., inside out).

Is the prayer of Istisqaa necessary?

Considering the Istisqa basically an invocation and not an essential duty Imam Abu Haniefa cites the above quoted hadith in his support wherein there is no mention of any prayer.

On the other hand jurists like Imam Maalik, Imam Shaafa'ee, Imam Ahmad, Imam Muhammad and Imam Abu Yusuf hold that two rak'ats prayer before the invocation is sunnah. It seems that Imam Bukhari considers both the views correct as becomes clear by the succeeding chapter.

بابُ دُعَاءِ النبِى صلى ا   عليه وسلم اجْعَلْهَا عَلَيْهِمْ سِنِ َ كَسِنِى يُوسُفَ.

Chapter 2 : The supplication of the Prophet, "Give them years of drought like the drought years of Yusuf!"

Purpose of Tarjamatul Baab

As already mentioned that Istisqaa is usually offered to invoke Allah for rain during a drought, but sometimes it can also be offered for imposition of drought conditions on the enemies of the believers. At times, Allah imposes such

hardships on people in order to soften their hearts and bring them into the fold of righteous people for their own betterment.

Hadith No. 961

حَدثَنَا قُتَيبَةُ حَدثَنَا مُغِ ـَ ةُ ْبنُ عَبْدِ الرحْمَنِ عَنْ أَبِي الزنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ

أَن النبِي صلى ا عليه وسلم كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الركْعَةِ الآخِرَةِ يَقُولُ اللهُم

أَنْجِ عَياشَ ْبنَ أَبِي رَبِيعَةَ اللهُم أَنْجِ سَلَمَةَ ْبنَ هِشَامٍ اللهُم أَنْجِ الْوَلِيدَ ْبنَ الْوَلِيدِ اللهُم

أَنْجِ الْمُسْتَضْعَفِ ـَ مِنَ الْمُؤْمِنِ ـَ ، اللهُم اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ ، اللهُم اجْعَلْهَا

سِنِ ـَ كَسِنِي يُوسُفَ وَأَن النبِي صلى ا عليه وسلم قَالَ غِفَارُ غَفَرَ اللهُ لَهَا ،

وَأَسْلَمُ سَالَمَهَا اللهُقَالَ ابْنُ أَبِي الزنَادِ عَنْ أَبِيهِ هَذَا كُلهُ فِي الصبْحِ .

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam), raised his head from the last rak'at, he would say, "O Allah, rescue 'Ayyash ibn Abi Rabi'a! O Allah, rescue Salama ibn Hisham! O Allah, rescue al-Walid ibn al-Walid! O Allah, rescue all oppressed believers! O Allah, be hard on Mudar! O Allah, give them years of drought like the drought years of Yusuf!" And the Prophet. may Allah bless him and grant him peace, added, "May Allah forgive (ghafara) Ghifar and keep (salama) Aslam safe."

Ibn Abi'z-Zinad said about his father, "All of this was in the Subh prayer."

Hadith No. 962

حَدثَنَا عُثْمَانُ ْبنُ أَبِي شَيْبَةَ قَالَ حَدثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي الضحَى عَنْ

مَسْرُوقٍ قَالَ كُنا عِنْدَ عَبْدِ اللهِ فَقَالَ إِن النبِي صلى ا عليه وسلم لَما رَأَى مِنَ

الناسِ إِدْبَارًا قَالَ اللهُم سَبْعٌ كَسَبْعِ يُوسُفَ فَأَخَذَتْهُمْ سَنَةٌ حَصتْ كُل شَيْءٍ حَتى

أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ وَالْجِيَفَ ، وَيَنْظُرَ أَحَدُهُمْ إِلَى السمَاءِ فَيَرَى الدخَانَ مِنَ

الْجُوعِ فَأَتَاهُ أُبو سُفْيَانَ فَقَالَ يَا مُحَمدُ إنكَ تَأْمُرُ بِطَاعَةِ اللهِ وَبِصِلَةِ الرحِمِ وَإن قَوْمَكَ قَدْ هَلَكُوا ، فَادْعُ اللهَ لَهُمْ قَالَ اللهُ تَعَالَى (فَارْتَقِبْ يَوْمَ تَأْتِي السمَاءُ بِدُخَانٍ مُبِينٍ) إلَى قَوْلِهِ (عَائِدُونَ * يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى) فَالْبَطْشَةُ يَوْمَ بَدْرٍ ، وَقَدْ مَضَتِ الدخَانُ وَالْبَطْشَةُ وَاللزَامُ وَآيَةُ الرومِ .

Narrated Masruq

"We were with 'Abdullah and he said, 'When the Prophet (Sallallahu Alaihi Wasallam), saw people turning their backs on Islam, he said, "O Allah, seven years like the years of Yusuf!" They then suffered a drought which destroyed everything so that they were eating skins, carrion and rotting carcasses. If any of them looked up into the sky they would see smoke because of their hunger. Abu Sufyan went to him and said, "Muhammad! You command people to obey Allah and maintain ties of kinship. Your people are dying, so pray to Allah for them." Then Allah Almighty said, "So be on the watch for a day when heaven brings forth a distinctive smoke which enshrouds mankind ...to... you revert! On the day We launch the Great Assault." (44:10-16)' The 'assault' refers to the battle of Badr. And the 'smoke', the assault, al-lizam [i.e. killing] and the verse about the Greeks have all taken place."

Comments

The first hadith is about qunut-i-nazila when, for the rescue of Ayyash bin Abi Rabi'a, Salama bin Hishaam, Walid bin Walid and all oppressed believers, Rasulullah (Salallahu Alaihi Wasallam) invoked Allah while praying fajr. He also invoked against Mudur tribe in the form of drought like the one people had gone through during Sayyiduna Yusuf's (AS) era. He also prayed in favour of the tribe Ghifar.

The second hadith shows the acceptance of Rasulullah's (Salallahu Alaihi Wasallam) invocation, when the Mak-

kan infidels - the Quraish, faced severe drought. It was then when after embracing Islam Thamama bin Aathal stopped the supply of food stuffs to the Makkans which led to their starvation. The Makkans, due to starvation, started consuming hides, carcasses, filth etc. When it became intolerable to them, Abu Sufiyaan - the Quraish leader, came to Rasulullah (Salallahu Alaihi Wasallam) and pleaded before him to take into consideration the suffering of people and invoke Allah for rains. Taking pity, Rasulullah (Salallahu Alaihi Wasallam) recited the following verse of sura Dukhan:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِينٍ ۙ ١٠ يَّغْشَى النَّاسَ ؕ هٰذَا عَذَابٌ اَلِيْمٌ ١١ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ١٢

So, wait for a day when the sky will come up with a visible smoke that will envelop people. This is a painful punishment. (Then they will say,) "O our Lord, remove from us the punishment; we will truly believe."(44:10,11,12)

It is said that the Makkan infidels, because of extreme hunger, felt as if the sky had come up with a visible smoke. It has also been narrated that close to the Day of Judgment the sky will look like smoke i.e., it will revert back to its earlier form. According to some commentators these verses also refer to the day of Badr when finally the infidels were punished for the reason that they had restarted their mischief after being rescued from the drought situation by the blessed invocations made by Rasulullah (Salallahu Alaihi Wasallam).

باب سُؤَالِ الناسِ الإمَامَ الاِسْتِسْقَاءَ إِذَا قَحَطُوا

Chapter 3 : People asking the imam to pray for rain when there is a drought.

Purpose of Tarjamatul Baab

In Istisqa, as mentioned earlier, the believers assemble and invoke Allah for rains with utmost humility. Here, by

mentioning that people should ask their imam to pray for rain, Imam Bukhari wants to convey that this prayer has to be offered in congregation and not individually. The Imam will select the time and venue where people are to assemble preferable in large number. Baihaqi has quoted that a Bedouin requested Rasulullah (Salallahu Alaihi Wasallam) to invoke Allah for rains after complaining about the dying camels and sleepless children due to extreme hunger. Rasulullah (Salallahu Alaihi Wasallam) pulled up his blanket, ascended to the pulpit and invoked, and it started raining heavily before he had finished. On this occasion he uttered following poetic verse:

لو كان أبو طالب حي لقرت عيناه من ينشدنا شعره

"Had Abu Talib been alive his eyes would have definitely felt coolness; who would sing for us his poetry".

At this instance, Sayyiduna Ali sang some poetic verse from a poem of Abu Talib.

وابيض يستسقى الغمام بوجهه

ال اليتامى عصمة للأرامل

Clouds get hope of getting water logged on seeing his bright face.
He is the refuge of orphans and the protector of women's chastity.
Faultless, he is asked, by his noble face, to pray for rain,
A support for the orphans, a defence for the widows."

Hadith No. 963

حَدثَنَا عَمْرُو بْنُ عَلِى قَالَ حَدثَنَا أُبو قُتْيبَةَ قَالَ حَدثَنَا عَبْدُ الرحْمَنِ بْنُ عَبْدِ اللهِ بْنِ دِينَارٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ ابْنَ عُمَرَ يَتَمَثلُ بِشِعْرِ أَبِى طَالِبٍ وَأُبيضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلأَرَامِلِ

Narrated the father of Abdullah ibn Dinar

"I heard Ibn Umar reciting the poem of Abu Talib:
Faultless, he is asked, by his noble face, to pray for rain,
A support for the orphans, a defence for the widows."

Hadith No. 964

وَقَالَ عُمَرُ بْنُ حَمْزَةَ حَدثَنَا سَالِمٌ عَنْ أَبِيهِ رُبمَا ذَكَرْتُ قَوْلَ الشاعِرِ وَأَنا أَنظُرُ إِلَى وَجْهِ النبِى صلى ا عليه وسلم يَسْتَسْقِى ، فَمَا يَنزِلُ حَتى يَجِيشَ كُل مِيزَابٍ وَأَبيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالَ الْيَتَامَى عِصْمَةً لِلأَرَامِلِ وَهْوَ قَوْلُ أَبِى طَالِبٍ .

Narrated Saalim said that his father (Ibn Umar)

"Sometimes I remembered the words of the poet while looking at the face of the Prophet (Sallallahu Alaihi Wasallam), when he was praying for rain. He did not get down until the rain was flowing in every gutter:
Faultless, he is asked, by his noble face, to pray for rain,
A support for the orphans, a defence for the widows.
Those were the words of Abu Talib."

Hadith No. 965

حَدثَنَا الْحَسَنُ بْنُ مُحَمدٍ قَالَ حَدثَنَا مُحَمدُ بْنُ عَبْدِ اللهِ الأَنصَارِى قَالَ حَدثَنِى أَبِى عَبْدُ اللهِ بْنُ الْمُثَنى عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ بْنِ أَنسٍ عَنْ أَنسٍ أَن عُمَرَ بْنَ الْخَطابِ رضى ا عنه كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَباسِ بْنِ عَبْدِ الْمُطلِبِ فَقَالَ اللهُم إِنا كُنا نَتَوَسلُ إِلَيْكَ بِنَبِينَا فَتَسْقِينَا وَإِنا نَتَوَسلُ إِلَيْكَ بِعَم نَبِينَا فَاسْقِنَا . قَالَ فَيُسْقَوْنَ .

Narrated Anas

"If there was a drought, Umar ibn al-Khattab would ask al-Abbas ibn 'Abdu'l-Muttalib to do the rain prayer. He would say, 'O Allah, we seek intercession with You by Your Prophet and we ask You for rain. We seek intercession with You by the uncle of our Prophet, so give us rain!'" He added, "And

they were given rain."

Comments

According to Allama Ayni, Abu Talib had written a long poem of about a hundred poetic verses wherein he mentions the enmity Quraish harboured against Rasulullah (Salallahu Alaihi Wasallam). He also praises his morals, lineage, leadership and his (Abu Talib's) vow to support him.

Once Rasulullah (Salallahu Alaihi Wasallam) invoked for rain from the pulpit and it started raining immediately. Witnessing this scene, Ibn Umar recollected the poetry of Abu Talib wherein he had said:

وابيض يستسقى الغمام بوجهه

ال اليتامى عصمة للأرامل

Clouds get hope of getting water logged on seeing his bright face.

He is the refuge of orphans and the protector women's chastity.

Faultless, he is asked, by his noble face, to pray for rain,

A support for the orphans, a defence for the widows."

As per Allama Ayni, probably Abu Taalib in these verses refers to the Istisqa which took place during the time of Abdul Muttalib. It was a time when people could witness miracles taking place around Rasulullah (Salallahu Alaihi Wasallam) when he was still a child. Moreover, Abu Taalib was sure about his prophethood regarding which the priest – Buhaira, had informed him.

The third hadith refers to the drought which took place in 18th Hijra - the year named al-Ramdh, during the Caliphate of Sayyiduna Umar. Quoting a hadith with authentic chain, Musanaf Ibn Abi Shaiba narrates that once the believers faced severe drought during the Caliphate of Sayyiduna Umar. A person – mentioned as Bilaal bin Haith Muzni by

Ibn Hajr, attended to the blessed grave of Rasulullah (Salallahu Alaihi Wasallam) requesting him to invoke to Allah for rain as his Ummah was dying. Later in a dream he was directed to go to Sayyiduna Umar. In the hadith, Sayyiduna Anas bin Maalik mentions that Sayyiduna Umar took Sayyiduna ibn Abbas along with, ascended to the pulpit, delivered the sermon in which he invoked, "Oh Allah we used to intercede to you through our beloved Prophet, and now today, we intercede to you through his uncle Sayyiduna Abbas, who was as good as his father. Then Sayyiduna Abbas invoked Allah saying, "O Allah, we believe and admit that are facing these hardships because of the sins of the people and repentance is the only way to overcome them. People have put me forward to intercede in Your majestic court for the fact that I have special relationship with Your Prophet, so, O Allah, we all raise our hands for forgiveness and bend our foreheads in repentance, please send rains for us". It has been reported that immediately after this the sky turned overcast and the earth got irrigated with rains.

بَاب تَحْوِيلِ الرِدَاءِ فِى الِاسْتِسْقَاءِ

Chapter 4 : Turning the cloak inside out during the Rain Prayer.

Purpose of Tarjamatul Baab

Here, as per the learned scholars, Imam Bukhari wants to emphasize on the fact that the turning of cloak inside out during Istisqaa is preferable.

Hadith No. 966

حَدثَنَا إِسْحَاقُ قَالَ حَدثَنَا وَهْبٌ قَالَ أَخْبَرَنَا شُعْبَةُ عَنْ مُحَمدِ بْنِ أَبِى بَكْرٍ عَنْ عَبادِ بْنِ تَمِيمٍ عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ أن النبى صلى ا عليه وسلم اسْتَسْقَى فَقَلَبَ رِدَاءَهُ .

Narrated Abdullah ibn Zayd

The Prophet (Sallallahu Alaihi Wasallam), prayed for rain and turned his cloak inside out.

Hadith No. 967

حَدثَنَا عَلِى بْنُ عَبْدِ اللهِ قَالَ حَدثَنَا سُفْيَانُ قَالَ عَبْدُ اللهِ بْنُ أَبِى بَكْرٍ أنهُ سَمِعَ عَبادَ بْنَ تَمِيمٍ يُحَدثُ أَبَاهُ عَنْ عَمهِ عَبْدِ اللهِ بْنِ زَيْدٍ أن النبى صلى ا عليه وسلم خَرَجَ إِلَى الْمُصَلى فَاسْتَسْقَى ، فَاسْتَقْبَلَ الْقِبْلَةَ ، وَقَلَبَ رِدَاءَهُ ، وَصَلى رَكْعَتَيْنِ . قَالَ أَبو عَبْدِ اللهِ كَانَ ابْنُ عُيَيْنَةَ يَقُولُ هُوَ صَاحِبُ الأَذَانِ ، وَلَكِنهُ وَهْمٌ ، لأن هَذَا عَبْدُ اللهِ بْنُ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِى ، مَازِنُ الأَنْصَارِ

Narrated Abdullah ibn Zayd

"The Prophet (Sallallahu Alaihi Wasallam), went out to the place of prayer and prayed for rain. He faced the qibla and turned his cloak inside out and prayed tworak'ats."
Ibn 'Uyayna used to say, "He was the one who dreamt of adhan," but it is weak because this 'Abdullah ibn Zayd is 'Abdullah ibn Zayd ibn 'Asim al-Mazini from the Mazin of the Ansar."

Comments

Deriving the following lessons from these hadiths, Allama Ayni writes:

1. It is Sunnah to offer Istisqaa in an open space as it demonstrates more humility and facilitates easy assembling of people.
2. It also shows that Istisqaa is to be offered while facing the Qibla and turning the cloak inside out is also Sunnah. The learned scholars give two reasons behind turning the cloak inside out viz., (a) it reminds people to change their behavior by shunning the practices displeasing Allah (b) the bondsman, by doing so, invoke Allah to change the state of

drought.

3. It shows that Rasulullah (Salallahu Alaihi Wasallam) first delivered the sermon and then offered two rak'at prayer.

It also shows that Istisqaa prayer is to be offered around the same time as that of an Eid prayer.

Allama Ayni quotes from Imam Abu Haniefa:

إ ا الاستسقاء الدعا والاستغفار لقوله تعا استغفروا ربكم إنه كان غفارا يرسل السماء عليكم مدرار

In fact, Istisqaa is invocation and prayer for forgiveness; as Allah says, "Pray to your Lord for your forgiveness,- Indeed He is Very-Forgiving, and He will cause the heavens to rain upon you in abundance".

باب ٱنِتِقَامِ الرب جَل وَعَز مِنْ خَلْقِهِ بِالْقَحْطِ إِذَا ٱنْتُهِكَ مَحَارِمُ اللهِ

Chapter 5 : The Lord's revenge against His creation with drought for violating Allah's commands.

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari wants to convey that the natural calamities like drought etc are the result of the disobedience by the bondsman of their lord which begets the wrath of Allah. In hadiths different calamities have been attributed to different sins which people commit. Ibn Majah as quoted on the authority of Ibn Umar in which it has been stated that five types of sins beget five types of calamities, regarding the drought that hadith says

"And people did not stop paying Zakat of their wealth, in turn the rains were stopped from the sky, had there been no animals, it would not rain".

Imam Bukhari has not mentioned any hadith on this chapter; the learned scholars have given different explana-

tions for the same.

بَابُ الاِسْتِسْقَاءِ فِى الْمَسْجِدِ الْجَامِعِ

Chapter 6 : Performing the Rain Prayer in the grand mosque.

Purpose of Tarjamatul Baab

Previously it was mentioned that it is better to assemble in an ground to offer Istisqaa and now in this chapter Imam Bukhari clarifies that since Istisqaa is basically an invocation therefore it can be offered even in a mosque as the need may arise.

Hadith No. 968

حَدثَنَا مُحَمدٌ قَالَ أَخْبَرَنَا أَبُو ضَمْرَةَ أَنسُ بْنُ عِيَاضٍ قَالَ حَدثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ بْنِ أَبِى نَمِرٍ أَنهُ سَمِعَ أَنسَ بْنَ مَالِكٍ يَذْكُرُ أَن رَجُلاً دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ بَابٍ كَانَ وُجَاهَ الْمِنْبَرِ ، وَرَسُولُ اللهِ صلى ا عليه وسلم قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولَ اللهِ صلى ا عليه وسلم قَائِمًا فَقَالَ يَا رَسُولَ اللهِ ، هَلَكَتِ الْمَوَاشِى وَانْقَطَعَتِ السبُلُ ، فَادْعُ اللهَ يُغِيثُنَا . قَالَ فَرَفَعَ رَسُولُ اللهِ صلى ا عليه وسلم يَدَيْهِ فَقَالَ اللهُم اسْقِنَا ، اللهُم اسْقِنَا ، اللهُم اسْقِنَا قَالَ أَنسٌ وَلاَ وَاللهِ مَا نَرَى فِى السمَاءِ مِنْ سَحَابٍ وَلاَ قَزَعَةً وَلاَ شَيْئًا ، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ ، قَالَ فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ الترْسِ ، فَلَما تَوَسطَتِ السمَاءَ انْتَشَرَتْ ثُم أَمْطَرَتْ . قَالَ وَاللهِ مَا رَأَيْنَا الشمْسَ سِتا ، ثُم دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِى الْجُمُعَةِ الْمُقْبِلَةِ ، وَرَسُولُ اللهِ صلى ا عليه وسلم قَائِمٌ يَخْطُبُ ، فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ يَا رَسُولَ اللهِ ، هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السبُلُ ، فَادْعُ اللهَ يُمْسِكْهَا ، قَالَ فَرَفَعَ رَسُولُ اللهِ صلى ا عليه وسلم يَدَيْهِ ثُم قَالَ اللهُم حَوَالَيْنَا وَلاَ عَلَيْنَا ، اللهُم عَلَى الآكَامِ وَالْجِبَالِ وَالآجَامِ وَالظرَابِ وَالأَوْدِيَةِ وَمَنَابِتِ الشجَرِ قَالَ فَانْقَطَعَتْ وَخَرَجْنَا نَمْشِى

فِى الشمْسِ . قَالَ شَرِيكٌ فَسَأَلْتُ أَنسًا أَهُوَ الرجُلُ الأَولُ قَالَ لاَ أَدْرِى

Narrated by Sharik ibn 'Abdullah ibn Abi Namir

Anas ibn Maalik mentioned that on the day of Jumu'a a man entered the door opposite the minbar while the Messenger of Allah (Sallallahu Alaihi Wasallam), was standing giving the khutba. He stood in front of the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, "Messenger of Allah, our livestock are dying and the roads are blocked, so pray to Allah to give us rain." He said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands and said, 'O Allah, give us rain! O Allah, give us rain! O Allah, give us rain.'"

Anas said, "By Allah, we could not see a cloud or even a speck of cloud or anything else in the sky and there was no house or building between us and Sila'." He went on, "Then a cloud looking like a shield rose up behind him and when it reached the middle of the sky it spread out and then it rained." He said, "By Allah, we did not see the sun for a week. Then a man entered by the same door on the following Jumu'a while the Messenger of Allah (Sallallahu Alaihi Wasallam), was giving the khutba, stood in front of him and said, 'Messenger of Allah, our property is being destroyed and the roads are blocked, so make supplication to Allah to stop it.'" He said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands and then said, 'O Allah, around us and not on us! O Allah, on the hill-tops and mountains, hills, valleys and the places where trees grow.'" He said, "It stopped and we left walking in the sunshine."

Sharik said, "I asked Anas, 'Was it the same man?' He replied, 'I do not know.'"

Comments

According to Sayyiduna Anas bin Maalik, once while

Rasulullah (Salallahu Alaihi Wasallam) was delivering a sermon in his mosque, an unknown person entered and requested him to invoke Allah for rains as their livestock was dying and the roads were blocked. Rasulullah (Salallahu Alaihi Wasallam) invoked Allah for rains thrice. As per Sayyiduna Anas, there was no cloud or even a speck of it or anything else in the sky and there was no house or building between them and the mount Sila. Then suddenly a cloud appeared in the sky and immediately spread out and it started raining and it didn't stop until the next Friday came. The next Friday, probably the same person came again during the sermon and requested Rasulullah (Sallallahu Alaihi Wasallam) to invoke Allah to stop the rains. Rasulullah (Salallahu Alaihi Wasallam) prayed to Allah with the words:

اللهُم حَوَالَيْنا وَلاَ عَلَيْنا ، اللهُم عَلَى الآكَامِ وَالْجِبَالِ وَالآجَامِ وَالظرَابِ وَالأَوْدِيَةِ وَمَنَابِتِ الشجَرِ

"O Allah, around us and not on us! O Allah, on the hill-tops and mountains, hills, valleys and the places where trees grow.'" He

According to the learned scholars, the words which Rasulullah (Sallallahu Alaihi Wasallam) uttered communicate his unique depth of understanding and etiquettes which a bondsman should show towards the Almighty Allah. First, he invoked Allah for rains and afterwards he didn't invoke for its stoppage but requested Allah to send these rains to the places which are still in need.

بِاب الاِسْتِسْقَاءِ فِى خُطْبَةِ الْجُمُعَةِ غَيْرَ مُسْتَقْبِلِ الْقِبْلَةِ .

Chapter 7 : Asking for rain in the Jumu'a khutba facing other than qibla.

Purpose of Tarjamatul Baab

During a sermon the preacher faces the people but has

his his back towards the Qibla. In this chapter Imam Bukhari conveys the needlessness of turning towards Qibla for Istisqa invocations.

Hadith No. 969

حَدثَنا مُحَمدٌ قَالَ أَخْبَرَنا أُبو ضَمْرَةَ أَنسُ بْنُ عِيَاضٍ قَالَ حَدثَنا شَرِيكُ بْنُ عَبْدِ اللهِ
بْنِ أَبِى نَمِرٍ أَنهُ سَمِعَ أَنسَ بْنَ مَالِكٍ يَذْكُرُ أَن رَجُلاً دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ بَابٍ
كَانَ وُجَاهَ الْمِنْبَرِ ، وَرَسُولُ اللهِ صلى ا عليه وسلم قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولَ
اللهِ صلى ا عليه وسلم قَائِمًا فَقَالَ يَا رَسُولَ اللهِ ، هَلَكَتِ الْمَوَاشِى وَانْقَطَعَتِ
السبُلُ ، فَادْعُ اللهَ يُغِيثُنَا . قَالَ فَرَفَعَ رَسُولُ اللهِ صلى ا عليه وسلم يَدَيْهِ فَقَالَ
اللهُم اسْقِنَا ، اللهُم اسْقِنَا ، اللهُم اسْقِنَا قَالَ أَنسٌ وَلاَ وَاللهِ مَا نَرَى فِى السمَاءِ مِنْ
سَحَابٍ وَلاَ قَزَعَةً وَلاَ شَيْئًا ، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ ، قَالَ فَطَلَعَتْ
مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ الترْسِ ، فَلَما تَوَسطَتِ السمَاءَ انْتَشَرَتْ ثُم أَمْطَرَتْ . قَالَ
وَاللهِ مَا رَأَيْنَا الشمْسَ سِتا ، ثُم دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِى الْجُمُعَةِ الْمُقْبِلَةِ ،
وَرَسُولُ اللهِ صلى ا عليه وسلم قَائِمٌ يَخْطُبُ ، فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ يَا رَسُولَ اللهِ
، هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السبُلُ ، فَادْعُ اللهَ يُمْسِكْهَا ، قَالَ فَرَفَعَ رَسُولُ اللهِ
صلى ا عليه وسلم يَدَيْهِ ثُم قَالَ اللهُم حَوَالَيْنَا وَلاَ عَلَيْنَا ، اللهُم عَلَى الآكَامِ
وَالْجِبَالِ وَالآجَامِ وَالظرَابِ وَالأَوْدِيَةِ وَمَنَابِتِ الشجَرِ قَالَ فَانْقَطَعَتْ وَخَرَجْنَا نَمْشِى
فِى الشمْسِ . قَالَ شَرِيكٌ فَسَأَلْتُ أَنسًا أَهُوَ الرجُلُ الأَولُ قَالَ لاَ أَدْرِى

Narrated by Sharik ibn 'Abdullah ibn Abi Namir

Anas ibn Maalik mentioned that on the day of Jumu'a a man entered the door opposite the minbar while the Messenger of Allah (Sallallahu Alaihi Wasallam), was standing giving the khutba. He stood in front of the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, "Messenger of Allah, our livestock are dying and the roads are blocked, so pray to

Allah to give us rain." He said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands and said, 'O Allah, give us rain! O Allah, give us rain! O Allah, give us rain.'"

Anas said, "By Allah, we could not see a cloud or even a speck of cloud or anything else in the sky and there was no house or building between us and Sila'." He went on, "Then a cloud looking like a shield rose up behind him and when it reached the middle of the sky it spread out and then it rained." He said, "By Allah, we did not see the sun for a week. Then a man entered by the same door on the following Jumu'a while the Messenger of Allah (Sallallahu Alaihi Wasallam), was giving the khutba, stood in front of him and said, 'Messenger of Allah, our property is being destroyed and the roads are blocked, so make supplication to Allah to stop it.'" He said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands and then said, 'O Allah, around us and not on us! O Allah, on the hill-tops and mountains, hills, valleys and the places where trees grow.'" He said, "It stopped and we left walking in the sunshine."

Sharik said, "I asked Anas, 'Was it the same man?' He replied, 'I do not know.'"

Comments

The hadith has been discussed in the previous chapter.

بَاب الِاسْتِسْقَاءِ عَلَى الْمِنْبَرِ

Chapter 8 : Praying for rain on the pulpit (mimber).

Purpose of Tarjamatul Baab

The preferability of offering the invocation for rain in an open field was discussed in the earlier chapters and now Imam Bukhari conveys that it can even be offered on the

mosque-pulpit.

Hadith No. 970

حَدثَنا مُسَددٌ قَالَ حَدثَنا أُبو عَوَانَة عَنْ قَتَادَةَ عَنْ أنسٍ قَالَ بَيْنَمَا رَسُولُ اللهِ صلى ا عليه وسلم يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ يا رَسُولَ اللهِ ، قَحَطَ الْمَطَرُ فَادْعُ اللهَ أنْ يَسْقِيَنَا . فَدَعَا فَمُطِرْنَا ، فَمَا كِدْنَا أنْ نَصِلَ إلَى مَنَازِلِنَا فَمَا زِلْنا نُمْطَرُ إلَى الْجُمُعَةِ الْمُقْبِلَةِ . قَالَ فَقَامَ ذَلِكَ الرجُلُ أوْ غَيْرُه فَقَالَ يا رَسُولَ اللهِ ادْعُ اللهَ أنْ يَصْرِفُهُ عَنا . فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم اللهُم حَوَالَيْنا وَلاَ عَلَيْنا قَالَ فَلَقَدْ رَأيْتُ السحَابَ يَتَقَطعُ يَمِينًا وَشِمَالاً يُمْطَرُونَ وَلاَ يُمْطَرُ أهْلُ الْمَدِينَةِ .

Narrated Anas

"While the Messenger of Allah (Sallallahu Alaihi Wasallam), was giving the khutba on the day of Jumu'a, a man came and said, 'Messenger of Allah, there is a lack of rain, so pray to Allah to give us rain.' He made supplication and it rained so much that we could hardly reach our homes. It continued raining until the following Jumu'a." He continued, "That man or someone else got up and said, 'Messenger of Allah, ask Allah to avert it from us.' The Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'O Allah, around us and not on us.'" He said, "I saw the clouds breaking up to the right and the left and it continued to rain, but it did not rain over Madina."

Comments

It is a similar hadith as the previous one narrated by Sayyiduna Anas but through a different chain and words.

بَاب مَنِ اكْتَفَى بِصَلاَةِ الْجُمُعَةِ فِى الِاسْتِسْقَاءِ .

Chapter 9 : Thinking it enough to pray for rain during the Jumu'a prayer.

Purpose of Tarjamatul Baab

There exists a disagreement amongst the jurists on the issue whether the two rak'at prayer is essential for Istisqaa or not. Many of them opine in support of it, however, Imam Abu Haniefa, considering the Istisqaa just an invocation, regards the prayer unnecessary. The hadith of Anas bin Maalik mentioned in this chapter and the previous one supports his view. On the other hand those opposing this view argue that here the Istisqaa prayer was merged with the Friday prayer and thus there was no need for a separate Istisqaa prayer.

Hadith No. 971

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ عَنْ أنسٍ قَالَ جَاءَ رَجُلٌ إِلَى النبِي صلى ا عليه وسلم فَقَالَ هَلَكَتِ الْمَوَاشِى وَتَقَطعَتِ السبُلُ . فَدَعَا ، فَمُطِرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ ، ثُم جَاءَ فَقَالَ تَهدمَتِ الْبُيوتُ وَتَقَطعَتِ السبُلُ ، وَهَلَكَتِ الْمَوَاشِى فَادْعُ اللهَ يُمْسِكْهَا . فَقَامَ صلى ا عليه وسلم فَقَالَ اللهُم عَلَى الآكَامِ وَالظرَابِ وَالأَوْدِيَةِ وَمَنَابِتِ الشجَرِ. فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثوْبِ .

Narrated Anas

"A man came to the Prophet (Sallallahu Alaihi Wasallam), and said, 'Our livestock are dying and the roads are blocked.' He made supplication and it rained from one Jumu'a to the next. Then he came and said, 'Our houses are destroyed and the roads are blocked and livestock is perishing, so ask Allah to stop it. The Messenger of Allah (Sallallahu Alaihi Wasallam), stood up and said, 'O Allah, on the hilltops, hills, valleys and the places where trees grow.' The clouds peeled away from Madina like clothes that had been taken off."

Comments

The subject of this hadith has already been discussed.

بَاب الدعَاءِ إِذَا تَقَطعَتِ السبُلُ مِنْ كَثْرَةِ الْمَطَرِ .

Chapter 10 : Supplication when the roads are cut off because of too much rain.

Purpose of Tarjamatul Baab

Istisqaa means to invoke Allah for rains whenever there is drought like situation due to lack of rains. In this chapter it is said that it can also be offered even when there is excessive rain causing damage than doing good.

Hadith No. 972

حَدثَنَا إِسْمَاعِيلُ قَالَ حَدثَنِي مَالِكٌ عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صلى ا عليه وسلم فَقَالَ يَا رَسُولَ اللهِ ، هَلَكَتِ الْمَوَاشِي وَانْقَطَعَتِ السبُلُ ، فَادْعُ اللهَ ، فَدَعَا رَسُولُ اللهِ صلى ا عليه وسلم فَمُطِرُوا مِنْ جُمُعَةٍ إِلَى جُمُعَةٍ ، فَجَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صلى ا عليه وسلم فَقَالَ يَا رَسُولَ اللهِ ، تَهَدمَتِ الْبُيوتُ وَتَقَطعَتِ السبُلُ وَهَلَكَتِ الْمَوَاشِي . فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم اللهُم عَلَى رُءُوسِ الْجِبَالِ وَالآكَامِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشجَرِ فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثوْبِ .

Narrated Anas ibn Malik

"A man came to the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah, our livestock is dying and the roads are blocked, so pray to Allah.' The Messenger of Allah (Sallallahu Alaihi Wasallam), made supplication and it rained from one Jumu'a to another. A man came to the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah, our houses are being destroyed, the roads are blocked and livestock is dying.' So the Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'O Allah, on the tops of the mountains, the hill tops, in the valleys and the places where trees grow.' The clouds peeled away from

Madina like clothes that had been taken off."

Comments

It is well said that excess of everything is bad. We need rains for so many purposes like drinking water, crops, vegetation, weather normalization and so many other things but when it rains excessively it causes more harm than good as happens during flood times. Man is always dependent upon the mercy of the most Merciful Allah (SWT), he is always supposed to remain in humility and bowed down towards his lord asking Him for the needful in right proportions. It never behoves a man to show arrogance and to be indifferent towards His Lord. In this hadith it is said that on the first Friday Rasulullah (Salallahu Alaihi Wasallam) made Dua for rains when it was drought like situation and on next Friday he (Sallallahu Alaihi Wasallam) made Dua for the redirection of the rains towards the forests and mountains. The learned scholars say that there is a great lesson to learn here that Rasulullah (Salallahu Alaihi Wasallam) did not ask for the stoppage of rains but prayed for their redirection.

باب مَا قِيلَ إن النبى صلى ا عليه وسلم لَمْ يُحَولْ رِدَاءَهُ فِى الِاسْتِسْقَاءِ يَوْمَ الْجُمُعَةِ .

Chapter 10 : Saying that the Prophet did not turn his cloak inside out when praying for rain on the day of Jumu'a.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that the turning inside out of the cloak during Istisqaa is not obligatory.

Hadith No. 973

حَدثَنَا الْحَسَنُ بْنُ بِشْرٍ قَالَ حَدثَنَا مُعَافَى بْنُ عِمْرَانَ عَنِ الْأَوْزَاعِى عَنْ

إِسْحَاقَ بْنِ عَبْدِ اللهِ عَنْ أَنَسِ بْنِ مَالِكٍ أَن رَجُلاً شَكَا إِلَى النبِى صلى ا
عليه وسلم هَلاَكَ الْمَالِ وَجَهْدَ الْعِيَالِ ، فَدَعَا اللهَ يَسْتَسْقِى ، وَلَمْ يَذْكُرْ أَنهُ
حَولَ رِدَاءَهُ وَلاَ اسْتَقْبَلَ الْقِبْلَةَ .

Narrated Anas ibn Malik

"A man complained to the Prophet (Sallallahu Alaihi Wasallam), about the destruction of property and the hunger of children and he prayed to Allah for rain. He did not mention that he turned his cloak inside out or that he faced the qibla."

Comments

The learned scholars say that when Istisqaa is done outside the locality in an open space then turning inside out of the cloak should be done and when it is done in the mosque during Friday Khutba then it is not essential. Imam Bukhari is repeating same topic with different texts and through different chains in order to clear various issues related to Istisqaa.

باب إِذَا اسْتَشْفَعُوا إِلَى الإِمَامِ لِيَسْتَسْقِىَ لَهُمْ لَمْ يَرُدهُمْ.

Chapter 11 : When people plead with the imam to ask for rain for them, he should not refuse them.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that the Istisqaa is the job of the Imam and that he should accept the request of the people whenever made for Istisqaa.

Hadith No. 974

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِى نَمِرٍ

عَنْ أَنسٍ بْنِ مَالِكٍ أَنهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللهِ هَلَكَتِ الْمَوَاشِى وَتَقَطعَتِ السبُلُ ، فَادْعُ اللهَ . فَدَعَا اللهَ ، فَمُطِرْنا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ ، فَجَاءَ رَجُلٌ إِلَى النبِى صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللهِ ، تَهَدمَتِ الْبُيوتُ وَتَقَطعَتِ السبُلُ وَهَلَكَتِ الْمَوَاشِى . فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم اللهُم عَلَى ظُهُورِ الْجِبَالِ وَالآكَامِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشجَرِ. فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثوْبِ .

Narrated Anas ibn Malik

"A man came to the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah, our livestock is dying and the roads are blocked, so pray to Allah.' The Messenger of Allah (Sallallahu Alaihi Wasallam), made supplication and it rained from one Jumu'a to another. A man came to the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah, our houses are being destroyed, the roads are blocked and livestock is dying.' So the Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'O Allah, on the tops of the mountains, the hill tops, in the valleys and the places where trees grow.' The clouds peeled away from Madina like clothes that had been taken off."

Comments

As per Ibn Bataal, in view of this hadith, an Imam should accept the request of the people for Istisqaa.

بَاب إِذَا اسْتَشْفَعَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ عِنْدَ الْقَحْطِ .

Chapter 12 : When the idolaters ask the Muslims to intercede for them in a time of drought.

Purpose of Tarjamatul Baab

Here Imam Bukhari raises an issue whether the Mus-

lims should intercede in favour of non-believers in case of a request made by them? Imam Bukhari has not furnished any opinion regarding this issue. According to the learned scholars, if the Muslims feel that the intercession will have beneficial effects in their favour also then they should intercede, but if it has adverse effects they should refrain from it.

Hadith No. 975

حَدثَنا مُحَمدُ بْنُ كَثِ ٍ عَنْ سُفْيانَ حَدثَنا مَنْصُورٌ وَالأَعْمَشُ عَنْ أَبِى الضحَى عَنْ مَسْرُوقٍ قَالَ أَتَيْتُ ابْنَ مَسْعُودٍ فَقَالَ إِن قُرَيْشًا أَبطَئُوا عَنِ الإِسْلاَمِ ، فَدَعَا عَلَيْهِمُ النبِى صلى ا عليه وسلم فَأَخَذَتْهُمْ سَنَةٌ حَتى هَلَكُوا فِيهَا وَأَكَلُوا الْمَيْتَةَ وَالْعِظَامَ ، فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ يَا مُحَمدُ ، جِئْتَ تَأْمُرُ بِصِلَةِ الرحِمِ ، وَإِن قَوْمَكَ هَلَكُوا ، فَادْعُ اللهَ . فَقَرَأَ فَارْتَقِبْ يَوْمَ تَأْتِى السمَاءُ بِدُخَانٍ مُبِ ٍ) ثُم عَادُوا إِلَى كُفْرِهِمْ فَذَلِكَ قَوْلُهُ تَعَالَى (يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى) يَوْمَ بَدْرٍ . قَالَ وَزَادَ أَسْبَاطٌ عَنْ مَنْصُورٍ فَدَعَا رَسُولُ اللهِ صلى ا عليه وسلم فَسُقُوا الْغَيْثَ ، فَأَطْبَقَتْ عَلَيْهِمْ سَبْعًا ، وَشَكَا الناسُ كَثْرَةَ الْمَطَرِ فَقَالَ اللهُم حَوَالَيْنَا وَلاَ عَلَيْنَا فَانْحَدَرَتِ السحَابَةُ عَنْ رَأْسِهِ ، فَسُقُوا الناسُ حَوْلَهُمْ .

Narrated Masruq

"I went to Ibn Mas'ud and he said, 'Quraysh were slow to become Muslim and the Prophet (Sallallahu Alaihi Wasallam), invoked Allah against them and they suffered a drought during which some of them died and they were forced to eat carrion and bones. Abu Sufyan came to him and said, 'O Muhammad, you came to command that ties of kinship be maintained. Your people are dying, so make supplication to Allah.' The Prophet recited, 'So be on the watch for a day when heaven brings forth a distinctive smoke.' Then after that they reverted to disbelief. And that brought about the words of

Allah Almighty, 'On the day We launch the Great Assault,' referring to the Battle of Badr."

Asbat added from Mansur, "The Messenger of Allah (Sallallahu Alaihi Wasallam), made supplication and they received rain which continued for seven days. The people complained about there being too much rain and he said, 'O Allah, around us and not on us,' and the clouds streamed away from over his head, and the people around them had rain.'"

Comments

Ibn Masood narrated that when the Makkan infidels delayed accepting Islam, Rasulullah (Salallahu Alaihi Wasallam) invoked Allah and a drought was imposed upon them during which they were forced to eat carcasses and bones. It was Abu Sufiyaan, the then leader of Quraish and yet to accept Islam, who came to Rasulullah (Salallahu Alaihi Wasallam) and pleaded that since he came to command and preach the demonstration of kindness towards every kith and kin, so, invoke Allah for rains as his relatives were dying of hunger. At this juncture, Rasulullah (Salallahu Alaihi Wasallam) recited the following Qur'anic verse:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِينٍ

"So, wait for a day when the sky will come up with a visible smoke." (44:10)

Allah informs Rasulullah (Salallahu Alaihi Wasallam) to wait for the day when these infidels will see a visible smoke in the sky. According to the learned scholars, here by this 'visible smoke' severe drought is meant. It was because of extreme hunger that they felt as if there was some smoke in the sky. Rasulullah (Salallahu Alaihi Wasallam) also recited the subsequent verse:

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى

"(Then,) the day We will seize (you) with the greatest seizure". (44:16)

This verse, according to the learned scholars, was about the day of Badr when the Makkan infidels were punished severely. In short, the sequence of events revealed like this - the infidels refused to accept Islam, Rasulullah (Salallahu Alaihi Wasallam) invoked against them, severe drought was imposed upon them in response of invocations, Abu Sufiyaan requested Rasulullah (Salallahu Alaihi Wasallam) to intercede, the drought ended, again the infidels resorted back to their old stubborn nature, and finally they were severely punished at Badr.

باب الدعَاءِ إِذَا كَثُرَ الْمَطَرُ حَوَالَيْنَا وَلاَ عَلَيْنَا.

Chapter 14 : To make the supplication, "Around us and not on us," when there is too much rain.

Purpose of Tarjamatul Baab

Imam Bukhari teaches the etiquettes of invocations made in order to seek safety from Allah against the damage because of excessive rains.

Hadith No. 976

حَدثَنَا مُحَمدُ بْنُ أَبِى بَكْرٍ حَدثَنَا مُعْتَمِرٌ عَنْ عُبَيْدِ اللهِ عَنْ ثَابِتٍ عَنْ أَنسٍ قَالَ كَانَ النبِى صلى ا عليه وسلم يَخْطُبُ يَوْمَ جُمُعَةٍ ، فَقَامَ الناسُ فَصَاحُوا فَقَالُوا يَا رَسُولَ اللهِ ، قَحَطَ الْمَطَرُ وَاحْمَرتِ الشجَرُ وَهَلَكَتِ الْبَهَائِمُ ، فَادْعُ اللهَ يَسْقِينَا . فَقَالَ « اللهُم اسْقِنَا مَرتَيْنِ ، وَايْمُ اللهِ مَا نَرَى فِى السمَاءِ قَزَعَةً مِنْ سَحَابٍ ، فَنَشَأَتْ سَحَابَةٌ وَأَمْطَرَتْ ، وَنَزَلَ عَنِ الْمِنْبَرِ فَصَلى ، فَلَما انْصَرَفَ لَمْ تَزَلْ تُمْطِرُ إِلَى الْجُمُعَةِ الَتِى تَلِيهَا ، فَلَما قَامَ النبِى صلى ا عليه وسلم يَخْطُبُ صَاحُوا إِلَيْهِ تَهَدمَتِ الْبُيُوتُ وَانْقَطَعَتِ السبُلُ ، فَادْعُ اللهَ يَحْبِسُهَا عَنا . فَتَبَسمَ النبِى صلى ا

عليه وسلم ثُم قَالَ اللهُم حَوَالَيْنا وَلاَ عَلَيْنا فَكُشِطَتِ الْمَدِيَنةُ فَجَعَلَتْ تُمْطِرُ حَوْلَهَا وَلاَ تَمْطُرُ بِالْمَدِيَنِةِ قَطْرَةً ، فَنظَرْتُ إِلى الْمَدِيَنِةِ وَإِنها لَفِى مِثْلِ الإِكْلِيلِ .

Narrated Anas

"Once while the Prophet (Sallallahu Alaihi Wasallam), was giving the khutba on the day of Jumu'a, people got up and shouted, saying, 'Messenger of Allah! There is no rain and the trees have turned red from the drought and the animals are dying, so pray to Allah to give us rain.' He said twice, 'O Allah, give us rain!' By Allah, we could not see even a speck of cloud in the sky but then a cloud formed and it rained. He came down from the minbar and did the prayer. When he had finished, it was raining and continued to do so until the following Jumu'a. When the Prophet. may Allah bless him and grant him peace, stood up to give the khutba they shouted out to him, 'Our houses are collapsing and the roads are blocked, so pray to Allah to hold it back from us.' The Prophet (Sallallahu Alaihi Wasallam), smiled and said, 'O Allah, around us and not on us.' It cleared away from Madina and began to rain all round it but not a drop fell on Madina. I looked at Madina and it was as if it was in a crown."

Comments

Rain, as we know, is a blessing from Allah without which the human life will become miserable. But, at the same time, excessive rains can cause havoc on earth. Rasulullah (Salallahu Alaihi Wasallam) taught us the etiquettes of invocations for both occasions i.e., during a drought when we need rains, and also when there is excessive rain. According to Sayyiduna Anas, when Rasulullah (Salallahu Alaihi Wasallam) made the invocation, "around us and not on us", he could see the clouds encircled Madina like a crown covering its adjacent areas but clear sky right upwards; miraculous in-

deed.

باب الدعَاءِ فِى الِاسْتِسْقَاءِ قَائِمًا .

Chapter 15 : Supplication while standing in the Rain Prayer.

Purpose of Tarjamatul Baab

There are two ways an Imam can invoke when offering Istisqaa, according to the learned scholars:

1. He stands up facing Qibla and invokes while his followers are seated and say aameen.
2. First he leads the prayer of two raka'ts, stands up and delivers the sermon, and then turns his cloak inside out and then invokes.

Hadith No. 977

وَقَالَ لَنَا أُبو نُعَيْمٍ عَنْ زُهَيْرٍ عَنْ أَبِى إِسْحَاقَ خَرَجَ عَبْدُ اللهِ بْنُ يَزِيدَ الأَنصَارِى وَخَرَجَ مَعَهُ الْبَرَاءُ بْنُ عَازِبٍ وَزَيْدُ بْنُ أَرْقَمَ رضى ا عنهم فَاسْتَسْقَى ، فَقَامَ بِهِمْ عَلَى رِجْلَيْهِ عَلَى غَيْرِ مِنْبَرٍ فَاسْتَغْفَرَ ، ثُم صَلى رَكْعَتَيْنِ يَجْهَرُ بِالْقِرَاءَةِ وَلَمْ يُؤَذنْ ، وَلَمْ يُقِمْ . قَالَ أُبو إِسْحَاقَ وَرَأَى عَبْدُ اللهِ بْنُ يَزِيدَ النبِى صلى ا عليه وسلم .

Narrated Abu Ishaaq

"Abdullah ibn Yazid al-Ansari went out with al-Bara' ibn 'Azib and Zayd ibn Arqam and did the Rain Prayer. He stood up in front of them, without there being any minbar, and asked for forgiveness and then prayed two rak'ats in which he recited aloud. There was neither adhan nor iqama." Abu Ishaaq said, "'Abdullah ibn Yazid had seen the Prophet (Sallallahu Alaihi Wasallam)."

Hadith No. 978

حَدثَنَا أُبو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ حَدثَنِى عَبادُ بْنُ تَمِيمٍ أَن

عَمِّهِ - وَكَانَ مِنْ أَصْحَابِ النبِى صلى ا عليه وسلم أَخْبَرَهُ أن النبِى صلى ا عليه وسلم خَرَجَ بِالناسِ يَسْتَسْقِى لَهُمْ ، فَقَامَ فَدَعَا اللهَ قَائِمًا ، ثُم تَوَجهَ قِبَلَ الْقِبْلَةِ ، وَحَولَ رِدَاءَهُ فَأُسْقُوا .

Narratred Abbad ibn Tamim from his uncle (the companion of the Prophet)

The Prophet (Sallallahu Alaihi Wasallam), went out with the people to pray for rain for them. He stood and made supplication to Allah while standing and then faced the qibla and turned his cloak inside out and it rained.

Comments

The first narration is related to an incident which took place in 64th year of Hijra when Abdullah bin Yazid al-Ansari was appointed the governor of Kufa by Abdullah bin Zubair. One day Abdullah bin Yazid came out for Istisqaa along with al-Bara bin Aazib and Zayd bin Arqam and invoked while standing on the ground instead of pulpit.

بابُ الْجَهْرِ بِالْقِرَاءَةِ فِى الِاسْتِسْقَاءِ .

Chapter 16 : Reciting aloud in the Rain Prayer

Purpose of Tarjamatul Baab

All the jurists, along with Imam Bukhari, are in consensus regarding the loud Qirat (Qur'anic recitation) in the Rain Prayer.

Hadith No. 979

حَدثَنَا أَبُو نُعَيْمٍ حَدثَنَا ابْنُ أَبِى ذِئْبٍ عَنِ الزهْرِى عَنْ عَبادِ بْنِ تَمِيمٍ عَنْ عَمِهِ قَالَ خَرَجَ النبِى صلى ا عليه وسلم يَسْتَسْقِى فَتَوَجهَ إِلَى الْقِبْلَةِ يَدْعُو ، وَحَولَ رِدَاءَهُ ، ثُم صَلى رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ .

Narrated Abbad ibn Tamim from his Uncle

"The Prophet (Sallallahu Alaihi Wasallam), went out to pray for rain and faced the qibla. He made supplication and turned his cloak inside out. Then he prayed two rak'ats in which he recited aloud."

Comments

There is a difference of opinion amongst the jurists whether the sermon of Istisqaa prayer is to be offered before or after the prayer. According to the above hadith, when Rasulullah (Salallahu Alaihi Wasallam) came out for Istisqaa, he first turned his cloak inside out and then offered two rak'ats of prayer. Since the cloak is to be turned inside before the sermon, so, it implies that it was offered before the prayer. Sayyiduna Umar, Baraa bin Aazib, Ibn Zubair and Zayd bin Arqam hold the same opinion however, there are some narrations which mention that the sermon was delivered after the prayer. Imam Maalik, Imam Shaa'faee, Imam Ahmed and Imam Muhammad support this view.

باب كَيْفَ حَولَ النبِى صلى ا   عليه وسلم ظَهْرَهُ إِلَى الناسِ

Chapter 17 : How the Prophet turned his back on the people

Purpose of Tarjamatul Baab

Imam Bukhari wants to convey that an Imam should face Qibla and his back towards the people during the Istisqaa invocation.

Hadith No. 980

حَدثَنا آدَمُ قَالَ حَدثَنا ابْنُ أَبِى ذِئْبٍ عَنِ الزهْرِى عَنْ عَبادِ بْنِ تَمِيمٍ عَنْ عَمهِ قَالَ رَأَيْتُ النبِى صلى ا   عليه وسلم يَوْمَ خَرَجَ يَسْتَسْقِى قَالَ فَحَولَ إِلَى الناسِ ظَهْرَهُ ، وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُو ، ثُم حَولَ رِدَاءَهُ ، ثُم صَلى لَنَا رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ .

Narrated Abbad ibn Tamim from his uncle

"I saw the Prophet (Sallallahu Alaihi Wasallam), on the day when he went out to pray for rain." He said, "He turned his back on the people and faced the qibla to make supplication. Then he turned his cloak inside out and then led us, praying two rak'ats in which he recited aloud."

Comments

Already discussed.

باب صَلاَةِ الاِسْتِسْقَاءِ رَكْعَتَيْنِ .

Chapter 18 : The Rain Prayer is two rak'ats

Purpose of Tarjamatul Baab

In this chapter, Imam Bukhari mentions that the Rain Prayer is two rak'ats.

Hadith No. 981

حَدثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ حَدثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ أَبِى بَكْرٍ عَنْ عَبادِ بْنِ تَمِيمٍ عَنْ عَمهِ أن النبى صلى ا عليه وسلم اسْتَسْقَى فَصَلى رَكْعَتَيْنِ ، وَقَلَبَ رِدَاءَهُ .

Narrated Abbad ibn Tamim from his uncle

"The Prophet (Sallallahu Alaihi Wasallam), did the Rain Prayer, praying two rak'ats and reversing his cloak."

Comments

The issue whether the Rain Prayer is to be offered just like any other prayer or somewhat differently. As per Imam Abu Haniefa and Imam Maalik, it is similar to any other prayer; however, Imam Shafa'ee and Imam Maalik incorporate some additional takbiraat in it like in Eid prayer. The hadith quoted above supports the former view substantiated further by the following hadith of Tabrani:

فصل ركعتين و لم يكبر فيها إلا تكبيرة

"And offered two rak'ats without saying any takbir except its takbir"

Imam Shaafa'ee and Imam Ahmed argue with the hadith quoted in Tirmidhi on the authority of Ibn Abbas, which says:

صلى ركعتين كما يصلى العيد

"Two Rak'ats as are offered in Eid".

بَاب الِاسْتِسْقَاءِ فِى الْمُصَلى .

Chapter 19 : The rain prayer at the community prayer-ground.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the preferability of offering the Rain Prayer in an open space outside locality.

Hadith No. 982

حَدثَنَا عَبْدُ اللهِ بْنُ مُحَمدٍ قَالَ حَدثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ أَبِى بَكْرٍ سَمِعَ عَبادَ بْنَ تَمِيمٍ عَنْ عَمهِ قَالَ خَرَجَ النبِى صلى الله عليه وسلم إِلَى الْمُصَلى يَسْتَسْقِى ، وَاسْتَقْبَلَ الْقِبْلَةَ فَصَلى رَكْعَتَيْنِ ، وَقَلَبَ رِدَاءَهُ . قَالَ سُفْيَانُ فَأَخْبَرَنِى الْمَسْعُودِى عَنْ أَبِى بَكْرٍ قَالَ جَعَلَ الْيَمِينَ عَلَى الشمَالِ .

Narrated Abbad ibn Tamim from his uncle

"The Prophet (Sallallahu Alaihi Wasallam), went out to the communal prayer-ground to do the Rain Prayer and faced qibla. He prayed two rak'atsand reversed his cloak." It is related that Abu Bakr said, "He put the right over the left."

Comments

Citing this hadith, Ibn Butal opines that the prayer

was offered before the sermon as the turning of cloak inside out has been mentioned after the prayer. However, considering it only a question of preferability, Allaama Ayni opines that either of the two options is permissible i.e., before as well as after.

باب اسْتِقْبَالِ الْقِبْلَةِ فِى الاِسْتِسْقَاءِ.

Chapter 20 : Facing qibla in the Rain Prayer

Purpose of Tarjamatul Baab

In an Istisqaa it is sunnah to invoke facing the qibla.

Hadith No. 983

حَدثَنَا مُحَمدٌ قَالَ أَخْبَرَنَا عَبْدُ الْوَهابِ قَالَ حَدثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ أَخْبَرَنِى أَبو بَكْرِ بْنُ مُحَمدٍ أَن عَبادَ بْنَ تَمِيمٍ أَخْبَرَهُ أَن عَبْدَ اللهِ بْنَ زَيْدٍ الأَنصَارِى أَخْبَرَهُ أَن النبِى صلى ا عليه وسلم خَرَجَ إِلَى الْمُصَلى يُصَلى ، وَأَنهُ لَما دَعَا أَوْ أَرَادَ أَنْ يَدْعُوَ اسْتَقْبَلَ الْقِبْلَةَ وَحَولَ رِدَاءَهُ . قَالَ أَبو عَبْدِ اللهِ ابْنُ زَيْدٍ هَذَا مَازِنِى ، وَالأَولُ كُوفِى هُوَ ابْنُ يَزِيدَ .

Narrated Abdullah ibn Zayd al-Ansari

"The Prophet (Sallallahu Alaihi Wasallam), went out to the prayer-ground to the prayer. When he made supplication, or intended to make supplication, he faced qibla and turned his cloak inside out."

Abu 'Abdullah said, "This Ibn Zayd is Mazini and the first [mentioned in

Comments

For a preacher it is sunnah to face the people while delivering the sermon and face qibla for invoations, says Ibn Bataal.

باب رَفْعِ الناسِ أَيْدِيَهُمْ مَعَ الإِمَامِ فِى الاِسْتِسْقَاءِ .

Chapter 21: People raising their hands together with the imam in the Rain Prayer.

Purpose of Tarjamatul Baab

The learned scholars say that Imam Bukhari has established this chapter to refute the view of those people who say that the invocation of Imam alone is sufficient.

Hadith No. 984

قَالَ أَيوبُ بْنُ سُلَيْمَانَ حَدثَنِى أَبو بَكْرِ بْنُ أَبِى أُوَيْسٍ عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ قَالَ يَحْيَى بْنُ سَعِيدٍ سَمِعْتُ أَنسَ بْنَ مَالِكٍ قَالَ أَتى رَجُلٌ أَعْرَابِى مِنْ أَهْلِ الْبَدْوِ إِلَى رَسُولِ اللهِ صلى ا عليه وسلم يَوْمَ الْجُمُعَةِ فَقَالَ يَا رَسُولَ اللهِ ، هَلَكَتِ الْمَاشِيَةُ هَلَكَ الْعِيَالُ هَلَكَ الناسُ . فَرَفَعَ رَسُولُ اللهِ - صلى ا عليه وسلم - يَدَيْهِ يَدْعُو ، وَرَفَعَ الناسُ أَيْدِيَهُمْ مَعَهُ يَدْعُونَ ، قَالَ فَمَا خَرَجْنَا مِنَ الْمَسْجِدِ حَتى مُطِرْنَا ، فَمَا زِلْنَا نُمْطَرُ حَتى كَانَتِ الْجُمُعَةُ الأُخْرَى ، فَأَتى الرجُلُ إِلَى نَبِى اللهِ صلى ا عليه وسلم فَقَالَ يَا رَسُولَ اللهِ ، بَشِقَ الْمُسَافِرُ ، وَمُنِعَ الطرِيقُ .

Narrated Anas ibn Malik

"A bedouin man from the desert came to the Messenger of Allah (Sallallahu Alaihi Wasallam), on the day of Jumu'a and said, 'Messenger of Allah, cattle are dying, children are dying and people are dying.' The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands to make supplication and the people raised their hands with him." He went on, "We had not left the mosque before it started raining. It continued to rain until the next Jumu'a. Then the man came to the Prophet of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah, travellers are held up and the roads are blocked.'"

Comments

As narrated by Sayyiduna Anas in the hadith, Rasulullah (Salallahu Alaihi Wasallam) raised his hands for invocation and so did the people; this distinguishes the Rain Prayer from the Friday sermon. Also, by this hadith, it is clear that raising the hands for invocation is a sunnah of Rasulullah (Salallahu Alaihi Wasallam).

باب رَفْعِ الإِمَامِ يَدَهُ فِى الِاسْتِسْقَاءِ .

Chapter 22 : The imam raising his hands in the Rain Prayer

Purpose of Tarjamatul Baab

Previously, Imam Bukhari mentioned that people should raise their hands for invocation in the Rain Prayer and now he conveys that the Imam should also raise his hands.

Hadith No. 985

حَدثَنَا مُحَمدُ بْنُ بَشارٍ حَدثَنَا يَحْيَى وَابْنُ أَبِى عَدِى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنسِ بْنِ مَالِكٍ قَالَ كَانَ النبِى صلى ا عليه وسلم لاَ يَرْفَعُ يَدَيْهِ فِى شَىْءٍ مِنْ دُعَائِهِ إلا فِى الِاسْتِسْقَاءِ ، وَإِنهُ يَرْفَعُ حَتى يُرَى بَيَاضُ إِبْطَيْهِ .

Narrated Anas ibn Malik

"The Prophet (Sallallahu Alaihi Wasallam), did not raise his hands in any of his supplications except when asking for rain. He raised his hands to such an extent that the whites of his armpits were visible."

Comments

According to the hadith, when asked for rain Rasulullah (Salallahu Alaihi Wasallam) raised his hands to such an extent that the whites of his armpits could be seen. Raising

the hands in invocations is well established by a number of hadiths. Imam Bukhari has also established a chapter in the Book of Invocation with theباب رفع الايدى في الدعاء'Raising the hands for invocations'. Imam Nawwawi has quoted thirty hadiths in support to prove the raising of hands for invocations in his book Sharah-Muhzab.

باب مَا يُقَالُ إِذَا أَمْطَرَتْ .

وَقَالَ ابْنُ عَباسٍ (كَصَيبٍ) الْمَطَرُ . وَقَالَ غَيْرُهُ صَابَ وَأَصَابَ يَصُوبُ .

Chapter 23 : What to say when it rains.

Ibn Abbas said that the expression *ka sayyibin* (like an abundant fall) (2:19) refers to rain. Another said, conjugating the verb, "sâba, asâba, yasûbu."

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey what one should say when it rains as it can be both beneficial as well as harmful. Also, he has explained the word 'sayyib', mentioned in the Qur'an as well, meaning the rain.

Hadith No. 986

حَدثَنَا مُحَمدٌ هُوَ ابْنُ مُقَاتِلٍ أَبو الْحَسَنِ الْمَرْوَزِى قَالَ أَخْبَرَنَا عَبْدُ اللهِ قَالَ أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنْ عَائِشَةَ أن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ إِذَا رَأى الْمَطَرَ قَالَ صَيبًا نَافِعًا تَابَعَهُ الْقَاسِمُ بْنُ يَحْيى عَنْ عُبَيْدِ اللهِ . وَرَوَاهُ الأَوْزَاعِى وَعُقَيْلٌ عَنْ نَافِعٍ .

Narrated Aisha

The Messenger of Allah (Sallallahu Alaihi Wasallam), saw the rain, he said, "O Allah! May it be an abundant fall which brings benefit!"

Ubaydullah corroborated it. al-Awza'i and Uqayl related it

from Nafi'.

Comments

It has been mentioned in many narrations that Rasulullah (Salallahu Alaihi Wasallam) would feel quite anxious on seeing clouds in the sky or fast winds blowing, but if it rained he would say:

اللهم صيبا نافعا

"O Allah! Make this rain beneficial for us".

In another hadith of Bukhari narrated by Sayyida Aisha (RA), when Rasulullah (Salallahu Alaihi Wasallam) was asked why he would feel anxious on seeing the clouds, he said "O Aisha! How can you remain carefree thinking it will not bring any chastisement? Pinning their hopes on seeing the clouds during the drought period, the people of Aad had said:

هٰذَا عَارِضٌ مُّمْطِرُنَا ؕ

"This is a cloud that will bring us rain."(46:24)

The Qur'an said in reply:

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ؕ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ

No, it is the very thing you asked to hasten up - a wind in which there is a painful punishment". (46:24)

باب مَنْ تَمطرَ فِى الْمَطرِ حَتى يَتحَادَرَ عَلٰى لِحْيَتِهِ .

Chapter 24 : Someone standing in the rain until it trickles down his beard.

Purpose of Tarjamatul Baab

The rain is a blessing from Allah, when it rains one should not only feel happy but should also welcome it by allowing some drops of it to fall on one's body, that is what Imam Bukhari probably means by establishing this chapter.

Hadith No. 987

حَدثَنَا مُحَمدُ بْنُ مُقَاتِلٍ قَالَ أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ قَالَ أَخْبَرَنَا الأَوْزَاعِى قَالَ حَدثَنَا إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِى طَلْحَةَ الأَنصَارِى قَالَ حَدثَنِى أَنسُ بْنُ مَالِكٍ قَالَ أَصَابَتِ الناسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم فَبَيْنَا رَسُولُ اللهِ صلى ا عليه وسلم يَخْطُبُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ قَامَ أَعْرَابِى فَقَالَ يَا رَسُولَ اللهِ ، هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ ، فَادْعُ اللهَ لَنَا أَنْ يَسْقِيَنَا . قَالَ فَرَفَعَ رَسُولُ اللهِ - صلى ا عليه وسلم يَدَيْهِ ، وَمَا فِى السمَاءِ قَزَعَةٌ ، قَالَ فَثَارَ سَحَابٌ أَمْثَالُ الْجِبَالِ ، ثُم لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ ، قَالَ فَمُطِرْنَا يَوْمَنَا ذَلِكَ ، وَفِى الْغَدِ وَمِنْ بَعْدِ الْغَدِ وَالذِى يَلِيهِ إِلَى الْجُمُعَةِ الأُخْرَى ، فَقَامَ ذَلِكَ الأَعْرَابِى أَوْ رَجُلٌ غَيْرُهُ فَقَالَ يَا رَسُولَ اللهِ ، تَهدمَ الْبِنَاءُ وَغَرِقَ الْمَالُ ، فَادْعُ اللهَ لَنَا . فَرَفَعَ رَسُولُ اللهِ صلى ا عليه وسلم يَدَيْهِ وَقَالَ « اللهُم حَوَالَيْنَا وَلاَ عَلَيْنَا قَالَ فَمَا جَعَلَ يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السمَاءِ إِلا تَفَرجَتْ حَتى صَارَتِ الْمَدِينَةُ فِى مِثْلِ الْجَوْبَةِ ، حَتى سَالَ الْوَادِى وَادِى قَنَاةَ شَهْرًا . قَالَ فَلَمْ يَجِئْ أَحَدٌ مِنْ نَاحِيَةٍ إِلا حَدثَ بِالْجَوْدِ .

Narrated Anas ibn Maalik

"The people suffered a drought in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam). While the Messenger of Allah (Sallallahu Alaihi Wasallam), was giving the khutba on the minbar on the day of Jumu'a, a Bedouin stood up and said, 'Messenger of Allah, our property is being destroyed and our children are hungry, so pray to Allah for us to give us rain." He said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands when there was not a speck in the sky." He went on, "Then clouds piled up like mountains and before he had got down from his minbar I saw the rain trickling down his beard. It rained on us that day and the next and the following and the ones after

until the next Jumu'a when that Bedouin or another man stood up and said, "Allah, buildings are being destroyed and animals are drowning so pray to Allah for us.' The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands and said, 'O Allah, around us and not on us.'" He added, "Whenever he pointed with his hand at part of the sky, it opened up so that Madina was in a kind of clearing. The river-bed of Qanat was flowing for a month." He said, "No one came from any area without mentioning the abundance of rain."

Comments

Islam teaches a bondsman always to keep in mind his dependence on Allah's Mercy, and that, he can never afford to show indifference towards his needs provided to him by his Creator. Among his other needs, man is highly dependent upon the rain, and therefore, he should show his gratitude on receiving it.

باب إِذَا هَبتِ الريحُ .

Chapter 25 : When the wind blows.

Purpose of Tarjamatul Baab

In the earlier chapters the practices of Rasulullah (Salallahu Alaihi Wasallam) on seeing the rain were discussed. Now Imam Bukhari discusses the response of a believer when he witnesses harshly blowing winds.

Hadith No. 988

حَدثَنا سَعِيدُ بْنُ أَبِى مَرْيَمَ قَالَ أَخْبَرَنا مُحَمدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِى حُمَيْدٌ أَنهُ سَمِعَ أَنسًا يَقُولُ كَانَتِ الريحُ الشدِيدَةُ إِذَا هَبتْ عُرِفَ ذَلِكَ فِى وَجْهِ النبِى صلى ا عليه وسلم.

Narrated Humaidi

Anas was heard to say, "The fact of a strong wind blowing could be noted in the expression on the face of the Prophet (Sallallahu Alaihi Wasallam)."

Comments

A cool breeze begets a smile on the face because of its soothing and delightful effect. It also heralds the coming of rain which is eagerly awaited particularly for agricultural purposes. But, if there is a harsh wind, it can prove destructive and create havoc. Many early nations like Aad and others were totally ruined by fierce cyclonic winds as a result of Divine punishment to which they were subjected because of their wrong deeds. It was because of these kind of events that whenever Rasulullah (Salallahu Alaihi Wasallam) witnessed winds blowing harshly he would turn thoughtful and pray to Allah for safety. On the authority of Sayyida Aisha, Muslim quotes:

إذا عصفت الريح قال اللهم إ أسألك خ ها وخ ما فيها وخ ما أرسلت به

وأعوذ بك شرها وشر ما فيها وشر ما أرسلت به

"*When the winds would blow he (Rasulullah (Sallallahu Alaihi Wasallam)) would say, "O Allah! I request for its good, and what is good in it, and the good with which it is sent; and I seek refuge from its evil, and the evil in it, and the evil of with which it is sent".*

بابٌ قَوْلِ النبِي صلى ا عليه وسلم نُصِرْتُ بِالصَبَا.

Chapter 26 : The words of the Prophet, "I was helped to victory by the east wind."

Purpose of Tarjamatul Baab

The previous chapter conveyed that the winds can create havoc and now Imam Bukhari expresses that it is not

always so, many a times they are very beneficial for mankind.

Hadith No. 989

حَدثَنا مُسْلِمٌ قَالَ حَدثَنا شُعْبَةُ عَنِ الْحَكَمِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَباسٍ أن النبى صلى ا عليه وسلم قَالَ نُصِرْتُ بِالصَبَا وَأُهْلِكَتْ عَادٌ بِالدبُورِ.

Narrated Ibn Abbas

The Prophet (Sallallahu Alaihi Wasallam) said, "I was helped to victory by the eastern wind and Aad was destroyed by the western wind."

Comments

According to the learned scholars, the word saba - صباء means eastern winds and daboor دبور western. The nation of Aad was ruined by the western winds or daboor, The Qur'an says:

فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

They were destroyed by a violent windstorm. (69:6)

As per the above hadith, Rasulullah (Sallallahu Alaihi Wasallam) was aided by Allah with the help of saba or eastern winds. This refers to an incident which took place in 5th Hijra during the battle of Ahzaab. The Jews of Madina, after their exile, motivated the Makkan Quraish and the tribe Gatfan to invade Madina and uproot the Muslims from there. Abu Sufiyaan - the Quraish leader, with the army of ten thousands warriors came to attack Madina. On the suggestions of the noted companion of Rasulullah (Salallahu Alaihi Wasallam) - Salman Farsi, a trench was dug all around the town in order to prevent the enemy to enter Madina. Unable to cross over they laid a siege to the town which lasted a whole month. At this juncture, Rasulullah (Salallahu Alaihi Wasallam) invoked with the following words:

اللهم الستر عوراتنا وأمن روعتنا

"O Allah! Conceal our defects, and replace our apprehension with peace".

اللهم م ل الكتاب و رى السحاب وهازم الأحزاب أهزمهم وانصرنا عليهم

"O Allah! Revealer of the Book, Changer of the course of clouds, Destroyer of the nations, destroy them and grant us victory over them."

Allah, accepting the invocations of Rasulullah (Salallahu Alaihi Wasallam), sent a chilling wind towards the enemies of Islam which uprooted their tents, scattered their utensils, extinguished their stoves and set on fire their belongings. They were engulfed with dust that filled their eyes and they ran away in pain and frustration. The Qur'an says about this incident:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا

وَّ جُنُوْدًا لَّمْ تَرَوْهَا ۚ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا

"O you who believe, remember Allah's favor to you, when the forces (of the infidels) came upon you, and We sent upon them a wind, and the forces (of angels) you did not see. Allah is watchful of whatever you do". (33:9)

باب مَا قِيلَ فِى الزلازل وَالآياتِ .

Chapter 27 : What is said about earthquakes and other signs.

Purpose of Tarjamatul Baab

In the preceding chapter the calamities brought by winds and rains were discussed, now Imam Bukhari discusses other natural calamities e.g., earthquakes etc. He tries to convey that these calamities are the signs of Allah's wrath upon the people for their wrong doings and mischief, and that they should bow down with humility and repentance when

witnessing such calamities.

Hadith No. 990

حَدثَنَا أَبُو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ قَالَ أَخْبَرَنَا أَبُو الزِّنَادِ عَنْ عَبْدِ الرحْمَنِ الأَعْرَجِ عَنْ أَبِى هُرَيْرَةَ قَالَ قَالَ النبِى صلى ا عليه وسلم لاَ تَقُومُ الساعَةُ حَتى يُقْبَضَ الْعِلْمُ ، وَتَكْثُرَ الزلاَزِلُ ، وَيَتَقَارَبَ الزمَانُ ، وَتَظْهَرَ الْفِتَنُ ، وَيَكْثُرَ الْهَرْجُ وَهْوَ الْقَتْلُ الْقَتْلُ حَتى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضُ.

Narrated Abu Hurayra

"The Prophet (Sallallahu Alaihi Wasallam), said, 'The Hour will not come until knowledge is taken away, earthquakes are frequent, time passes quickly, violent conflict appears, harj, meaning slaughter, becomes commonplace, and your wealth increases to the point of overflowing.'"

Hadith No. 991

حَدثَنَا مُحَمدُ بْنُ الْمُثَنى قَالَ حَدثَنَا حُسَيْنُ بْنُ الْحَسَنِ قَالَ حَدثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ اللهُم بَارِكْ لَنَا فِى شَامِنَا وَفِى يَمَنِنَا . قَالَ قَالُوا وَفِى نَجْدِنَا قَالَ قَالَ اللهُم بَارِكْ لَنَا فِى شَامِنَا وَفِى يَمَنِنَا . قَالَ قَالُوا وَفِى نَجْدِنَا قَالَ قَالَ هُنَاكَ الزلاَزِلُ وَالْفِتَنُ ، وَبِهَا يَطْلُعُ قَرْنُ الشيْطَانِ .

Narrated from Ibn Umar

The Prophet said, "O Allah, bless us in our Syria and our Yemen." He said, "They said, 'And in our Najd.' He said, "O Allah, bless us in our Syria and our Yemen.'" He said, "They said, 'And in our Najd.'" He said that he said, "There will be earthquakes and violent conflict and the horn of Shaytan will rise from there."

Comments

The Lifting of divine knowledge from the world

The universe has to perish one day, and certainly the Day of Judgment will approach. By every passing day people will indulge in more and more sins, and as already mentioned it is the sins that beget the wrath of Allah which manifests in the form of various natural calamities like cyclones, floods and earthquakes etc. According to the above quoted hadith, the human race will face frequent afflictions more and more as the Day of Judgment approaches near. The divine knowledge being a great blessing for the mankind because of its nature to teach man the realities of life and the real way of salvation, its lifting away will be the first sign of the nearness of the Day of Judgment. It is said that the divine knowledge will vanish away from the human memory, however, as per another hadith, it will not be snatched away from the chests of the bondsmen but will take place due to the death of real God fearing scholars. May Allah bless us with real knowledge.

Frequent Earth quakes

The second sign of the nearness of the Day of Judgment mentioned is the frequent earthquakes. Witnessing such an occurrence must stir our inner selves also. We must mend our way of living and totally shun away the sins.

Shrinking of time

The third sign mentioned is the shrinking of time. The learned scholars have given number of explanations regarding the shrinking of time. Tirmidhi has quoted a hadith according to which the time will slip away so fast that years will pass like months, months like weeks and weeks like days. Lot of people believe that this sign is already prevalent nowadays, and the amount of work people used to do in a short span of time in earlier years has become very difficult nowadays. As per some, in the present time people have got engaged so much in the worldly affairs and after working day

in and day out they get surprised at the amount of time that has elapsed.

Increase in the frequency of afflictions and murders

The fourth sign predicted is the increase in afflictions and deaths. In a hadith it is said that murders will be so common that neither the executor nor the executed will know the reason behind the action, the scenario also seen prevalent nowadays.

Increase in wealth

The learned scholars have given two reasons behind the increase in wealth, viz., i, the devastating wars killing the majority of population and leaving few to survive; ii, the overwork for the worldly gains and the unending production of commodities.

In the second hadith Rasulullah (Salallahu Alaihi Wasallam) invoked in favour of Syria and Yemen but not Najd. It seems, as per the learned scholars, that Rasulullah (Salallahu Alaihi Wasallam) might have been informed through divine inspiration that Najd would be afflicted with various calamities in future.

بابِ قَوْلِ اللهِ تَعالَى (وَتَجْعَلُونَ رِزْقَكُمْ أَنكُمْ تُكَذِّبُونَ).

قَالَ ٱبْنُ عَباسٍ شُكْرَكُمْ

Chapter 28 : The words of Allah Almighty, "Do you associate your provision with your denial?" (56:82)

Ibn Abbas said that it refers to your being thankful.

Purpose of Tarjamatul Baab

Considering rain a provision from Allah only, here Imam Bukhari establishes a chapter to caution that such blessings should not be attributed to anything other than Allah like the false deities, the course of stars etc, which

amount to shirk. He has quoted a Qur'anic verse from sura al -Waqi'a wherein Allah says, "Do you associate your provision with your denial". Allah sends down rains because of His interminable mercy and blessings but some unjust people attribute it to other than Him which is a stark lie.

Hadith No. 992

حَدثَنَا إِسْمَاعِيلُ حَدثَنِى مَالِكٌ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِى أنهُ قَالَ صَلى لَنا رَسُولُ اللهِ صلى ا عليه وسلم صَلاَةَ الصبْحِ بِالْحُدَيْبِيَةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ ، فَلَما انْصَرَفَ النبِى صلى ا عليه وسلم أَقْبَلَ عَلَى الناسِ فَقَالَ « هَلْ تَدْرُونَ مَاذَا قَالَ رَبكُمْ قَالُوا اللهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَصْبَحَ مِنْ عِبَادِى مُؤْمِنٌ بِى وَكَافِرٌ ، فَأَما مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ . فَذَلِكَ مُؤْمِنٌ بِى كَافِرٌ بِالْكَوْكَبِ ، وَأَما مَنْ قَالَ بِنَوْءِ كَذَا وَكَذَا . فَذَلِكَ كَافِرٌ بِى مُؤْمِنٌ بِالْكَوْكَبِ.

Narrated Zayd ibn Khalid al-Juhani

"The Messenger of Allah (Sallallahu Alaihi Wasallam), led us in the Subh prayer at al-Hudaybiya and it had rained during the night. When the Messenger of Allah (Sallallahu Alaihi Wasallam), finished, he faced the people and said, 'Do you know what your Lord has said?' They said, 'Allah and His Messenger know best.' He said, 'Some of My slaves have got up this morning believing in Me, and others have got up disbelieving in Me. As for those who say, "We had rain by the bounty and mercy of Allah," they are the ones who believe in Me and disbelieve in the stars. But those who say, "We had rain by the rising of such-and-such a star," have disbelieved in Me and believed in the stars.'"

Comments

Zayd ibn Khalid al-Juhani narrates an incident which

took place in the 6th year of Hijra at Hudaybiya, the same place where the famous 'treaty of Hudaybiya' was signed between Rasulullah (Salallahu Alaihi Wasallam) and the Makkan Quraish. It rained during the night and after leading the believers in the fajr prayer Rasulullah (Salallahu Alaihi Wasallam) turned towards them and asked whether they knew what Allah had revealed during the night? The people answered by saying that Allah and the Prophet knew the best. Disclosing the revelation Rasulullah (Salallahu Alaihi Wasallam) said that some of Allah's slaves have got up this morning believing in Him, and other have got up disbelieving in Him. The people who said that the rain was due to the Mercy of Allah were believers and those who attributed it to the movement of such and such a star have disbelieved in Him.

باب لاَ يَدْرِى مَتَى يَجِىءُ الْمَطَرُ إِلا اللَّهُ .

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِىِّ صلى ا عليه وسلم خَمْسٌ لاَ يَعْلَمُهُنَّ إِلا اللَّهُ.

Chapter 29 : No one knows when the rain will come except Allah.

Abu Hurayra said that the Messenger of Allah (Sallallahu Alaihi Wasallam), said, "There are five things which only Allah knows."

Purpose of Tarjamatul Baab

In the previous chapters it was discussed that it is none other power but Allah who sends the rains. Now, in this chapter, it is discussed that no one knows exactly when the rain will come, how much it will rain and how long, except Allah.

Hadith No. 993

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صلى ا عليه وسلم مِفْتَاحُ الْغَيْبِ خَمْسٌ لاَ يَعْلَمُهَا إِلا اللَّهُ لاَ

يَعْلَمُ أَحَدٌ مَا يَكُونُ فِى غَدٍ ، وَلاَ يَعْلَمُ أَحَدٌ مَا يَكُونُ فِى الأَرْحَامِ ، وَلاَ تَعْلَمُ نَفْسٌ مَاذَا تَكْسِبُ غَدًا ، وَمَا تَدْرِى نَفْسٌ بِأَىِ أَرْضٍ تَمُوتُ ، وَمَا يَدْرِى أَحَدٌ مَتَى يَجِىءُ الْمَطَرُ.

Narrated Ibn Umar

"The keys to the divine secrets are five things which only Allah knows. No one knows what will happen tomorrow, no one knows what is inside the wombs, no self knows what it will gain tomorrow, no self knows what land it will die in and no one knows when the rain will come."

Comments

In this hadith Rasulullah (Salallahu Alaihi Wasallam) says that the keys to the divine secrets (gaib) are five things about which nobody knows except Allah. According to Allaama Ayni, by giving the example of key here the divine secrets have been compared with a treasure that is safely locked.

What is Gaib (unseen)?

Gaib is that secret divine treasure which is totally out of the bonds for humans, access to which is impossible by any means whatsoever. Here, the question may arise that there are number of things unknown to man, why only these five have been mentioned? Probably because, as per Allaama Ayni, some people those days claimed to know these things or that these things are usually faced and being asked about.

• * *

Prophet as Commentator

And we have not revealed to you the Book, EXCEPT for you (Sallallahu Alaihi Wasallam) to make CLEAR to them that wherein they have differed and as a Guidance and mercy for a people who believe. Qur'an (16,64)

So the Holy prophet is the true commentator of the Revelation, as was the previous prophet's to there revelation were the PRACTICAL application to the revelation.

كتاب الكسوف

The Book of Eclipse

Blank Page

بسم الله الرحمن الرحيم

أبواب الكسوف

The Book of Eclipse

Some compilations of Bukhari mention it as the Chapters of Eclipse whereas some write the Book of Eclipse. The solar eclipse is called Kusoof and the lunar, Khusoof.

بَاب الصَّلَاةِ فِي كُسُوفِ الشَّمْسِ

Chapter 1 : The prayer in a solar eclipse.

Purpose of Tarjamatul Baab

Among the major signs of Allah's warnings eclipse is one such sign. Since mankind is dependent upon the sun and the moon in a number of ways, Allah shows His power by concealing them sometimes for small periods so that mankind may comprehend His Authority. Keeping in view that it is not in any way difficult for Him to exterminate the universe in a flash, the mankind is supposed to mend their ways before it is too late. It is because of this that whenever an eclipse took place Rasulullah (Salallahu Alaihi Wasallam) would turn to Allah in fear and pray for the safety of both the

worlds.

In the preceding chapters it was said that Allah imposes drought like conditions on people as a warning, and here another sign of His wrath is mentioned i.e., eclipse.

Hadith No. 994

حَدثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ حَدثَنَا خَالِدٌ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ أَبِى بَكْرَةَ قَالَ
كُنا عِنْدَ رَسُولِ اللهِ صلى ا عليه وسلم فَانْكَسَفَتِ الشمْسُ ، فَقَامَ النبِى صلى ا
عليه وسلم يَجُر رِدَاءَهُ حَتى دَخَلَ الْمَسْجِدَ ، فَدَخَلْنَا فَصَلى بِنَا رَكْعَتَيْنِ ، حَتى
انْجَلَتِ الشمْسُ فَقَالَ صلى ا عليه وسلم إِن الشمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ
أَحَدٍ ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلوا ، وَادْعُوا ، حَتى يُكْشَفَ مَا بِكُمْ .

Narrated Abu Bakra

"We were with the Messenger of Allah (Sallallahu Alaihi Wasallam), in his house when a solar eclipse took place. The Prophet (may Allah bless him and grant him peace) stood up and went dragging his cloak into the mosque. We entered and he led us, praying two rak'ats, until the sun had become clear again. The Prophet (Sallallahu Alaihi Wasallam), said, 'The sun and the moon do not eclipse because of anyone's death. When you see them, pray and make supplication until they are over.'"

Hadith No. 995

حَدثَنَا شِهَابُ بْنُ عَبادٍ حَدثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ قَالَ سَمِعْتُ
أَبَا مَسْعُودٍ يَقُولُ قَالَ النبِى صلى ا عليه وسلم إِن الشمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ
لِمَوْتِ أَحَدٍ مِنَ الناسِ ، وَلَكِنهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ ، فَإِذَا رَأَيْتُمُوهُمَا فَقُومُوا
فَصَلوا .

Narrated Abu Mas'ud

The Prophet (Sallallahu Alaihi Wasallam), said, "The sun

and the moon do not eclipse because of anyone's death. Rather they are two of the signs of Allah. When you see them, stand and pray."

Hadith No. 996

حَدثَنَا أَصْبَغُ قَالَ أَخْبَرَنِى ابْنُ وَهْبٍ قَالَ أَخْبَرَنِى عَمْرٌو عَنْ عَبْدِ الرحْمَنِ بْنِ الْقَاسِمِ حَدثَهُ عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ رضى ا عنهما أَنهُ كَانَ يُخْبِرُ عَنِ النبِى صلى ا عليه وسلم . إِن الشمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ ، وَلَكِنهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ ، فَإِذَا رَأَيْتُمُوهَا فَصَلوا

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), "The sun and the moon do not eclipse because of anyone's life or death. Rather they are two of the signs of Allah. When you see them, pray."

Hadith No. 997

حَدثَنَا عَبْدُ اللهِ بْنُ مُحَمدٍ قَالَ حَدثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ حَدثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ عَنْ زِيَادِ بْنِ عِلاَقَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ كَسَفَتِ الشمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم يَوْمَ مَاتَ إِبْرَاهِيمُ ، فَقَالَ الناسُ كَسَفَتِ الشمْسُ لِمَوْتِ إِبْرَاهِيمَ . فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم إِن الشمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ ، فَإِذَا رَأَيْتُمْ فَصَلوا وَادْعُوا اللهَ

Narrated al-Mughira ibn Shu'ba

"There was a solar eclipse in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), on the day that Ibrahim died and the people said, 'The sun is eclipsed because of the death of Ibrahim.' The Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'The sun and the moon do not eclipse because of anyone's life or death. Rather they are two of the signs of Allah. When you see them, pray and make supplica-

tion to Allah.'"

Comments

During the period of ignorance (jahiliyya) people attributed the solar and lunar eclipses to the death or birth of a person. As per the above quoted last hadith narrated by al-Mughira ibn Shu'ba, on the day when Ibrahim – the son of Rasulullah (Salallahu Alaihi Wasallam), died there was a solar eclipse. Ibrahim was born to Sayyida Mariya Qibtiya in the 8th Hijra and died when he was only of sixteen or eighteen months of age. At his death some people, as per their old belief, expressed that the solar eclipse took place because of his death. On the directions of Rasulullah (Salallahu Alaihi Wasallam) people were gathered and he led them in two rak'ats of prayer and then delivered a sermon in which he made it clear that solar or lunar eclipse was not due to anybody's death or birth but attributed them to Allah's signs.

As per the scientific facts, since the sun, moon and the earth are revolving in their particular orbits, so when the earth comes between the moon and the sun, lunar eclipse takes place, and when the moon comes between the sun and the earth, there is solar eclipse. Islam does not refute this scientific explanation but it gives its own interpretation on the occasions of such events. The question here is as to what holds these heavenly bodies in their own orbits and who maintains the immaculate balance in the universe? The Qur'an says:

إِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَ الْاَرْضَ اَنْ تَزُوْلَا ۚ وَلَئِنْ زَالَتَآ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْۢ

بَعْدِهٖ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا

"Who, out of His grace, has made us land at a home of eternal living where we are neither touched by weariness, nor are we touched by boredom." (35:41)

A majority of learned scholars consider the prayer of

kusuf sunnah. Quoting the above four hadiths which convey that Rasulullah (Salallahu Alaihi Wasallam) offered two rak'ats of prayer without mentioning any additional thing, the hanafite school consider the two rak'ats of kusuf similar to any other supererogatory prayer with one ruku only. According to the other three juristic schools, there are two rukus in each rak'at of kusuf prayer as mentioned in the narration of Sayyida Aisha which Imam Bukhari has quoted in the succeeding chapters. There are also some narrations which mention more than two rukus as well.

In Eidhahul Bukhari, Muhaddith Sheikh-ul-Hind is quoted to have said that the execution of four rukus in a single rak'at was a peculiarity of Rasulullah (Salallahu Alaihi Wasallam) as he witnessed extraordinary things during that kusuf prayer. The paradise was shown to him and he moved forward as if to catch something; the hellfire was shown to him and he retreated back. So, according to Sheik-ul-Hind, it was due to this extra-ordinary state of Rasulullah (Salallahu Alaihi Wasallam) that he offered ruku twice. Allaama Anwar Shah Kashmiri supports this view by quoting similar narration from Allaama Kaasaani in Bidaa'ya.

بابِ الصدَقَةِ فِى الْكُسُوفِ

Chapter 2 : Sadaqa during eclipses.

Purpose of Tarjamatul Baab

As already mentioned that an eclipse is one of the signs of Allah's wrath, so, with the sole intention to earn pleasure of Allah it is recommended to offer charity, as:

الصدقة تطفئ غضب الرب

"Charity extinguishes the wrath of the Lord".

Hadith No. 998

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنهَا

قَالَتْ خَسَفَتِ الشمْسُ فِى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم فَصَلى رَسُولُ اللهِ صلى ا عليه وسلم بِالناسِ ، فَقَامَ فَأَطَالَ الْقِيَامَ ، ثُم رَكَعَ فَأَطَالَ الركُوعَ ، ثُم قَامَ فَأَطَالَ الْقِيَامَ وَهْوَ دُونَ الْقِيَامِ الأولِ ، ثُم رَكَعَ فَأَطَالَ الركُوعَ ، وَهْوَ دُونَ الركُوعِ الأولِ ، ثُم سَجَدَ فَأَطَالَ السجُودَ ، ثُم فَعَلَ فِى الركْعَةِ الثانِيَةِ مِثْلَ مَا فَعَلَ فِى الأُولَى ، ثُم انْصَرَفَ وَقَدِ انْجَلَتِ الشمْسُ ، فَخَطَبَ الناسَ ، فَحَمِدَ اللهَ ، وَأَثْنَى عَلَيْهِ ثُم قَالَ إِن الشمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ ، لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللهَ وَكَبرُوا ، وَصَلوا وَتَصَدقُوا . ثُم قَالَ يَا أُمةَ مُحَمدٍ ، وَاللهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللهِ أَنْ يَزْنِىَ عَبْدُهُ أَوْ تَزْنِىَ أَمَتُهُ ، يَا أُمةَ مُحَمدٍ ، وَاللهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا

Narrated Aisha

"There was an eclipse of the sun in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), and the Messenger of Allah (Sallallahu Alaihi Wasallam), led the people in prayer. He stood, and did so for a long time. Then he went into ruku and made the ruku long. Then he stood again, and did so for a long time, though not as long as the first time. Then he went into ruku and made the ruku long, though not as long as the first time. Then he prostrated and made the prostration long. Then he did the same in the second rak'at as he had done the first rak'at. Then he finished when the sun had appeared. He addressed the people and praised and glorified Allah. Then he said, 'The sun and moon are two of Allah's signs. They do not eclipse for the life or death of anyone. When you see an eclipse, call on Allah and say "Allah is greater" and pray and give sadaqa.' He then said, 'O community of Muhammad! By Allah, there is no one more jealous than Allah with regard to a male or female slave of his committing adultery. O community of Muhammad! By Allah, if you knew what I knew, you would laugh little and weep

much.'"

Comments

This hadith explains the way Rasulullah (Salallahu Alaihi Wasallam) offered the prayer of kusuf during the solar eclipse. He did a long qiyam in both the rak'ats and the first one was longer than the second. It is also reported that he recited sura al-Baqarah in the first rak'at and sura Aali-Imran in the second one. Similarly the ruku and the sajda were also quite lengthy. It is further mentioned that Rasulullah (Salallahu Alaihi Wasallam) did two rukus instead of one in both the rak'ats. This hadith is the argumental basis of Imam Maalik, Shaafa'ee and Ahmed who consider it better the execution of two rukus instead of one in this prayer. The Hanafite viewpoint has been already mentioned in the previous chapter.

The eclipse was over the moment Rasulullah (Salallahu Alaihi Wasallam) finished the prayer. When the brightness of the sun got restored, Rasulullah (Salallahu Alaihi Wasallam) turned towards the people and delivered the sermon.

Four things that calm down Allah's wrath

1. Invocations
2. Praising His greatness
3. Prayers
4. Charity

This hadith teaches us that if a bondsman wants to gain the pleasure of Allah and avoid His wrath he should invoke Him with extreme humility and ask for His forgiveness and Mercy. His tongue and heart must remain busy in praising and glorifying Him alone. The prayer (salaah) is the greatest instrument with which a bondsman can gain His pleasure. Whenever any worry or difficult situation confronted Rasulullah (Salallahu Alaihi Wasallam), he would

immediately resort to the prayer. The charity given away with sincere and pure intention is one among the things Allah likes the most; and its opposite i.e., miserliness is a thing which He hates. Since eclipse is from among the signs of Allah's wrath, so Rasulullah (Salallahu Alaihi Wasallam) advised his people to adopt the above mentioned four things to avoid His wrath.

باب النِدَاءِ بِالصلاةُ جَامِعَةٌ فِى الْكُسُوفِ

Chapter 3 : The call "The prayer is gathered" for the eclipse prayer.

Purpose of Tarjamatul Baab

It is well known that the adhaan and iqaamah are said in case the prayer is of compulsory nature i.e., the five times prayer. Here Imam Bukhari conveys that the words like الصلاة الجامعة meaning "the Congregational prayer" can be said.

Hadith No. 999

حَدثَنا إِسْحَاقُ قَالَ أَخْبَرَنا يَحْيى بْنُ صَالِحٍ قَالَ حَدثَنا مُعَاوِيَةُ بْنُ سَلامِ بْنِ أَبِى سَلامٍ الْحَبشِى الدمَشْقِى قَالَ حَدثَنا يَحْيى بْنُ أَبِى كَثِيرٍ قَالَ أَخْبَرَنِى أَبو سَلَمَةَ بْنُ عَبْدِ الرحْمَنِ بْنِ عَوْفٍ الزهْرِى عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رضى ا عنهما قَالَ لَما كَسَفَتِ الشمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم نُودِىَ إِن الصلاَةَ جَامِعَةٌ

Narrated Abdullah ibn Amr

"When the sun became eclipsed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam); a call was given that the prayer was to be a group prayer."

Comments

According to Abdullah bin Amr bin al-Aas, once

when an eclipse took place during the time of Rasulullah (Salallahu Alaihi Wasallam) an announcement with the words الصلاة الجامعة was made. Citing this hadith, Imam Shaafae consider it permissible to say such kind of words for Eid prayer as well.

باب خُطْبَةِ الإِمَامِ فِى الْكُسُوفِ

وَقَالَتْ عَائِشَةُ وَأَسْمَاءُ خَطَبَ النبِى صلى ا عليه وسلم

Chapter 4 : The Imam's khutba in an eclipse.

Aisha and Asma said, "The Prophet (Sallallahu Alaihi Wasallam), gave a khutba [in an eclipse]."

Purpose of Tarjamatul Baab

The issue whether the sermon is necessary or otherwise after the completion of kusuf prayer has remained controversial among the jurists. Imam Bukhari in concurrence with Imam Shaafa'ee seems to hold it as sunnah after the kusuf prayer, the opinion disagreed with by three other jurists viz., Imam Abu Haniefa, Imam Maalik and Imam Ahmad.

Hadith No. 1000

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدثَنِى اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ ح وَحَدثَنِى أَحْمَدُ بْنُ صَالِحٍ قَالَ حَدثَنَا عَنْبَسَةُ قَالَ حَدثَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ حَدثَنِى عُرْوَةُ عَنْ عَائِشَةَ زَوْجِ النبِى صلى ا عليه وسلم قَالَتْ خَسَفَتِ الشمْسُ فِى حَيَاةِ النبِى صلى ا عليه وسلم فَخَرَجَ إِلَى الْمَسْجِدِ فَصَف الناسُ وَرَاءَهُ ، فَكَبرَ فَاقْتَرَأَ رَسُولُ اللهِ صلى ا عليه وسلم قِرَاءَةً طَوِيلَةً ، ثُم كَبرَ فَرَكَعَ رُكُوعًا طَوِيلاً ، ثُم قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ . فَقَامَ وَلَمْ يَسْجُدْ ، وَقَرَأَ قِرَاءَةً طَوِيلَةً ، هِىَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى ، ثُم كَبرَ وَرَكَعَ رُكُوعًا طَوِيلاً ، وَهْوَ أَدْنَى مِنَ الركُوعِ الأَولِ ، ثُم قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ ، رَبنَا وَلَكَ الْحَمْدُ . ثُم سَجَدَ ، ثُم قَالَ فِى الركْعَةِ الآخِرَةِ

مِثْلَ ذَلِكَ ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ فِى أَرْبَعِ سَجَدَاتٍ ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ ، ثُم قَامَ فَأَثْنى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ ثُم قَالَ هُمَا آيَتَانِ مِنْ آيَاتِ اللهِ ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصلاَةِ . وَكَانَ يُحَدثُ كَثِيرُ بْنُ عَباسٍ أَن عَبْدَ اللهِ بْنَ عَباسٍ رضى ا عنهما كَانَ يُحَدثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ . فَقُلْتُ لِعُرْوَةَ إِن أَخَاكَ يَوْمَ خَسَفَتْ بِالْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ مِثْلَ الصبْحِ . قَالَ أَجَلْ لأَنهُ أَخْطَأَ السنةَ

Narrated Aisha the wife of the Prophet (Sallallahu Alaihi Wasallam)

"There was an eclipse of the sun in the lifetime of the Prophet (Sallallahu Alaihi Wasallam). He went out to the mosque and the people formed rows behind him. He said the takbir and the Messenger of Allah (Sallallahu Alaihi Wasallam), made the recitation long. Then he said the takbir and did a long ruku. He said, 'Allah hears whoever praises him.' He did not prostrate and recited a long recitation which was close in length to the first recitation. Then he did a long ruku which was close to the first ruku. Then he said, 'Allah hears whoever praises him. Our Lord, praise is Yours.' Then he prostrated and then said the like of that in the second rak'at . He performed four rak'ats with four prostrations. The sun cleared before he had finished. Then he stood up and praised Allah as He deserves. Then he said, 'They are two of the signs of Allah. They do not eclipse for the life or death of anyone. When you see them, then go to the prayer.'"

It is related that 'Abdullah ibn Abbas used to give an account of the day of the solar eclipse with a similar hadith to that of 'Urwa from Aisha.

Az-Zuhri said, "I said to Urwa, 'On the day when there was the eclipse in Madina, your brother did not pray any more than two rak'ats like those of the Subh prayer.' He said, 'Yes,

because he was mistaken as to the true sunna.'"

Comments

This is the same hadith of Sayyida Aisha which has been described previously. In this hadith it is said that Rasulullah (Salallahu Alaihi Wasallam) delivered a sermon after the kusuf prayer and that he made two rukus in each rak'at. According to Zuhri, upon asking Urwa that he had seen his brother Abdullah bin Zubair offering the kusuf prayer like the two rak'ats of fajr i.e., with only one ruku in each rak'at, Urwa replied that he (Abdullah bin Zubair) had missed the true sunna. The learned scholars consider it out of question the missing of a sunna by a sahaabi - Abdullah bin Zubair, who, alongwith many other companions, had offered the same prayer behind Rasulullah (Salallahu Alaihi Wasallam) in Madina. None of the other companions had objected to Abdullah what he was doing. (Allah knows the best).

بابِ هَلْ يَقُولُ كَسَفَتِ الشمْسُ أَوْ خَسَفَتْ وَقَالَ اللهُ تَعَالَى (وَخَسَفَ الْقَمَرُ)

Chapter 5: Should the word kasafat or khasafat be used of the sun to denote "eclipse"?

Allah Almighty says, "The moon was eclipsed," (75:8) using khasafa.

Purpose of Tarjamatul Baab

Imam Bukhari has raised here an issue of literary interest, i.e., whether a solar eclipse be called kusuf or Khusuf. As per him both the words can be used.

Hadith No. 1001

حَدثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ حَدثَنَا اللَّيْثُ حَدثَنِى عُقَيْلٌ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى

عُرْوَةُ بْنُ الزُّبَيْرِ أن عَائِشَةَ زَوْجَ النبِى صلى ا عليه وسلم أَخْبَرَتْهُ . أن رَسُولَ اللهِ صلى ا عليه وسلم صَلى يَوْمَ خَسَفَتِ الشمْسُ ، فَقَامَ فَكَبرَ ، فَقَرَأَ قِرَاءَةً طَوِيلَةً ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، ثُم رَفَعَ رَأْسَهُ ، فَقَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ . وَقَامَ كَمَا هُوَ ، ثُم قَرَأَ قِرَاءَةً طَوِيلَةً ، وَهْىَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، وَهْىَ أَدْنَى مِنَ الركْعَةِ الأُولَى ، ثُم سَجَدَ سُجُودًا طَوِيلاً ، ثُم فَعَلَ فِى الركْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ ، ثُم سَلمَ وَقَدْ تَجَلتِ الشمْسُ ، فَخَطَبَ الناسَ ، فَقَالَ فِى كُسُوفِ الشمْسِ وَالْقَمَرِ إِنهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصلاَةِ

Narrated Aisha, the wife of the Prophet (Sallallahu Alaihi Wasallam)

"On the day the sun was eclipsed (khasafat), the Prophet (Sallallahu Alaihi Wasallam), said the takbir and made the recitation long. Then he did a long ruku. Then he raised his head and said, 'Allah hears whoever praises him.' He stood as he had done and then recited a long recitation which was close to the length of the first recitation. Then he did a long ruku which was close to the first rak'at. Then he did a long prostration and did the like of that in the second rak'at. Then he said the taslim and the sun cleared. He addressed the people and said about the eclipsing (kusuf) of the sun and the moon, 'They are two of Allah's signs. They do not eclipse for the life or death of anyone. When you see them, then go to the prayer.'"

Comments

In this hadith both words have been used, first it was said يَوْمَ خَسَفَتِ الشَّمْسُ and then at the end فِى كُسُوفِ الشَّمْسِ وَالْقَمَرِ was said. In general practice, the word 'kusuf' is used for solar eclipse and 'khusuf' for lunar.

باب قَوْلِ النبِى صلى ا عليه وسلم يُخَوفُ اللهُ عِبَادَهُ بِالْكُسُوفِ .

قَالَهُ أُبو مُوسَى عَنِ النبِى صلى ا عليه وسلم

Chapter 6 : The words of the Prophet, "Allah makes His slaves feel fear through eclipses."

Abu Musa mentioned this from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

What Imam Bukhari wants to convey here is the fact that it is not just the physical phenomenon but the will of Allah to warn His bondsman about His power over all things. His execution of power over the sun or the moon at His will. It is He only who can snatch the physical as well as spiritual blessings given to man as and when He wishes.

Hadith No. 1002

حَدثَنا قُتَيبَةُ بْنُ سَعِيدٍ قَالَ حَدثَنا حَمادُ بْنُ زَيْدٍ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ أَبِى بَكْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم إِن الشمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ ، وَلَكِن اللهَ تَعَالَى يُخَوفُ بِهَا عِبَادَهُ . وَقَالَ أُبو عَبْدِ اللهِ لَمْ يَذْكُرْ عَبْدُ الْوَارِثِ وَشُعْبَةُ وَخَالِدُ بْنُ عَبْدِ اللهِ وَحَمادُ بْنُ سَلَمَةَ عَنْ يُونُسَ يُخَوفُ بِهَا عِبَادَهُ . وَتَابَعَهُ مُوسَى عَنْ مُبَارَكٍ عَنِ الْحَسَنِ قَالَ أَخْبَرَنِى أُبو بَكْرَةَ عَنِ النبِى صلى ا عليه وسلم . إِن اللهَ تَعَالَى يُخَوفُ بِهِمَا عِبَادَهُ . وَتَابَعَهُ أَشْعَثُ عَنِ الْحَسَنِ

Narrated Abu Bakra

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "The sun and the moon are two of the signs of Allah. They do not eclipse because of anyone's death, but Allah makes His slaves feel fear through them."

'Abdu'l-Warith, Shu'ba, Khalid ibn 'Abdullah and Hammad ibn Salama did not mention from Yunus, "makes His slaves feel fear through them."
Al-Hasan corroborated it from Abu Bakra from the Prophet, "Allah makes His slaves feel fear through them."
Ash'ath corroborated it from al-Hasan.

Comments

The universe is running its course smoothly through a very delicate balance maintained between the gravitation and other physical forces which drive all its constuents to follow their respective order system. A little disturbance in it can create incomprehensible havoc, and that is why whenever Rasulullah (Salallahu Alaihi Wasallam) witnessed a change in the natural phenomena, he would get reminded of the Day of Judgment – the day when everything will perish and the people have to account for their deeds. Therefore, the solar or lunar eclipse should also remind a bondsman about that fateful day; he should shun away his rebellion and return towards the obedience of his Lord. Allah says in the Qur'an:

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ
بِضِيَآءٍ ؕ اَفَلَا تَسْمَعُوْنَ قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا اِلٰى يَوْمِ
الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ ؕ اَفَلَا تُبْصِرُوْنَ

"Say: "Just think, if God were to cover you up with night for ever until the Day of Doom, what other god apart from God will give you light? Why do you not pay heed?" Say: "Just think. If God were to make the day perpetual till the Day of Resurrection, what other god but God would bring you night for rest? Why do you not reflect?" (28:71,72)

And also:

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَ الْاَرْضَ اَنْ تَزُوْلَا ۚ وَلَئِنْ زَالَتَآ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْۢ

بَعۡدِهٖ ؕ اِنَّهٗ كَانَ حَلِيۡمًا غَفُوۡرًا

"Verily God holds the heavens and the earth in position lest they deviate; and if they deviated there will be none to hold them in place, apart from Him He is sagacious and forgiving." (35:41)

According to Imam Bukhari, the last few words viz., يخوف الله بهما العبادة in the end of the above mentioned hadith have not been narrated by all narrators.

باب التعوذ من عذاب القبر في الكسوف

Chapter 7 : Seeking refuge from the punishment of the grave during eclipses.

Purpose of Tarjamatul Baab

When there is an eclipse it sets a horrible darkness which reminds one about the grave and the chastisement in its darkness; that is why the believers are asked to seek refuge with Allah regarding the punishment in the grave.

Hadith No. 1003

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرحْمَنِ عَنْ عَائِشَةَ زَوْجِ النبِى صلى ا عليه وسلم أن يَهُودِيةً جَاءَتْ تَسْأَلُهَا فَقَالَتْ لَهَا أَعَاذَكِ اللهُ مِنْ عَذَابِ الْقبرِ . فَسَأَلَتْ عَائِشَةُ رضى ا عنها رَسُولَ اللهِ صلى ا عليه وسلم أُيَعذبُ الناسُ فِى قُبورِهِمْ فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم عَائِذًا بِاللهِ مِنْ ذَلِكَ ثُم رَكِبَ رَسُولُ اللهِ صلى ا عليه وسلم ذَاتَ غَدَاةٍ مَرْكَبًا ، فَخَسَفَتِ الشمْسُ ، فَرَجَعَ ضُحًى ، فَمَر رَسُولُ اللهِ صلى ا عليه وسلم بَيْنَ ظَهْرَانَىِ الْحُجَرِ ، ثُم قَامَ يُصَلى ، وَقَامَ الناسُ وَرَاءَهُ ، فَقَامَ قِيَامًا طَوِيلاً ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، ثُم رَفَعَ فَقَامَ قِيَامًا طَوِيلاً ، وَهْوَ دُونَ الْقِيَامِ الأَولِ ثُم رَكَعَ رُكُوعًا طَوِيلاً ، وَهْوَ دُونَ الركُوعِ الأَولِ ، ثُم رَفَعَ فَسَجَدَ ، ثُم قَامَ فَقَامَ قِيَامًا

طَوِيلاً ، وَهْوَ دُونَ الْقِيَامِ الأولِ ، ثُم رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الركُوعِ الأولِ ، ثُم قَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأولِ ، ثُم رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الركُوعِ الأولِ ، ثُم رَفَعَ فَسَجَدَ وَانْصَرَفَ ، فَقَالَ مَا شَاءَ اللهُ أَنْ يَقُولَ ، ثُم أَمَرَهُمْ أَنْ يَتَعَوذُوا مِنْ عَذَابِ الْقَبْرِ

Narrated Aisha, the wife of the Prophet (Sallallahu Alaihi Wasallam)

"A Jewish woman came to beg from her and said, "May Allah give you refuge from the punishment of the grave!" So Aisha asked the Messenger of Allah, "Are people punished in their graves?" and the Messenger of Allah (Sallallahu Alaihi Wasallam), took refuge in Allah from that. Then one morning the Messenger of Allah (Sallallahu Alaihi Wasallam), went out on a journey and there was an eclipse of the sun, and he returned in the late morning and passed through behind his rooms. Then he stood and prayed, and the people stood behind him. He stood for a long time, and then went into ruku for a long time. Then he rose and stood for a long time, though less than the first time, and then went into ruku for a long time, though less than the first time. Then he rose and went down into prostration. Then he stood for a long time, though less than the time before, and then went into ruku for a long time, though less than the time before. Then he rose and went into prostration. When he had finished, he said what Allah willed him to say, and then he told them to seek protection from the punishment of the grave."

Comments

According to the hadith, a Jewish woman would beg from Sayyida Aisha. Whenever Sayyida Aisha used to do good to her, she would say "May Allah give you refuge from the punishments of the grave". In another narration it is re-

ported that one day the woman asked Sayyida Aisha if she had heard anything from Rasulullah (Salallahu Alaihi Wasallam) about the punishments of grave. Getting the answer in negative, she requested Sayyida Aisha to ask Rasulullah (Salallahu Alaihi Wasallam) about the issue. Afterwards, When Sayyida Aisha asked Rasulullah (Salallahu Alaihi Wasallam) about it, he said:

"*I take refuge in Allah from that*".

As per Sayyida Aisha, Rasulullah (Salallahu Alaihi Wasallam) would always keep on seeking refuge with Allah from the punishment of the grave.

Allama Ayni has derived following lessons from this chapter:

Punishment in grave is a certitude

1. A person not having knowledge about a particular issue should ask the learned ones about it, as did Sayyida Aisha by asking Rasulullah (Salallahu Alaihi Wasallam) about the punishment in the grave.
2. Punishment in the grave is a very serious matter as is evident by Rasulullah's (Salallahu Alaihi Wasallam) advice to seek refuge with Allah from it.
3. The timing of eclipse prayer is after the sunrise, and as per the majority of scholars including those of Shafaite and Hanafite schools, it can be offered in all times except the three Makrooh or forbidden times. As per Imam Maalik it is not permissible to offer it after mid-noon.

بابِ طُولِ السجُودِ فِى الْكُسُوفِ

Chapter 8 : Lengthening the sajda during an eclipse.

Purpose of Tarjamatul Baab

In the earlier chapters the prolonging of ruku and sajda in an eclipse prayer was mentioned; but there exists a

controversy amongst the scholars whether the sajda is also to be prolonged or not? Majority of the scholars, supported by Imam Bukhari, favour the view of prolonging it.

Hadith No. 1004

حَدثَنَا أُبو نُعْيم قَالَ حَدثَنَا شَيْبَانُ عَنْ يَحْيَى عَنْ أَبِى سَلَمَةَ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنهُ قَالَ لَما كَسَفَتِ الشمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم نُودِىَ إِن الصلاَةَ جَامِعَةٌ فَرَكَعَ النبِى صلى ا عليه وسلم رَكْعَتَيْنِ فِى سَجْدَةٍ ثُم قَامَ فَرَكَعَ رَكْعَتَيْنِ فِى سَجْدَةٍ ، ثُم جَلَسَ ، ثُم جُلِىَ عَنِ الشمْسِ . قَالَ وَقَالَتْ عَائِشَةُ رضى ا عنها مَا سَجَدْتُ سُجُودًا قَط كَانَ أَطْوَلَ مِنْهَا

Narrated Abdullah ibn Amr

"When the sun was eclipsed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam); a call was given that the prayer was to be performed in a group. The Prophet (Sallallahu Alaihi Wasallam), did two rukus before going into sajda. Then he stood up and again did two rukus before going into sajda. Then he sat and then the sun became clear." Aisha said, "I have never ever done a longer sajda than that."

Comments

The prolongation of sajda has been mentioned in a number of narrations, like in earlier narration wherein Urwah quotes from Aisha, "Then he (i.e., Rasulullah (Sallallahu Alaihi Wasallam)) performed sajda and prolonged it". Bukhari and Muslim both have quote from Abu Musa, "It (eclipse prayer) was performed with prolonged qiyam, ruku and sajda".

باب صَلاَةِ الْكُسُوفِ جَمَاعَةً

وَصَلى ابْنُ عَباسٍ لَهُمْ فِى صُفةِ زَمْزَمَ . وَجَمَعَ عَلِى بْنُ عَبْدِ اللهِ بْنِ عَباسٍ . وَصَلى

ٱبْنُ عُمَرَ

Chapter 9 : The eclipse prayer is performed in a group

Ibn Abbas led them in prayer beside Zamzam. Ali ibn Abdullah ibn Abbas and Ibn Umar prayed it in a group.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that it is Sunnah to offer eclipse prayer with congregation. Murgeenani says that it should be led by same Imam who leads the Friday and Eidh prayer. If it is not possible to have that Imam then people can offer it individually.

Hadith No. 1005

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللهِ بْنِ عَباسٍ قَالَ ٱنخَسَفَتِ الشمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم ، فَصَلى رَسُولُ اللهِ صلى ا عليه وسلم ، فَقَامَ قِيَامًا طَوِيلاً نحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبقَرَةِ ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، ثُم رَفَعَ فَقَامَ قِيَامًا طَوِيلاً ، وَهْوَ دُونَ الْقِيَامِ الأَولِ ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، وَهْوَ دُونَ الركُوعِ الأَولِ ، ثُم سَجَدَ ، ثُم قَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأَولِ ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، وَهْوَ دُونَ الركُوعِ الأَولِ ، ثُم رَفَعَ فَقَامَ قِيَامًا طَوِيلاً ، وَهْوَ دُونَ الْقِيَامِ الأَولِ ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، وَهْوَ دُونَ الركُوعِ الأَولِ ، ثُم سَجَدَ ، ثُم ٱنصَرَفَ وَقَدْ تجَلتِ الشمْسُ ، فَقَالَ صلى ا عليه وسلم إِن الشمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ ، فَإِذَا رَأَيْتمْ ذَلِكَ فَاذْكُرُوا اللهَ . قَالُوا يَا رَسُولَ اللهِ ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِى مَقَامِكَ ، ثُم رَأَيْنَاكَ كَعْكَعْتَ . قَالَ صلى ا عليه وسلم إِنى رَأَيْتُ الْجَنةَ ، فَتَنَاوَلْتُ عُنْقُودًا ، وَلَوْ أَصَبْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدنْيَا ، وَأُرِيتُ النارَ ، فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَط أَفْظَعَ ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النسَاءَ . قَالُوا بِمَ يَا رَسُولَ اللهِ قَالَ بِكُفْرِهِن . قِيلَ يَكْفُرْنَ بِاللهِ قَالَ يَكْفُرْنَ الْعَشِيرَ ، وَيَكْفُرْنَ الإِحْسَانَ

، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

Nattated Abdullah ibn Abbas

"The sun was eclipsed in the lifetime of the Messenger of Allah (Sallallahu Alaihi Wasallam) and the Messenger of Allah (Sallallahu Alaihi Wasallam), prayed. He stood for a long time, about the time it takes to recite Sura al-Baqara. Then he did a long ruku. Then he stood for a long time, but less than the first standing. Then he did a long ruku which was less than the first ruku. Then he did prostration. Then he came up and stood for a long time, but less than the first standing. Then he did a long ruku which was less than the first ruku. Then he stood for a long time, but less than the first standing. Then he did a long ruku which was less than the first ruku. Then he prostrated. The sun cleared before he had finished. Then he said, 'The sun and the moon are two of the signs of Allah. They do not eclipse for the life or death of anyone. When you see them, remember Allah.'

"They said, 'Messenger of Allah, we saw you reach out for something while you were standing here and then we saw you withdraw.' He said, 'I saw the Garden and I reached out for a bunch of grapes from it, and if I had taken it, you would have been able to eat from it for as long as this world lasted. Then I saw the Fire - and I have never seen anything more hideous than what I saw today - and I saw that most of its people were women.' They said, 'Why, Messenger of Allah?' He said, 'Because of their ingratitude.' It was asked, 'Are they ungrateful to Allah?' He said, 'They are ungrateful to their husbands, and they are ungrateful for good behaviour (towards them). Even if you were to behave well to one of them for a whole lifetime and she were to see you do something (that she did not like) she would say that she had never seen anything good from you.'"

256.

Comments

This hadith has been discussed previsouly also. Here, it is further said that Rasulullah (Salallahu Alaihi Wasallam) was shown the paradise and the hell during this prayer. During the prayer he first moved forward and later withdrew backward. On being asked about it, he said that he tried to reach out for a bunch of grapes from the paradise that is why he had moved forward. And after that he withdrew a little backward on seeing the most hediious thing i.e., the hell fire. He further said that among the inhabitants of the hell women were in majority, because of the fact that they are usually unfrateful to their husbands.

This topic has been already discussed in the Book of Faith and the Book of Adhaan. The seeing of the paradise and the hell by Rasulullah (Salallahu Alaihi Wasallam) in the prayer was a miracle which is difficult to comprehend. According to some, all the veils inbetween him and the paradise/hell were lifted, while as per some others, the wall in front acted as mirror which reflected the paradise and hell to him. The learned scholar unainimously hold that the creation of the paradise and the hell has already taken place.

باب صَلاَةِ النسَاءِ مَعَ الرجَالِ فِى الْكُسُوفِ

Chapter 10 : Women praying with the men in the eclipse.

Purpose of Tarjamatul Baab

Some scholars consider the performace of eclipse prayer valid only for men, however, as per Imam Bukhari, women can also join the prayer. According to the Hanafites, old women can join the prayer but the young ones should take precautions.

Hadith No. 1006

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنِ امْرَأَتِهِ فَاطِمَةَ

بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِى بَكْرٍ رضى ا عنهما أَنهَا قَالَتْ أَتَيتُ عَائِشَةَ
رضى ا عنها زَوْجَ النبِى صلى ا عليه وسلم حِ خَسَفَتِ الشمْسُ ، فَإِذَا الناسُ
قِيَامٌ يُصَلونَ ، وَإِذَا هِىَ قَائِمَةٌ تُصَلى فَقُلْتُ مَا لِلناسِ فَأَشَارَتْ بِيَدِهَا إِلَى السمَاءِ ،
وَقَالَتْ سُبْحَانَ اللهِ . فَقُلْتُ آيَةٌ فَأَشَارَتْ أَىْ نَعَمْ . قَالَتْ فَقُمْتُ حَتى تَجَلانِى
الْغَشْىُ ، فَجَعَلْتُ أَصُب فَوْقَ رَأْسِى الْمَاءَ ، فَلَما انْصَرَفَ رَسُولُ اللهِ صلى ا عليه
وسلم حَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُم قَالَ مَا مِنْ شَىْءٍ كُنْتُ لَمْ أَرَهُ إِلا قَدْ رَأَيْتُهُ فِى
مَقَامِى هَذَا حَتى الْجَنةَ وَالنارَ ، وَلَقَدْ أُوحِىَ إِلَى أَنكُمْ تُفْتَنُونَ فِى الْقُبُورِ مِثْلَ أَوْ
قَرِيبًا مِنْ فِتْنَةِ الدجالِ لاَ أَدْرِى أَيتَهُمَا قَالَتْ أَسْمَاءُ يُؤْتَى أَحَدُكُمْ فَيُقَالُ لَهُ مَا عِلْمُكَ
بِهَذَا الرجُلِ فَأَما الْمُؤْمِنُ أَوِ الْمُوقِنُ لاَ أَدْرِى أَى ذَلِكَ قَالَتْ أَسْمَاءُ فَيَقُولُ مُحَمدٌ
رَسُولُ اللهِ صلى ا عليه وسلم جَاءَنَا بِالْبَينَاتِ وَالْهُدَى ، فَأَجَبْنَا وَآمَنا وَاتبَعْنَا .
فَيُقَالُ لَهُ نَمْ صَالِحًا ، فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا . وَأَما الْمُنَافِقُ أَوِ الْمُرْتَابُ لاَ
أَدْرِى أَيتَهُمَا قَالَتْ أَسْمَاءُ فَيَقُولُ لاَ أَدْرِى ، سَمِعْتُ الناسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ

Narrated Asma bint Abi Bakr

"I went to Aisha, the wife of the Prophet, when there was a solar eclipse. The people were standing in prayer and she was also standing in prayer. I said, 'What are the people doing?' She pointed towards the sky and said, 'Glory be to Allah!' I said, 'A sign?' She indicated that it was so. I also stood to pray until I was overcome and fainted. I began to pour water over my head. When the Messenger of Allah (Sallallahu Alaihi Wasallam), finished the prayer, he praised Allah and lauded Him and then said, 'Anything which I did not see before I saw just now while standing here, including the Garden and the Fire. It was revealed to me that you will be tested in the graves with a like trial - or nearly like - [I do not know exactly which Asma said] that of the False Messiah. Each of you will be approached and asked, "What do you know of

this man? The believer - or the one who is certain - [I do not know which exactly Asma said] will say, "He is Muhammad, the Messenger of Allah who brought us the clear signs and guidance. So we responded to him, believed and followed him." He will be told, "Sleep, O virtuous one!" We know that you believed in him.' As for the hypocrite or the doubter - [I do not know which Asma said] he will say, "I do not know. I heard people saying something and so I said it too."

Comments

In this hadith it is reported that Sayyida Aisha (RA) and Asma (RA) offered eclipse prayer in Sayyida Aisha's room, which was adjacent to the Prophet's mosque; and the men offered it in behind the Prophet in the mosque. Other details have already been discussed in the previous chapter.

باب مَنْ أحَبَ الْعَتَاقَةَ فِى كُسُوفِ الشمْسِ

Chapter 11 : One who liked to set people free during a solar eclipse.

Purpose of Tarjamatul Baab

An eclipse is a sign of Allah's wrath, so, apart from other things which cool down His wrath, setting people free also serve considerably in this regard.

Hadith No. 1007

حَدثَنَا رَبِيعُ بْنُ يَحْيَى قَالَ حَدثَنَا زَائِدَةُ عَنْ هِشَامٍ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ قَالَتْ لَقَدْ أَمَرَ النبِى صلى ا عليه وسلم بِالْعَتَاقَةِ فِى كُسُوفِ الشمْسِ

Narrated Asma

"The Prophet (Sallallahu Alaihi Wasallam), commanded the freeing of slaves during solar eclipses."

Comments

To set a slave (or detenu) free during an eclipse with the intention of seeking Allah's pleasure is a preferable (mustahab) act according to the learned scholars. Among other numerous peculiarities of Islam one is the dissuasion of slavery by means which are in accordance with the human nature.

Marxism preached the taking of possessions from rich by force which goes against the human nature. Capitalistic ideology gave unlimited freedom to man that made him greedier, and consequently more inclined towards crimes. Islam on the other hand exhorted man in a beautiful manner to give charity to the poor and manumit slaves, which the believers did willingly and happily. For example, in this chapter under discussion a believer is being asked to free slaves so that it serves as a means of escape from Allah's wrath. There are hundreds of such examples. It is because of such kind of exhortations that no slavery exists anywhere particularly in the Muslim world. Baihaqi has quoted a hadith which says:

من أعتق رقبة مومنة أعتق ا له بكل عضو منها عضوا منه من النار

"One who frees believing slave, Allah will free all his body parts from the Hellfire against each body part of the freed slave". (Baihaqi)

باب صَلاَةِ الْكُسُوفِ فِى الْمَسْجِدِ

Chapter 12 : Holding the eclipse prayer in the mosque.

Purpose of Tarjamatul Baab

The preferability of holding the eclipse prayer outside the locality has been already mentioned; however, Imam Bukhari conveys that it can be offered even in a mosque.

Hadith No. 1008

حَدثَنَا إِسْمَاعِيلُ قَالَ حَدثَنِى مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرحْمَنِ

عَنْ عَائِشَةَ رضى الله عنها أن يَهُودِيةً جَاءَتْ تَسْأَلُهَا فَقَالَتْ أَعَاذَكِ اللهُ مِنْ عَذَابِ الْقَبْرِ . فَسَأَلَتْ عَائِشَةُ رَسُولَ اللهِ صلى الله عليه وسلم أَيُعَذبُ الناسُ فِى قُبورِهِمْ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم عَائِذًا بِاللهِ مِنْ ذَلِكَ . ثُم رَكِبَ رَسُولُ اللهِ صلى الله عليه وسلم ذَاتَ غَدَاةٍ مَرْكَبًا ، فَكَسَفَتِ الشمْسُ فَرَجَعَ ضُحًى ، فَمَر رَسُولُ اللهِ صلى الله عليه وسلم بَيْنَ ظَهْرَانَى الْحُجَرِ ، ثُم قَامَ فَصَلى ، وَقَامَ الناسُ وَرَاءَهُ ، فَقَامَ قِيَامًا طَوِيلاً ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، ثُم رَفَعَ فَقَامَ قِيَامًا طَوِيلاً ، وَهْوَ دُونَ الْقِيَامِ الأولِ ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، وَهْوَ دُونَ الركُوعِ الأولِ ، ثُم رَفَعَ فَسَجَدَ سُجُودًا طَوِيلاً ثُم قَامَ فَقَامَ قِيَامًا طَوِيلاً ، وَهْوَ دُونَ الْقِيَامِ الأولِ ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، وَهْوَ دُونَ الركُوعِ الأولِ ، ثُم قَامَ قِيَامًا طَوِيلاً ، وَهْوَ دُونَ الْقِيَامِ الأولِ ، ثُم رَكَعَ رُكُوعًا طَوِيلاً ، وَهْوَ دُونَ الركُوعِ الأولِ ، ثُم سَجَدَ وَهْوَ دُونَ السجُودِ الأولِ ، ثُم انْصَرَفَ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم مَا شَاءَ اللهُ أَنْ يَقُولَ ، ثُم أَمَرَهُمْ أَنْ يَتَعَوذُوا مِنْ عَذَابِ الْقَبْرِ

Narrated Aisha

A Jewish woman came to beg from her and said, "May Allah give you refuge from the punishment of the grave!" So Aisha asked the Messenger of Allah (Sallallahu Alaihi Wasallam), "Are people punished in their graves?" and the Messenger of Allah (Sallallahu Alaihi Wasallam), took refuge in Allah from that. Then one morning the Messenger of Allah (Sallallahu Alaihi Wasallam), went out on a journey and there was an eclipse of the sun, and he returned in the late morning and passed through behind his rooms. Then he stood and prayed, and the people stood behind him. He stood for a long time, and then went into ruku for a long time. Then he rose and stood for a long time, though less than the first time, and then went into ruku for a long time, though less than the first time. Then he rose and went down into prostra-

tion. Then he stood for a long time, though less than the time before, and then went into ruku for a long time, though less than the time before. Then he rose and went into prostration. When he had finished, he said what Allah willed him to say, and then he told them to seek protection from the punishment of the grave."

Comments

In this hadith it is said that once Rasulullah (Salallahu Alaihi Wasallam) went out on a journey and there was an eclipse of the sun, and when he returned in the late morning and passed through his rooms and offered the eclipse prayer. Since these rooms were adjacent to the mosque, it is inferred that he offered this prayer in the mosque.

باب لاَ تَنْكَسِفُ الشَمْسُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ .

رَوَاهُ أَبُو بَكْرَةَ وَالْمُغِيرَةُ وَأَبُو مُوسَى وَابْنُ عَبَاسٍ وَابْنُ عُمَرَ رضى الله عنهم

Chapter 13 : The sun does not eclipse for the life or death of anyone.

Abu Bakr, al-Mughira, Abu Musa, Ibn Abbas and Ibn Umar related it.

Purpose of Tarjamatul Baab

Imam Bukhari has established this chapter in order to emphasize that the solar or lunar eclipse takes place purely as per the divine will and that it has no connection with the life or death of anyone.

Hadith No. 1009

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيى عَنْ إِسْمَاعِيلَ قَالَ حَدثَنِى قَيْسٌ عَنْ أَبِى مَسْعُودٍ قَالَ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم الشمْسُ وَالْقَمَرُ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ

ِلحَيَاتِهِ ، وَلَكِنهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلوا

Narrated Abu Mas'ud

The Prophet (Sallallahu Alaihi Wasallam), said, "The sun and the moon do not eclipse because of anyone's death. Rather they are two of the signs of Allah. When you see them, stand and pray."

Hadith No. 1010

حَدثَنَا عَبْدُ اللهِ بْنُ مُحَمدٍ قَالَ حَدثَنَا هِشَامٌ أَخْبَرَنَا مَعْمَرٌ عَنِ الزهْرِى وَهِشَامِ بْنِ عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ كَسَفَتِ الشمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم فَقَامَ النبِى صلى ا عليه وسلم فَصَلى بِالناسِ ، فَأَطَالَ الْقِرَاءَةَ ، ثُم رَكَعَ فَأَطَالَ الركُوعَ ، ثُم رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ ، وَهْىَ دُونَ قِرَاءَتِهِ الأُولَى ، ثُم رَكَعَ فَأَطَالَ الركُوعَ دُونَ رُكُوعِهِ الأَولِ ، ثُم رَفَعَ رَأْسَهُ فَسَجَدَ سَجْدَتَيْنِ ، ثُم قَامَ فَصَنَعَ فِى الركْعَةِ الثانِيَةِ مِثْلَ ذَلِكَ ، ثُم قَامَ فَقَالَ إِن الشمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ ، وَلَكِنهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ يُرِيهِمَا عِبَادَهُ ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْزَعُوا إِلَى الصلاَةِ

Narrated Aisha

"There was a solar eclipse in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam). The Prophet (Sallallahu Alaihi Wasallam), stood and led the people in prayer and did a long recitation. Then he did a long ruku. Then he raised his head and did a long recitation which was shorter than his first one. Then he did a long ruku which was shorter than his first ruku. Then he raised his head and then did two sajdas. Then he stood up again and did the same in the second rak'at. Then he stood up and said, 'The sun and the moon do not eclipse for the life or death of anyone, but they are two of the signs of Allah which he shows His slaves. When you

see such a thing, go to the prayer.'"

Comments

Islam neither believes in superstitions nor does it consider any celestial body or anything else a deity having any power of its own. These are mere creations of the Almighty and in strict obedience to His commandments. Lot of people relate the occurance of solar or lunar eclipse with the death or birth of somebody; Islam has strongly refuted this belief.

Astrological deception

It is because of these kinds of incident that Astrologers get deceived. What in actuality happens is that when Allah decrees a command, He first announces it to the angels. The commandment then descends from the Arsh (Throne) to the 7th heaven, then to the 6th and so on untill it reaches the first. From here the angels descend with the commandment and execute the desired changes in the celestial bodies and the stars. Then these angels descend to the earth and get that command executed here as well. As already mentioned, Allah has fixed the functioning of things in particular way liable to no change. The astrologers, who study the stars etc, infer with their experience that a particular event always takes place on the earth following a particular movement or change in the stars. Since they are unable to see beyond the stars, it makes them to believe the effectiveness of the stars in themselves. But in reality the stars are under the control of Allah and it is He who produces the changes in them as and when He wishes. Since these kinds of changes are mostly linked with a particular event on the earth, they get misled.

باب الذكر فى الكسوف

رَوَاهُ ابْنُ عَبَّاسٍ رضى ا عنهما

Chapter 14 : Dhikr during an eclipse

264.

Ibn Abbas related it.

Purpose of Tarjamatul Baab

Here Imam Bukhari conveys that an eclipse should be taken as a warning from the Almighty. It should make us think about our end and that we must turn to Zikrullah immediately.

Hadith No. 1011

حَدثَنا مُحَمدُ بْنُ الْعَلاَءِ قَالَ حَدثَنا أُبو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ خَسَفَتِ الشمْسُ ، فَقَامَ النبِى صلى ا عليه وسلم فَزِعًا ، يَخْشَى أَنْ تَكُونَ الساعَةُ ، فَأَتى الْمَسْجِدَ ، فَصَلى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتُه قَط يَفْعَلُهُ وَقَالَ هَذِهِ الآيَاتُ التِى يُرْسِلُ اللهُ لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ ، وَلَكِنْ يُخَوفُ اللهُ بِهِ عِبَادَهُ ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ

Narrated Abu Musa

"There was an eclipse of the sun and the Prophet (Sallallahu Alaihi Wasallam), stood up in alarm, fearing that the Last Hour had come. He went to the mosque and prayed with the longest standing, ruku and sajda I ever saw him do. He said, "These are signs which Allah sends, not because of the life or death of anyone but rather to make His slaves feel fear so if you see something like that, hurry to remember Him, make supplication and ask His forgiveness.'"

Comments

This life is full of afflictions and uncertainties and will come to an end one day after which man has to account for all what he did in this world. Sine, man has no prior knowledge of his own end or of this world, so, any day can

be the last day.

Rasulullah (Salallahu Alaihi Wasallam), being the true well wisher of mankind, taught:

هَذِهِ الآيَاتُ الِتى يُرْسِلُ اللهُ لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ ، وَلَكِنْ يُخَوفُ اللهُ بِهِ عِبَادَهُ ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ

"These are signs which Allah sends, not because of the life or death of anyone but rather to make His slaves feel fear so if you see something like that, hurry to remember Him, make supplication and ask His forgiveness.'"

بَاب الدعَاءِ فِى الْخُسُوفِ .

قَالَهُ أَبُو مُوسَى وَعَائِشَةُ رضى ا عنهما عَنِ النبِى صلى ا عليه وسلم.

Chapter 15 : Supplication during an eclipse.

Abu Musa and Aisha reported that from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

Imam Bukhari, in the previous chapter, conveyed that a bondman should turn to the remembrance of Allah on seeing His signs like eclipse etc. Here he adds that one should also resort to supplication during such occasions.

Hadith No. 1012

حَدثَنَا أَبُو الْوَلِيدِ قَالَ حَدثَنَا زَائِدَةُ قَالَ حَدثَنَا زِيَادُ بْنُ عِلاَقَةَ قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ انْكَسَفَتِ الشمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ ، فَقَالَ الناسُ انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ . فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم إِن الشمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللهَ وَصَلوا حَتى يَنْجَلِىَ.

Narrated al-Mughira ibn Shu'ba

"There was a solar eclipse in the time of the Messenger of

Allah (Sallallahu Alaihi Wasallam), on the day that Ibrahim died and the people said, 'The sun is eclipsed because of the death of Ibrahim.' The Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'The sun and the moon do not eclipse because of anyone's life or death. When you see them, pray and make supplication to Allah.'"

Comments

According to the learned scholars, by quoting this hadith Imam Bukhari wants to convey that both the prayers as well as the invocation are recommended at such occasions. A hadith says:

الدعاء مخ العبادة

"Invocation is the kernel of worship".

بَاب قَوْلِ الإِمَامِ فِى خُطْبَةِ الْكُسُوفِ أَما بَعْدُ .

Chapter 16 : The imam saying amma ba'd (following on from that) in the khutba of the Eclipse Prayer.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that the khutba (sermon) of the eclipse prayer is to be said after the prayer wherein the Imam should say أما بعد after praising Allah as is done in the Friday khutba.

Hadith No. 1013

وَقَالَ أَبو أُسَامَةَ حَدثَنَا هِشَامٌ قَالَ أَخْبَرَتْنِى فَاطِمَةُ بِنْتُ الْمُنْذِرِ عَنْ أَسْمَاءَ قَالَتْ فَانْصَرَفَ رَسُولُ اللهِ صلى ا عليه وسلم وَقَدْ تَجَلتِ الشمْسُ فَخَطَبَ ، فَحَمِدَ اللهَ بِمَا هُوَ أَهْلُهُ ثُم قَالَ أَما بَعْدُ

Narrated Asma

"When the Messenger of Allah (Sallallahu Alaihi Wasallam),

finished, the sun had cleared. He gave a khutba and praised Allah as He deserves. Then he said, amma ba'd (following on from that).'"

Comments

The hadith has already been discussed.

بابِ الصلاَةِ فِى كُسُوفِ الْقَمَرِ

Chapter 17 : The prayer during a lunar eclipse.

Purpose of Tarjamatul Baab

Imam Bukhari seems to be holding the opinion that there is no difference between the solar and lunar eclipse prayer, and that both are to be offered in congregation and with two rukus in each rak'at. The Shaafite and Hanbalite schools also concur with him. However, the Hanafite and Maalikate schools hold that congregational is not necessary for the lunar eclipse as it is established during the night and it is difficult to assemble the people at such a time.

Hadith No. 1014

حَدثَنَا مَحْمُودٌ قَالَ حَدثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ شُعْبَةَ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ أَبِى بَكْرَةَ رضى ا عنه قَالَ انْكَسَفَتِ الشمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم فَصَلى رَكْعَتَيْنِ

Narrated Abu Bakra

"The sun was eclipsed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), and he prayed two rak'ats."

Hadith No. 1015

حَدثَنَا أَبُو مَعْمَرٍ قَالَ حَدثَنَا عَبْدُ الْوَارِثِ قَالَ حَدثَنَا يُونُسُ عَنِ الْحَسَنِ عَنْ أَبِى بَكْرَةَ قَالَ خَسَفَتِ الشمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم فَخَرَجَ يَجُر رِدَاءَهُ حَتى انْتَهَى إِلَى الْمَسْجِدِ ، وَثَابَ الناسُ إِلَيْهِ فَصَلى بِهِمْ رَكْعَتَيْنِ ، فَانْجَلَتِ

الشمْسُ فَقَالَ إن الشمْسَ وَالْقَمَرَ آيَتانِ مِنْ آيَاتِ اللهِ ، وَإنهُمَا لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ ، وَإِذَا كَانَ ذَاكَ فَصَلوا وَادْعُوا حَتى يُكْشَفَ مَا بِكُمْ . وَذَاكَ أن ابْنًا لِلنبِى صلى ا عليه وسلم مَاتَ ، يُقَالُ لَهُ إبْرَاهِيمُ ، فَقَالَ الناسُ فِى ذَاكَ

Narrated Abu Bakra

"The sun was eclipsed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), and he went out dragging his cloak until he reached the mosque. The people gathered to him and he led them in praying two rak'ats. He said, 'The sun and moon are two of Allah's signs. They do not eclipse for the death of anyone. When that happens, pray and make supplication until it clears.' That was when a son of the Prophet (Sallallahu Alaihi Wasallam), called Ibrahim had died. People were saying that it happened because of that."

Comments

Here two narrations, one brief and another in detail, have been been quoted from Abu Bakra. In both the narrations there is no mention of lunar eclipse. Since, in both these hadiths, Rasulullah (Salallahu Alaihi Wasallam) says that the solar as well as lunar eclipse is among the signs of Allah, this serves the purpose of Imam Bukhari.

باب

Chapter 18

The title of this chapter (tarjamatul baab) has not been mentioned in all the compilations of Sahih al-Bukhari, and also no hadith under the title. The learned scholars have guessed that probably Imam Bukhari had left a space for it but later forgot to fill it. The purpose of the chapter is that if someone feels a fainting sensation in the prayer he or she can

pour some water over his/her head. But, this has to be a very short action.

باب الركْعَةُ الأُولٰى فِى الْكُسُوفِ أَطْوَلُ

Chapter 19 : The first rak'at is longer in the eclipse prayer.

Purpose of Tarjamatul Baab

Like in all other prayers it is preferable to make the first rak'at longer than the second in the eclipse prayer as well.

Hadith No. 1015

حَدثَنا مَحْمُودٌ قَالَ حَدثَنا أَبو أَحْمَدَ قَالَ حَدثَنا سُفْيانُ عَنْ يَحْيى عَنْ عَمْرَةَ عَنْ عَائِشَةَ رضى ا عنها أن النبِى صلى ا عليه وسلم صَلى بِهِمْ فِى كُسُوفِ الشمْسِ أَرْبَعَ رَكَعَاتٍ فِى سَجْدَتَيْنِ ، الأَولُ الأَولُ أَطْوَلُ

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), led us in the eclipse doing four rukus in two rak'ats. The first was longer."

Comments

According to the learned scholars the four rak'at mentioned here are actually the four ruku in two rak'ats, and the word 'Sajdatayn' meaning two rak'ats. So, it is not correct to consider the eclipse prayer consisting of four rak'ats as apparently comprehended by the literal meaning of the words.

باب الجَهْرِ بِالْقِرَاءَةِ فِى الْكُسُوفِ

Chapter 20 : Reciting aloud during an eclipse.

Purpose of Tarjamatul Baab

The jurists are in disagreement jurists regarding the

loud or silent Qur'anic recitation in the eclipse prayer.

Quoting the above hadith in their support, Imam Bukhari along with Imam Ahmed, Abu Yousuf and Imam Muhammed favour the loud recitation. On the other hand the other three jurists - Imam Abu Haniefa, Imam Maalik and Imam Shaafa'ee consider the silent recitation better. They argue with the hadith quoted by Tirmidhi, Abu Dawood and Nasa'ee on the authority of Sumra bin Jundub which says:

صلى بنا رسول ا صلى ا عليه وسلم كسوف لا نسمع له صوتا

"Rasulullah (Salallahu Alaihi Wasallam) offered eclipse prayer with us and we did not hear any voice from him".

Hadith No. 1016

حَدثَنَا مُحَمدُ ْبنُ مِهْرَانَ قَالَ حَدثَنَا الْوَلِيدُ قَالَ أَخْبَرَنَا ابْنُ نَمِرٍ سَمِعَ ابْنَ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رضى ا عنها جَهَرَ النبِى صلى ا عليه وسلم فِى صَلاَةِ الْخُسُوفِ بِقِرَاءَتِهِ ، فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبرَ فَرَكَعَ ، وَإِذَا رَفَعَ مِنَ الركْعَةِ قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ ، رَبنَا وَلَكَ الْحَمْدُ . ثُم يُعَاوِدُ الْقِرَاءَةَ فِى صَلاَةِ الْكُسُوفِ ، أَرْبَعَ رَكَعَاتٍ فِى رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ

Narrated Aisha

"In the eclipse prayer, the Prophet (Sallallahu Alaihi Wasallam), recited aloud. When he finished his recitation, he said the takbir and did ruku. When he came up from ruku, he said, 'Allah hears the one who praises him. Our Lord, and praise is Yours." Then he again recited. The eclipse prayer has four ruk'us and four sajdas in two rak'ats.

Hadith No. 1017

وَقَالَ الأَوْزَاعِى وَغَيْرُهُ سَمِعْتُ الزهْرِى عَنْ عُرْوَةَ عَنْ عَائِشَةَ رضى ا عنها أن الشمْسَ خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم فَبَعَثَ مُنَادِيًا بِالصلاَةُ جَامِعَةٌ ، فَتَقَدمَ فَصَلى أَرْبَعَ رَكَعَاتٍ فِى رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ . وَأَخْبَرَنِى عَبْدُ

الرحْمَنِ بْنُ نَمِرٍ سَمِعَ ابْنَ شِهَابٍ مِثْلَهُ . قَالَ الزهْرِى فَقُلْتُ مَا صَنَعَ أَخُوكَ ذَلِكَ ، عَبْدُ اللهِ بْنُ الزبَيْرِ مَا صَلى إلا رَكْعَتَيْنِ مِثْلَ الصبْحِ إِذْ صَلى بِالْمَدِينَةِ . قَالَ أَجَلْ ، إِنهُ أَخْطَأَ السنةَ . تَابَعَهُ سُفْيَانُ بْنُ حُسَيْنٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزهْرِى فِى الْجَهْرِ

Narrated Aisha

"The sun was eclipsed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), and he sent out someone to announce that the prayer was to be held in a group. He went forward and prayed four rukus and four sajdas in two rak'ats."

Abdur-Rahman ibn Namir heard the same from Ibn Shihab. Az-Zuhri said, "I said, 'What did your brother, 'Abdullah ibn az-Zubayr, do then? He only prayed two rak'ats like Subh when he prayed in Madina.' He said, 'Indeed! He was mistaken as to the sunna."

Sufyan ibn Husayn and Sulayman ibn Kathir corroborated from az-Zuhri that it is done aloud.

Comments

According to Sayyida Aisha as quoted in the first hadith the recitation was loud, but the three leading jurists - Imam Abu Haniefa, Imam Maalik and Imam Shaafa'ee did not base their view on this Hadith and instead preferred the hadith of Sumra bin Jundab quoted above as he had attended this eclipse prayer of Rasulullah (Salallahu Alaihi Wasallam) with the sole intention of learning that particular prayer and had stood in the rows of men which are nearer to the Imam as compared to women. Sayyida Aisha would have either been in her apartment or in the women rows which are farther from the Imam.

• * *

كتاب سجود القرآن

Book - The Prostration of Qur'anic Recitation

Blank Page

بسم الله الرحمن الرحيم

كتاب سجود القرآن

Book – The prostration of Qur’anic recitation.

باب مَا جَاءَ فِى سُجُودِ الْقُرْآنِ وَسُنَّتِهَا

Chapter 1: What has come about the sajdas of the Qur'an and the sunan connected to them.

Purpose of Tarjamatul Baab

Prostration before Almighty, kneeling down with humility before Him is one of the highest forms of worship which takes a bondsman nearer to his Creator. It is a well said ‘when ‘I’ is lost, ‘He’ gets manifested and the two are inversely proportional. After having discussed the chapters related to the signs of Allah’s wrath - like drought and eclipses, Imam Bukhari has chosen the chapter related to the prostration of Qur’anic recitation.

Hadith No. 1018

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا غُنْدَرٌ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِى إِسْحَاقَ قَالَ

سَمِعْتُ الأَسْوَدَ عَنْ عَبْدِ اللهِ رضى ا عنه قَالَ قَرَأَ النبى صلى ا عليه وسلم النجْمَ بِمَكةَ فَسَجَدَ فِيهَا ، وَسَجَدَ مَنْ مَعَهُ ، غَيْرَ شَيْخٍ أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ وَقَالَ يَكْفِينِى هَذَا . فَرَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا

Narrated Abdullah

"The Prophet (Sallallahu Alaihi Wasallam), recited an-Najm at Makkah and did sajda in it and those with him did sajda - except for an old man, who took a handful of pebbles and brought them up to his forehead and said, 'This is enough for me.' I later saw him killed as an unbeliever."

Comments

Prostration of Qur’anic recitation

There are certain verses in the Qur’an which when recited make it obligatory upon a believer to prostrate. This prostration is called “Sajda Tilawah” or the prostration of Qur’anic recitation. There is difference of opinion amongst the jurists about the number of such verses which make prostration obligatory. Al-Hasan, Ibn al-Musaib and Maalik etc., count them up to eleven. According to the Hanafite and Shaafaite school, there are fourteen verses with difference of opinion about the two verses of sura Saadh and sura al-Haj.

On whom is the prostration of qur’anic recitation obligatory?

As per Imam Abu Haneifah, the prostration is obligatory on the one who recites such verses of recitation and those who listen to them with or without intention. They argue with the hadith which says:

السجدة على من معها السجدة على من تلاها

“Sajdah is (obligatory) on the one who listens to it. Sajdah is on the one who recites it”.

Quoting the following hadith in their support, Imam Maalik, Imam Shaafa'ee and Imam Ahmed consider the prostration of Qur'anic recitation as sunnah and not waajib (obligatory).

قرئ على الن صلى ا عليه وسلم النجم فلم يسجد فيها

"Sura an-Najm was recited to the Prophet (Sallallahu Alaihi Wasallam) and he did not perform Sajdah".

The incident reported in this Hadith took place is Makkah. It so happened that when Rasulullah (Salallahu Alaihi Wasallam) recited the Sura an-Najm first time before the people, he knelt down for prostration and those present, believers and non-believers, also followed him in the act. This old man, mentioned as Umaya bin Khalf by some scholars, instead took some sand and pebbles in his hand and touched his forehead to it. He later died as a non-believer.

بَاب سَجْدَةِ تَنْزِيلُ السَّجْدَةُ

Chapter 2 : Prostration in Tanzil as-Sajda.

Purpose of Tarjamatul Baab

According to Ibn Bataal, all the jurists are in agreement about the presence of the verse of prostration (aayat us-sajda) in sura Alif Laam Mim at-Tanzeel. Imam Bukhari also agrees with the view held by the majority.

Hadith No. 1019

حَدثَنَا مُحَمدُ بْنُ يوسُفَ حَدثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرحْمَنِ عَنْ أَبِي هُرَيْرَةَ رضى ا عنه قَالَ كَانَ النبِى صلى ا عليه وسلم يَقْرَأُ فِى الْجُمُعَةِ فِى صَلاَةِ الْفَجْرِ (ا *تَنْزِيلُ) السَّجْدَةَ وَ (هَلْ أَتى عَلَى الإِنْسَانِ) طرفه

Narrated Abu Hurayra

"The Prophet (Sallallahu Alaihi Wasallam) used to re-

cite, Alif-Laam-Mim Tanzil as-Sajda" and Hal ata ala'l-insan...' (74) in the fajr prayer on the day of Jumu'a."

Comments

This hadith has also been previously quoted in the chapter باب ما يقرء من صلاة الفجر يوم الجمعة which says that Rasulullah (Salallahu Alaihi Wasallam) used to recite sura Alif Laam Mim at-Tanzil in the first rak'at and sura Dhahr in the second in the fajr prayer on Fridays. However, this hadith is silent whether he performed prostration of Qur'anic recitation or not. Some people have argued that since the name of the surah is Alif Lam Mim at-Tanzil Sajdah it includes the verse of prostration.

بَاب سَجْدَةِ ص

Chapter 3 : The Sajda in sura Sad.

Purpose of Tarjamatul Baab

The jurists are in disagreement regarding the Qur'anic prostration of sura Sad's verse, viz.,

وَ ظَنَّ دَاوٗدُ اَنَّمَا فَتَنّٰهُ فَاسْتَغْفَرَ رَبَّهٗ وَ خَرَّ رَاكِعًا وَّ اَنَابَ ۩ فَغَفَرْنَا لَهٗ ذٰلِكَ ؕ وَ اِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَ حُسْنَ مَاٰبٍ

He (Dawūd) said, "He has certainly wronged you by demanding your ewe to be added to his ewe. Many partners oppress one another, except those who believe and do righteous deeds, and very few they are." And Dawūd realized that We had put him to a test, so he prayed to his Lord for forgiveness, and bowing down, he fell in prostration, and turned (to Allah).

So we forgave him that (lapse), and surely he has a place of nearness in Our presence, and an excellent resort. (38:24.25)

According to the Hanafi and the Maaliki schools, the

recitation of this verse makes the Qur'anic prostration obligatory, where as the Shaafa'ee and the Hambali disagree with this view. As per the Maaliki school the prostration is on saying the words 'anaab' whereas the Hanafites consider it on the recitiation of 'Husn-u-Ma'aab'.

Hadith No. 1020

حَدثَنَا سُلْيمَانُ بْنُ حَرْبٍ وَأُبو النْعمَانِ قَالاَ حَدثَنَا حَمادٌ عَنْ أيوبَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَباسٍ رضى ا عنهما قَالَ (ص) لَيسَ مِنْ عَزَائِمِ السجُودِ ، وَقَدْ رَأيتُ النبِى صلى ا عليه وسلم يَسْجُدُ فِيهَا

Narrated Ibn Abbas

"Sad (sura) is not one of those which obliges prostration but I did see the Prophet (Sallallahu Alaihi Wasallam), doing sajda in it."

Comments

Sura Sad is not one of those which obliges prostration - this statement of Ibn Abbas has been widely debated by the learned scholars. Imam Shaafa'ee considers the prostration in this sura that of thanksgiving (shukr) and not obligatory, but Imam Abu Haneifa and Imam Maalik take it as compulsory. According to Imam Shaafa'ee and others, this prostration was performed by Dawood (AS) on account of thanksgiving after offerering taoba (repentance). Those who consider it obligatory argue in response to the statement of Ibn Abbas "is not one of those which obliges prostration", by saying that this prostration was basically the act of Dawood (AS) and this Ummah has been asked to follow his sunnah. A hadith quoted in Abu Dawood narrated by Ibn Sa'eed says:

قرأ رسول ا صلى ا عليه وسلم وهو على ا ن ص فلما بلغ السجدة نزل فسجد

"Rasulullah (Salallahu Alaihi Wasallam) recited sura Sad on the pulpit and when he reached the verse of prostration he came down and prostrated".

باب سَجْدَةِ النجْم .

قَالَهُ ٱبنُ عَباسٍ رضى ا عنهما عَنِ النبِى صلى ا عليه وسلم

Chapter 4 : The prostration for sura an-Najm (53).

Ibn Abbas transmitted it from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

In this case also the jurists are in disagreement with regard to the Qur'anic prostration in sura an-Najm. It has been reported that there is no prostration in sura Mufassalat as per Imam Maalik. However, Imam Bukhari by establishing this chapter seems favouring the Qur'anic prostration in this sura.

Shah Waliullah Muhadith Delhvi writes:

عند مالك أربغ عشرة سجدة والثلاثة ال ا فصل منها غ مؤكدة عنده ولذا أشهر بـ الناس أن السجدات عنده أحدى عشرة

"As per Imam Maalik there are fourteen prostrations and the three out of these which are in Mufassalat are not stressed upon; thus, as per him, the total of eleven became popular among people".

Hadith No. 1021

حَدثَنا حَفْصُ بنُ عُمَرَ قَالَ حَدثَنا شُعْبَةُ عَنْ أَبِى إِسْحَاقَ عَنِ الأَسْوَدِ عَنْ عَبْدِ اللهِ رضى ا عنه أن النبِى صلى ا عليه وسلم قَرَأَ سُورَةَ النجْمِ فَسَجَدَ بِهَا ، فَمَا بَقِىَ أَحَدٌ مِنَ الْقَوْمِ إِلا سَجَدَ ، فَأَخَذَ رَجُلٌ مِنَ الْقَوْمِ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ ، فَرَفَعَهُ إِلَى وَجْهِهِ وَقَالَ يَكْفِينِى هَذَا ، فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا

Narrated Abdullah

"The Prophet (Sallallahu Alaihi Wasallam), recited Surat an-Najm and did sajda in it and all of the people did sajda, but one man there took a handful of pebbles or earth and brought it up to his face and said, 'This is enough for me.' I later saw him killed as an unbeliever."

Comments

As already discussed, the believers as well as the non-believers prostrated when Rasulullah (Salallahu Alaihi Wasallam) recited sura an-Najm except Umaya bin Khalf.

Why did non-believers prostrate?

According to the majority of scholars, owing to the awesome reverence and sensation of these Qur'anic verses the Makkan infidels got frightened and fell in prostration alongwith the Muslims.

In some narration it is quoted that Rasulullah (Salallahu Alaihi Wasallam) praised the idols of the Makkah infidels unintentionally while reciting sura an-Najm but most of the learned scholars refute the authenticity of these narration. Citing logical arguments Sheikh-ul-Hind has proved that the infidels did not perform the prostration because of praise to their idols. If it was so then they deserved condemnation and not praise and the old man who didn't prostrate deserved praise not condemnation. Further the infidels who prostrated later embraced Islam and the old man left the world as infidel.

باب سُجُودِ الْمُسْلِمِ مَعَ الْمُشْرِكِ وَالْمُشْرِكُ نَجَسٌ لَيْسَ لَهُ وُضُوءٌ .

وَكَانَ ابْنُ عُمَرَ رضى الله عنهما يَسْجُدُ عَلَى وُضُوءٍ

Chapter 5 : Muslims doing sajda together with idolaters although idolaters are unclean and do not do wudu.

Ibn Umar used to do the sajda without wudu.

Purpose

Imam Bukhari has established this chapter here to convey that it no way affects the prostration of the believers if the non-believers accompany them in the same, and in order to strengthen his argument he points that Ibn Umar did not even consider wudu or ablution necessary for the prostration of Qur'anic recitation.

Hadith No. 1022

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا عَبْدُ الْوَارِثِ قَالَ حَدثَنَا أيوبُ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَباسٍ
رضى ا عنهما أن النبِى صلى ا عليه وسلم سَجَدَ بِالنجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ
وَالْمُشْرِكُونَ وَالْجِن وَالإِنْسُ . وَرَوَاهُ ابْنُ طَهْمَانَ عَنْ أيوبَ

Narrated Ibn Abbas

"The Prophet (Sallallahu Alaihi Wasallam), prostrated in an-Najm and the Muslims, idolaters, jinn and men did sajda with him." Ibn Tahman related it from Ayyub

Comments

In the hadith, according to Ibn Abbas, not only the believers and non-believers but even the jins followed the Prophet (Sallallahu Alaihi Wasallam) when he performed the prostration on reciting sura an-Najm. This again proves that the effect of the revelation on everything around was such that everything bowed down in reverence and fear. The Qur'an is the word of Allah which carries with it His Majesty and Greatness. Jubair bin Mat'am, a noted companion of Rasulullah (Salallahu Alaihi Wasallam) when still a non-believer, says that on hearing Qur'anic recitation first time from Rasulullah (Salallahu Alaihi Wasallam) he felt as if the

chastisement was going to befall upon him that very time, and to overcome the fright he immediately embraced Islam and felt relieved of the terrific state he was in. May Allah bestow us with the blessing of understanding the Qur'an and act upon it.

باب مَنْ قَرَأَ السجْدَةَ وَلَمْ يَسْجُدْ

Chapter 6 : Someone reciting an ayat of sajda and not prostrating.

Purpose of Tarjamatul Baab

According to the learned scholars Imam Bukhari here wants to convey that it is not compulsory to perform the Qur'anic prostration immediately if one recites it in a state other than the prayer but can be delayed.

Hadith No. 1023

حَدثَنا سُلَيْمَانُ بْنُ دَاوُدَ أَبو الربيعِ قَالَ حَدثَنا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنا يَزِيدُ بْنُ خُصَيْفَةَ عَنِ ابْنِ قُسَيْطٍ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنهُ أَخْبَرَهُ ، أَنهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ رضى ا عنه فَزَعَمَ أَنهُ قَرَأَ عَلَى النبِى صلى ا عليه وسلم (وَالنجْمِ) فَلَمْ يَسْجُدْ فِيهَا

Narrated Qusait

Ata ibn Yasar asked Yazid ibn Thabit, who claimed that he had recited sura an-Najm to the Prophet (Sallallahu Alaihi Wasallam), and he did not do sajda in it.

Hadith No. 1024

حَدثَنا آدَمُ بْنُ أَبِى إِيَاسٍ قَالَ حَدثَنا ابْنُ أَبِى ذِئْبٍ قَالَ حَدثَنا يَزِيدُ بْنُ عَبْدِ اللهِ بْنِ قُسَيْطٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَرَأْتُ عَلَى النبِى صلى ا عليه

وسلم (وَالنجْمِ) فَلَمْ يَسْجُدْ فِيهَا

Narrated Yazid ibn Thabit

"I recited Surat an-Najm to the Prophet (Sallallahu Alaihi Wasallam), but he did not prostrate in it."

Comments

Here Imam Bukhari has quoted two hadiths both from Zayd bin Thabit who says that he recited sura an-Najm in front of Rasulullah (Salallahu Alaihi Wasallam) and he (i.e., Rasulullah (Sallallahu Alaihi Wasallam)) didn't prostrate. In the earlier hadith of Ibn Abbas it was stated that Rasulullah (Salallahu Alaihi Wasallam) performed the prostration on reciting sura an-Najm. According to the learned scholars it is possible that Rasulullah (Salallahu Alaihi Wasallam) did not perform the prostration immediately but it cannot be said with certainly that he didn't do so at all. They have implied that the prostration of the Qur'anic recitation can be performed later as well, though preferable to perform immediately.

باب سَجْدَةِ (إِذَا السمَاءُ انْشَقتْ)

Chapter 7 : The sajda of "idha's-sama'n-shaqqat"

Purpose

Imam Bukhari here says that there is Sajdah in Surah Inshiqaaq. It was earlier said that some scholars believe that there is not Sajdah in Mufassalat Surah.

Hadith No. 1025

حَدثَنا مُسْلِمٌ وَمُعَاذُ بْنُ فَضَالَةَ قَالاَ أَخْبَرَنا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِى سَلَمَةَ قَالَ رَأَيْتُ أَبا هُرَيْرَةَ رضى ا عنه قَرَأَ (إِذَا السمَاءُ انْشَقتْ) فَسَجَدَ بِهَا فَقُلْتُ يَا أَبا هُرَيْرَةَ ، أَلَمْ أَرَكَ تَسْجُدُ قَالَ لَوْ لَمْ أَرَ النبِى صلى ا عليه وسلم

Narrated Abu Salama

"I saw Abu Hurayra reciting "idha's-sama'n-shaqqat" and doing sajda in it. I said, 'Abu Hurayra, did I see you doing sajda?' He said, 'If I had not seen the Prophet (Sallallahu Alaihi Wasallam), doing sajda, I would not have done sajda.'"

Comments

Abu Hurayra recited sura Inshiqaaq and performed prostratins. On being asked about it by Abu Salama - the son of Abdul Rahman bin Auf, he said that had he not seen Rasulullah (Salallahu Alaihi Wasallam) doing so he would not have done it. From this some scholar infer that the issue of Qur'anic prostration in Mufassalat suras was not unanimously agreed upon by the companions- Allah knows the best.

بَاب مَنْ سَجَدَ لِسُجُودِ الْقَارِئِ .

وَقَالَ ابْنُ مَسْعُودٍ لِتَمِيمِ بْنِ حَذْلَمٍ وَهْوَ غُلاَمٌ فَقَرَأَ عَلَيْهِ سَجْدَةً ، فَقَالَ اسْجُدْ فَإِنكَ إِمَامُنَا فِيهَا

Chapter 8 : Someone doing sajda together with the sajda of the reciter.

Ibn Mas'ud said to Tamim ibn Hadhlam when he was a boy and recited an ayat of sajda, "Prostrate, for you are our imam."

Purpose of Tarjamatul Baab

Imam Bukhari has established this chapter to mention the decree for a listener of the verse of prostration. This issue has been widely debated by the learned scholars. Ibn Bataal writes:

ا ع فقها

"There is consensus amongst the jurists of all cities that the

Sajdah becomes compulsory on listener if the recitor performs the Sajdah".

Imam Bukhari also seems to favour this view. A young boy - Tameem bin Hazlam who once recited the verse of prostration in front of Ibn Masood was directed to perform prostration first, as it primarily becomes obligatory upon the reciter to prostrate, and then upon the listeners.

Hadith No. 1026

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيى عَنْ عُبَيْدِ اللهِ قَالَ حَدثَنِى نَافِعٌ عَنِ ابْنِ عُمَرَ رضى ا عنهما قَالَ كَانَ النبِى صلى ا عليه وسلم يَقْرَأُ عَلَيْنَا السورَةَ فِيهَا السجْدَةُ ، فَيسْجُدُ وَنَسْجُدُ ، حَتى مَا يَجِدُ أَحَدُنَا مَوْضِعَ جَبْهَتِهِ

Narrated Ibn Umar

"The Prophet (Sallallahu Alaihi Wasallam), used to recite to us a sura which contained a sajda and he would do sajda and we would do sajda provided we could find a place to put our foreheads."

Comments

According to Ibn Umar whenever Rasulullah (Salallahu Alaihi Wasallam) recited the verse of prostration he would prostrate and the people would follow him. Now, the question arises if the reciter does not prostrate what should the listeners do? Ibn al-Munzir quotes from Imam Shaafa'ee:

إن أحب ا ستمع أن يسجد فليسجد

"If A listener likes to perform the prostration he should do so".

Baihaqi has quoted from Ata bin Yaseer that a person came to Rasulullah (Salallahu Alaihi Wasallam) and recited a verse of prostration and did sajda and Rasulullah (Salallahu Alaihi Wasallam) followed him. Then another person recited

a verse of prostration for Rasulullah (Salallahu Alaihi Wasallam) but he did not prostrate. When asked he said that since he (the recitor) didn't prostrate though being the Imam of recitation at that moment, so he also didn't follow him.

باب ازْدِحَامِ الناسِ إِذَا قَرَأَ الإِمَامُ السجْدَةَ

Chapter 9 : The crush of people when the imam recited an ayat of sajda.

POPTB

The purpose of this chapter is to clear the unnecessary notion of making the rows and having enough space for doing Qur'anic recitation.

Hadith No. 1027

حَدثَنَا بِشْرُ بْنُ آدَمَ قَالَ حَدثَنا عَلِى بْنُ مُسْهِرٍ قَالَ أَخْبَرَنا عُبَيْدُ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ كَانَ النبِى صلى ا عليه وسلم يَقْرَأُ السجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ فَنَزْدَحِمُ حَتى مَا يَجِدُ أَحَدُنَا لِجَبْهَتِهِ مَوْضِعًا يَسْجُدُ عَلَيْهِ

Narrateed Umar

"The Prophet (Sallallahu Alaihi Wasallam), used to recite an ayat of sajda when we were with him. He would do sajda and we would do sajda with him. There was such a crowd of us that some of us could not do the sajda for lack of room for our foreheads."

Comments

This hadith has already been discussed.

باب مَنْ رَأَى أَن اللهَ عَز وَجَل لَمْ يُوجِبِ السجُودَ

وَقِيلَ لِعِمْرَانَ بْنِ حُصَيْنٍ الرجُلُ يَسْمَعُ السجْدَةَ وَلَمْ يَجْلِسْ لَهَا قَالَ أَرَأَيْتَ لَوْ قَعَدَ

لَهَا كَأَنَّهُ لاَ يُوجِبُهُ عَلَيْهِ . وَقَالَ سَلْمَانُ مَا لِهَذَا غَدَوْنَا . وَقَالَ عُثْمَانُ رضى ا عنه
إِنَّمَا السَّجْدَةُ عَلَى مَنِ اسْتَمَعَهَا . وَقَالَ الزُّهْرِى لاَ يَسْجُدُ إِلا أَنْ يَكُونَ طَاهِرًا ،
فَإِذَا سَجَدْتَ وَأَنتَ فِى حَضَرٍ فَاسْتَقْبِلِ الْقِبْلَةَ ، فَإِنْ كُنتَ رَاكِبًا فَلاَ عَلَيْكَ حَيْثُ
كَانَ وَجْهُكَ . وَكَانَ السَّائِبُ بْنُ يَزِيدَ لاَ يَسْجُدُ لِسُجُودِ الْقَاص

Chapter 10 : Someone thinking that Allah the Mighty and Exalted has not made sajda obligatory

Imran ibn Husayn was asked about a man who heard an ayat of sajda but was not sitting down [to listen to the recitation] when he did so. He said, "I think that even if he is sitting down it is not obligatory for him." When Salman [passed by a group of people who were reciting and then prostrated for an ayat of prostration, he] said, "We did not come for this." Uthman said, "The sajda is obligatory for all who hear it." Az-Zuhri said, "You should only do the sajda in a state of purity. When you do sajda and are not travelling, face the qibla. If you are riding, then you do it whichever way you are facing." As-Sa'ib ibn Yazid did not do sajda when story-tellers recited such an ayat.

Purpose of Tarjamatul Baab

In the preceding chapters Imam Bukhari discussed the obligatory nature of the Qur'anic recitation, now he is discussing the view of those opposing it. On being asked about one who unintentionally and by chance comes to listen the verse of Qur'anic recitation?, Imran bin Husayn replies, "What even if he had the intention of listening it?". It seems that he did not consider the prostration obligatory for an intentional or unintentional listener. The second incident that Imam Bukhari has quoted is of Salman Farsi who did not perform sajda of prostration on listening to a verse, saying that he had no intention of listening to it. The third is a

quoted statement of Sayyiduna Uthman according to whom the sajda is for an intentional listener.

Hadith No. 1028

حَدثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ أَخْبَرَنَا هِشَامُ بْنُ يوسُفَ أن ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ أَخْبَرَنِى أَبو بَكْرِ بْنُ أَبِى مُلَيْكَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرحْمَنِ التَّيْمِى عَنْ رَبِيعَةَ بْنِ عَبْدِ اللهِ بْنِ الْهُدَيْرِ التَّيْمِى قَالَ أَبو بَكْرٍ وَكَانَ رَبِيعَةُ مِنْ خِيَارِ الناسِ عَما حَضَرَ رَبِيعَةُ مِنْ عُمَرَ بْنِ الْخَطابِ رضى ا عنه قَرَأَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ بِسُورَةِ النحْلِ حَتى إِذَا جَاءَ السجْدَةَ نَزَلَ فَسَجَدَ وَسَجَدَ الناسُ ، حَتى إِذَا كَانَتِ الْجُمُعَةُ الْقَابِلَةُ قَرَأَ بِهَا حَتى إِذَا جَاءَ السجْدَةَ قَالَ يَا أَيهَا الناسُ إِنا نَمُر بِالسجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ ، وَمَنْ لَمْ يَسْجُدْ فَلاَ إِثْمَ عَلَيْهِ . وَلَمْ يَسْجُدْ عُمَرُ رضى ا عنه . وَزَادَ نَافِعٌ عَنِ ابْنِ عُمَرَ رضى ا عنهما إِن اللهَ لَمْ يَفْرِضِ السجُودَ إِلا أَنْ نَشَاءَ

Narrated Rabia

"Umar ibn al-Khattab recited Sura an-Nahl (16) on the minbar on the day of Jumua. When he reached the sajda, he came down and did sajda and the people did sajda. The followingJumua, he recited it. When he came to the prostration, he said, 'O people! When someone comes to an ayat of sajda, if he does sajda, he has acted rightly and if he does not do sajda, he has not done anything wrong.' Umar did not do sajda."

Ibn Umar added, "Allah has not made the sajda compulsory. It is up to us."

Comments

In this hadith, according to Rabia Sayyiduna Umar Ibn al-Khattab recited sura an-Nahl on a Friday and after reciting the verse of prostration offered sajda. Again, the next Friday, he recited the same sura but did not perform sajda.

People, who opine that the prostration of Qur'anic recitation is not obligatory, put forward this hadith in support of their arguement. As per Naafe, Ibn Umar further added that Allah has not made the sajda obligatory. However, people who consider the sajda obligatory argue with the hadiths quoted in earlier chapters and also with the verse of the Qur'an which says:

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

And when the Qur'an is recited to them do not bow in adoration? (84:21)

In response to the hadith of Sayyiduna Umar, they say that he was a strict teacher and hence did not offer sajda the second Friday to teach the people about it being unnecessary to perform immediately and that it can be delayed as well, Allah knows the best.

باب مَنْ قَرَأَ السجْدَةَ فِى الصلاةِ فَسَجَدَ بِهَا

Chapter 11: Anyone reciting an ayat of sajda in the prayer should do sajda for it.

Purpose of Tarjamatul Baab

Here, according to the learned scholars, Imam Bukhari conveys his differences with the Maaliki School who consider it makrooh (disliked) to recite the sura comprising verse of prostration in the prayer.

Hadith No. 1029

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا مُعْتَمِرٌ قَالَ سَمِعْتُ أَبِى قَالَ حَدثَنِى بَكْرٌ عَنْ أَبِى رَافِعٍ قَالَ صَلَّيتُ مَعَ أَبِى هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ (إِذَا السمَاءُ انْشَقتْ) فَسَجَدَ فَقُلْتُ مَا هَذِهِ قَالَ سَجَدْتُ بِهَا خَلْفَ أَبِى الْقَاسِمِ صلى ا عليه وسلم فَلاَ أَزَالُ أَسْجُدُ فِيهَا حَتى أَلْقَاهُ

Narrated Abu Rafi

"I prayed isha behind Abu Hurayra and he recited, 'idha's-sama'n-shaqqat.' He did sajda. I said, 'What is this?' He said, 'I did sajda for it behind Abu'l-Qasim (Sallallahu Alaihi Wa-sallam), and I will continue to do sajda for it until I meet him.'"

Comments

This hadith has been quoted previously also. The majority of jurists agree on the permissibility of reciting a sura comprising a verse of prostration in the prayer.

بَاب مَنْ لَمْ يَجِدْ مَوْضِعًا لِلسجُودِ مِنَ الزحَامِ

Chapter 12 : Someone who cannot find a place to prostrate with the imam due to the crush of people.

Purpose of Tarjamatul Baab

Majority of jurists consider it permissible to perform prostration of Qur'anic recitation on the backs of other people in case of limited space, however, the Maalikites disagreeing with the view deem it preferable to prostrate in turns. Imam Bukhari seems to concur with the majority view.

Hadith No. 1030

حَدثَنَا صَدَقَةُ قَالَ أَخْبَرَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رضى ا عنهما قَالَ كَانَ النبِى صلى ا عليه وسلم يَقْرَأُ السورَةَ الَتِى فِيهَا السجْدَةُ فَيَسْجُدُ وَنَسْجُدُ حَتى مَا يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ

Narrated Ibn Umar

"When the Prophet (Sallallahu Alaihi Wasallam), used to recite the sura which contained a sajda, he would do sajda and we would do sajda with him. Some of us could

not find any place to put our foreheads."

Comments

Not finding a definite view of the learned scholars on the issue, Ibn Bataal says that since the sajda of a prayer is compulsory (fardh) and that of recitation sunnah, so there is possibility of difference between the two.

• * *

كتاب التقصر الصلاة

The Book of Shortening the Salaat (Prayer)

Blank Page

بسم الله الرحمن الرحيم

كتاب التقصر الصلاة

The Book of Shortening the Salaat (Prayer)

باب مَا جَاءَ فِى التقْصِيرِ وَكَمْ يُقِيمُ حَتى يَقْصُرَ

Chapter 1 : What has come down about shortening the prayer and for how long a stay has to be for someone to be allowed to shorten it.

Purpose of Tarjamatul Baab

Here Imam Bukhari has raised two issues, viz i) Shortening of prayer i.e.,Qasr ii) Duration upto which one can shorten the prayers. The learned scholars are in consensus regarding the first issue i.e., shortening of the prayer; however, the second issue has been highly debated by the jurists.

Hadith No. 1031

حَدثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدثَنَا أُبو عَوَانَةَ عَنْ عَاصِمٍ وَحُصَيْنٍ عَنْ عِكْرِمَةَ

عَنِ ابْنِ عَبَّاسٍ رضى ا عنهما قَالَ أَقَامَ النبِى صلى ا عليه وسلم تِسْعَةَ عَشَرَ يَقْصُرُ ، فَنَحْنُ إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ قَصَرْنَا ، وَإِنْ زِدْنَا أَتْمَمْنَا

Narratee Ibn Abbas

"The Prophet (Sallallahu Alaihi Wasallam), once stayed somewhere for nineteen days during which he shortened the prayers. So when we travelled somewhere for nineteen days we would shorten the prayer but if we stayed longer we would do the full prayer."

Hadith No. 1032

حَدثَنَا أَبُو مَعْمَرٍ قَالَ حَدثَنَا عَبْدُ الْوَارِثِ قَالَ حَدثَنَا يَحْيَى بْنُ أَبِى إِسْحَاقَ قَالَ سَمِعْتُ أَنَسًا يَقُولُ خَرَجْنَا مَعَ النبِى صلى ا عليه وسلم مِنَ الْمَدِينَةِ إِلَى مَكةَ ، فَكَانَ يُصَلى رَكْعَتَيْنِ رَكْعَتَيْنِ حَتى رَجَعْنَا إِلَى الْمَدِينَةِ . قُلْتُ أَقَمْتُمْ بِمَكةَ شَيْئًا قَالَ أَقَمْنَا بِهَا عَشْرًا

Narrated Yahya bin Abi Ishaaq

Anas was heard to say, "We went out with the Prophet (Sallallahu Alaihi Wasallam), from Madina to Makkah and he prayed two rak'ats for every prayer [except magrib] until we returned to Madina. Yahya ibn Abi Ishaaq said, "I asked, 'Did you stay in Makkah at all?' He replied, 'We stayed for ten days.'"

Comments

The Qur'an says

وَ اِذَا ضَرَبْتُمْ فِى الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ

When you travel on the earth, there is no sin on you in shortening your Salah (4:101)

This verse was revealed in the 4th year of Hijra and it was at the time of the battle of Anmar when asr prayer was

offered as qasr (shortened) for the first time. With this divine injunction the believers were given relaxation in prayer during a journey, and were also allowed to shorten their prayers. Rasulullah (Salallahu Alaihi Wasallam) said in a hadith:

صدقة تصدق ا بيا عليكم فأقبلوا صدقة

"It is a charity from Allah, so accept His charity". (Muslim, Abu Dawood, Tirmidhi)

During a journey the four rak'at compulsory (fardh) prayer viz., dhuhr, asr and isha are to be shortened to two. There is no shortening of fajr and magrib prayer. To offer sunnah prayers during a journey is optional but it is compulsory to shorten the compulsory (fardh) four rak'ats to two. According to the Hanafite School, the shortening of prayer on a journey is waajib (obligatory); however, the Maalikites consider it sunnah alal-Mo'akada and the rest as simple sunnah.

Juristic view about the duration after which the shortening of prayer becomes obligatory

As per the first hadith narrated by Ibn Abbas, Rasulullah (Salallahu Alaihi Wasallam) stayed for nineteen days and offered shortened prayers. Here Ibn Abbas is reporting the incident of the victory of Makkah. Since Rasulullah (Salallahu Alaihi Wasallam) stayed for nineteen day so Ibn Abbas thought that nineteen days was the limit. If someone stays at a place for less than nineteen days, he should offer shortened prayers if for more than nineteen days then he should offer complete prayers.

Ibn Bataal writes:

قال ا هلب والفقهاء لا يتأولون هذا ا ديث كما بأوله ابن عباس ويقولون أنه كان عليه السلام هذه ا دة ا ذكرها ابن عباس غ عازم على الاستقرار لأنه كان ينتظر الفتح يرحل بعد ذالك

"According to al-Mahlab, the jurists do not interpret this hadith the way Ibn Abas has done. They hold that the prophet (Sallallahu Alaihi Wasallam), during this period mentioned by Ibn Abbas had not resolved to stay but was waiting for victory and to leave after that".

In the second hadith Sayyiduna Anas is reporting the incident of Hajjat-ul-Vida of Rasulullah (Salallahu Alaihi Wasallam) in which he stayed in Makkah for ten days and offered the shortened prayer.

Ibn Bataal writes:

وتأويل الفقهاء   حديث أنس أيضا أن أقامته عليه السلام كة عشرا كانت الرحيل فما كان على نية الرحيل فأنه يقصر فيه

"The jurists interpret the hadith of Anas saying that the stay of Rasulullah (Salallahu Alaihi Wasallam) in Makkah was ten days because he was leaving. Since he had the intention of leaving that is why he was offering shortened prayers".

All the jurists concur that a person staying at a place away from his home place with the intention of leaving the place at the very moment his work is over, he will have to offer shortened prayer even if his stay prolongs to years together. Ibn Bataal further writes:

وقد روي جابر عن النـ   عليه السلام أقام بتبوك عشرين يوما يقصرا الصلاة وأقام ابن عمر بأذربيجان ستة اشهر (حارب) يقصر وأقام أنس بنيسابرر أربع   يقصر الصلاة (فعله)   اعة من الصحابة

"Jabir reported that the Prophet (Salallahu Alaihi Wasallam) stayed at Tabuk for twenty days and offered qasr; Ibn Umar stayed at Azerbaijan for six months (during a battle) and offered qasr; Anas stayed at Nishapur for four years and offered qasr and same was done by many companions".

According to three main juristic Imams other than Imam Abu Haneifah, the limit is four days; iff one intends to stay for more than four days he should offer complete prayer

and if less than four then qasr as:

لأن إقامة النـ صلى ا عليه وسلم ـكة كانت أربعة أيام

"The stay of Rasulullah (Salallahu Alaihi Wasallam) in Makkah lasted four days".

Imam Abu Haneifah considers the limit to be fifteen days. In his argument he puts forward the following hadith of Ibn Umar quoted by Abu Bakr bin Abi Shaeba:

عن ابن عمر ابن عباس قالا إذا قضيت بإقامة ـسة عشر يوما فأ الصلاة

Both Ibn Umar and Ibn Abbas are quoted to have said, "If you resolve to stay for fifteen days then complete the prayer."

باب الصلاة بِمِنًى

Chapter 2 : The prayer at Mina.

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing an issue which has remained highly controversial amongst the jurists; however, he has not mentioned his view in the Tarjamatul Baab. There are two issues here viz.,

1. Whether it is compulsory for everyone or only the travellers to offer qasr at Mina during Haj.
2. Whether this Qasr is associated with the Haj rituals itself or because of travelling.

Hadith No. 1033

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ أَخْبَرَنِى نَافِعٌ عَنْ عَبْدِ اللهِ رضى ا عنه قَالَ صَلَّيْتُ مَعَ النبِى صلى ا عليه وسلم بِمِنًى رَكْعَتَيْنِ ، وَأَبِى بَكْرٍ وَعُمَرَ ، وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ ثُم أَتمهَا

Narrated Abdullah

"I prayed two rak'ats at Mina with the Prophet, Abu Bakr

and Umar, and also with 'Uthman at the beginning of his rule, but he later did the prayer in full."

Hadith No. 1034

حَدثَنَا أُبو الْوَلِيدِ قَالَ حَدثَنَا شُعْبَةُ أُنبأَنا أُبو إِسْحَاقَ قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ صَلى بِنَا النبِى صلى ا عليه وسلم آمَنَ مَا كَانَ بِمِنًى رَكْعَتيْنِ

Narrated Haritha ibn Wahb

"The Prophet (Sallallahu Alaihi Wasallam), led us in the prayer at Mina doing two rak'ats in a time of peace."

Hadith No. 1035

حَدثَنَا قُتيْبَةُ قَالَ حَدثَنَا عَبْدُ الْوَاحِدِ عَنِ الأَعْمَشِ قَالَ حَدثَنَا إِبْرَاهِيمُ قَالَ سَمِعْتُ عَبْدَ الرحْمَنِ بْنَ يَزِيدَ يَقُولُ صَلى بِنَا عُثْمَانُ بْنُ عَفانَ رضى ا عنه بِمِنًى أَرْبَعَ رَكَعَاتٍ ، فَقِيلَ ذَلِكَ لِعَبْدِ اللهِ بْنِ مَسْعُودٍ رضى ا عنه فَاسْتَرْجَعَ ثُم قَالَ صَليْتُ مَعَ رَسُولِ اللهِ صلى ا عليه وسلم بِمِنًى رَكْعَتيْنِ ، وَصَليْتُ مَعَ أَبِى بَكْرٍ رضى ا عنه بِمِنًى رَكْعَتيْنِ ، وَصَليْتُ مَعَ عُمَرَ بْنِ الْخَطابِ رضى ا عنه بِمِنًى رَكْعَتيْنِ ، فَليْتَ حَظى مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَانِ مُتَقَبلَتَانِ

Narrated Ibrahim

I heard Abdur-Rahman to say, "Uthman ibn Affan led us in prayer at Mina doing four rak'ats. Abdullah ibn Mas'ud was told about that and he said, 'We belong to Allah and return to Him!' Then he said, 'I prayed two rak'ats with the Messenger of Allah (Sallallahu Alaihi Wasallam), at Mina and I prayed two rak'ats with Abu Bakr at Mina, and I prayed two rak'ats with Umar ibn al-Khattab at Mina. Would that I were lucky enough to have two out of the four rak'ats accepted!'"

Comments

Ibn Bataal writes:

اتفق العلماء على أن ا اج القادم مكة يقصر الصلاة با و وسائر ا شاهد لأنه عندهم سفر

"All the jurists agree that during Haj pilgrims coming to Makkah (from outside) should offer qasr there, at Mina and all other related places as they are considered to be in journey".

واختلف الفقهاء صلاة ا كي فقال مالك يتم ا كي كة يقصر

"And the jurists differed about the prayer of Makkan residents at Mina, and Maalik said Makkans will offer complete prayer at Makkah and qasr at Mina

وقالت طائفة لا يقصر الصلاة أهل مكة وعرفاة لأنه ليس بيهما مسافة ما تقصر فيه الصلاة روي ذالك عن عطاء والزهري وهو قول الثوري والكوف الشا وأ د

"A group said, "Makkans will not offer qasr at Mina and Arafat since these (two) places are not a distance where qasr becomes applicable, same has been quoted from Atta, Zuhri, Thouri, People of Kofa Shaafa'ee and Ahmed.

Tahawi said:

ليس ا ج موجبا للقصر لأن أهل م وعرفات إذا كانوا حجاجا أ وا وليس هو متعلقا با وضع وإ ا هو متعلق بالسفر

"Haj does not make qasr obligatory as the people of Mina and Arafat offer complete prayer during Haj, and it is not related to a place but to the travelling".

From the above quoted three narations by Imam Bukhari, it is clear that Rasulullah (Salallahu Alaihi Wasallam), Abu bakr, Umar Ibn al-Khattab offered qasr at Mina but Uthman bin Affan, during his Caliphate, used to offer complete prayer there which was questioned by Abdullah bin Mas'ood. It is well known that Rasulullah (Salallahu Alaihi Wasallam), Abu Bakr and Umar came to Haj from Madina and hence

were travelers at Mina. Now, according to some scholars, they offered qasr at Mina for being a part of Haj while as per others they offered qasr because of being travelers and not as a part Haj. Taking lot of pains in explaining why Sayyiduna Uthman offered complete prayer at Mina some learned scholars hold that he was a resident of Makkah wherefrom he offered Haj thus having no validity of offering Qasr.

باب كَمْ أقَامَ النبِى صلى ا عليه وسلم فِى حَجتِهِ

Chapter 3 : What length of time the Prophet stayed when he went on hajj.

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing how long Rasulullah (Salallahu Alaihi Wasallam) stayed at Makkah during his farewell Haj. The whole stay in and around Makkah was ten days but in Makkah proper it was four days.

Hadith No. 1036

حَدثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدثَنا وُهَيْبٌ قَالَ حَدثَنَا أيوبُ عَنْ أبِى الْعَالِيَةِ الْبراءِ عَنِ ابْنِ عَباسٍ رضى ا عنهما قَالَ قَدِمَ النبِى صلى ا عليه وسلم وَأصْحَابُهُ لِصُبْحِ رَابِعَةٍ يُلَبونَ بِالْحَج ، فَأمَرَهُمْ أنْ يَجْعَلُوهَا عُمْرَةً إلا مَنْ مَعَهُ الْهَدْىُ تَابَعَهُ عَطَاءٌ عَنْ جَابِرٍ

Narrated Ibn Abbas

"The Prophet (Sallallahu Alaihi Wasallam), and his Companions arrived on the fourth morning of the month of hajj saying the talbiya. He commanded them to make it an'umra except for those with sacrificial animals with them." Jabir corroborated it.

Comments

At the time of the victory of Makkah Rasulullah

(Salallahu Alaihi Wasallam) entered Makkah 4th of Dhul-Haj and left for Mina on the 8th. He stayed in Makkah for nineteen days. In this hadith, according to Ibn Abbas, Rasulullah (Salallahu Alaihi Wasallam) asked his companions to make Umrah intention instead of Haj except those who had sacrificical animals along with them as it was necessary to carry the animals to an appropriate place of sacrifice. The majority of jurists including Imam Abu Haniefa, Imam Maalik and Imam Shafa'ea say that it was made permissible only that time for the companions of Rasulullah (Salallahu Alaihi Wasallam) to convert their Haj intention into Umrah intention and that it is not permissible for anyone else. However Imam Ahmad says that it is permissible for those to change the intention of Haj into that of Umrah who do not carry sacrificed animal alongwith them.

بَاب فِي كَمْ يَقْصُرُ الصَّلَاةَ

وَسَمَّى النَّبِيُّ صلى الله عليه وسلم يَوْمًا وَلَيْلَةً سَفَرًا وَكَانَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ رضى الله عنهم يَقْصُرَانِ وَيُفْطِرَانِ فِي أَرْبَعَةِ بُرُدٍ وَهْيَ سِتَّةَ عَشَرَ فَرْسَخًا

Chapter 4 : How long must a journey be before someone can shorten the prayer?

The Prophet (Sallallahu Alaihi Wasallam), called travelling a day and a night a journey. Ibn Abbas used to shorten the prayer and break the fast for a distance of four *burud* (postal stages) which is sixteen farsakhs.

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing the length of journey that makes qasr compulsory on a person.

Hadith No. 1037

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ قُلْتُ لِأَبِي أُسَامَةَ حَدَّثَكُمْ عُبَيْدُ اللَّهِ عَنْ

نَافِعٍ عَنِ ابْنِ عُمَرَ رضى ا عنهما أن النبى صلى ا عليه وسلم قَالَ لاَ تُسَافِرِ الْمَرْأَةُ ثَلاثَةَ أيامٍ إلا مَعَ ذِى مَحْرَمٍ

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), said, "A woman should not travel for three days without a dhu mahram [close male relative]."

Hadith No. 1038

حَدثَنَا مُسَدَدٌ قَالَ حَدثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رضى ا عنهما عَنِ النبى صلى ا عليه وسلم قَالَ لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثًا إلا مَعَ ذِى مَحْرَمٍ تَابَعَهُ أَحْمَدُ عَنِ ابْنِ الْمُبَارَكِ عَنْ عُبَيْدِ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النبى صلى ا عليه وسلم

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), said, "A woman should not travel for three days without a dhu mahram [close male relative]."

Ibn al-Mubarak corroborated it from Ubaydullah.

Hadith No. 1039

حَدثَنَا آدَمُ قَالَ حَدثَنَا ابْنُ أَبِى ذِئْبٍ قَالَ حَدثَنَا سَعِيدٌ الْمَقْبُرِى عَنْ أَبِيهِ عَنْ أَبِى هُرَيْرَةَ رضى ا عنهما قَالَ قَالَ النبى صلى ا عليه وسلم لاَ يَحِل لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ تَابَعَهُ يَحْيَى بْنُ أَبِى كَثِيرٍ وَسُهَيْلٌ وَمَالِكٌ عَنِ الْمَقْبُرِى عَنْ أَبِى هُرَيْرَةَ رضى ا عنه

Narrated Abu Hurayra

"It is not lawful for a woman who believes in Allah and the Last Day to travel the distance of a day and a night without

having a mahram with her."
Malik corroborated it from al-Maqburi from Abu Hurayra.

Comments

Here Imam Bukhari has quoted three hadiths. In two of these it is mentioned that a woman should not travel alone if her journey has to exceed three days. The third hadith mentions that she should avoid travelling if it exceeds even one day and night without a dhu-mahram (a close relative with whom a woman can never marry like brother, father etc).

According to the learned scholars, Imam Bukhari didn't find any clear hadith to define the length of distance needed to be travelled for qasr, so he quoted the hadiths which mention the rules of travelling that apply to a woman when she leaves her home. If a woman has to undertake a journey requiring these three days and three nights or more then she should not go alone. By mentioning this Imam Bukhari wants to prove that it is this much length of journey which alters the rules, e.g., a woman cannot travel without a dhu-mahram for more than three days. On the same analogy it can be deduced that qasr should become compulsory for this much of journey.

وقال أبو حنيفة ا سافة ا تقصر فيها الصلاة ثلاثة أيام ولياليهن بس الإبل ومشى الأقدام

Abu Haniefa said, "The distance which makes Qasr obligatory are three day and three nights walk of the camel or pedestrian walk".

أحد وعشرون فرسخا وقيل انية عشر فرسخا وعليه فتوى وعن مالك لا يقصر أقل من انية وأربع ميلا الفرسخ ثلاثة أميال

Some people say twenty one pharasangs and it is also said eighteen pharasangs also vetted by fatwa. And Maalik said, "Qasr will not be placed into force for less than forty eight

miles". One pharasung is three miles.

As per the learned scholars, if the duration is to be taken into consideration then it is pedestrian walk for one day and one night, however, if the length of the distance is the measurement then it is forty eight miles or seventy seven kilometers.

باب يَقْصُرُ إذَا خَرَجَ مِنْ مَوْضِعِهِ

وَخَرَجَ عَلِى عَلَيْهِ السلاَمُ فَقَصَرَ وَهْوَ يَرَى الْبُيوتَ فَلَما رَجَعَ قِيلَ لَهُ هَذِهِ الْكُوفَةُ . قَالَ لاَ حَتى نَدْخُلَهَا

Chapter 5 : You can shorten the prayer when you have left the place you live.

Ali, peace be upon him, led and shortened the prayer even though he could still see the houses. When he returned, he was told, "This is Kufa." He said, "No, not until we enter it."

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing when and from where one should start the Qasr i.e. offering of shortened prayer. By quoting Sayyiduna Ali that he started Qasr after leaving Kofa when the houses of Kofa were still visible, Imam Bukhari seems to be in agreement with the majority view which says that the Qasr should be started soon after coming out of the locality.

Hadith No. 1040

حَدثَنَا أَبو نُعَيْمٍ قَالَ حَدثَنَا سُفْيَانُ عَنْ مُحَمدِ بْنِ الْمُنْكَدِرِ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ عَنْ أَنسٍ رضى ا عنه قَالَ صَلَيْتُ الظهْرَ مَعَ النبِى صلى ا عليه وسلم بِالْمَدِينَةِ أَرْبَعًا ، وَبِذِى الْحُلَيْفَةِ رَكْعَتَيْنِ

Narrated Anas

"I prayed dhuhr with the Prophet (Sallallahu Alaihi Wasal-

lam), doing four rak'ats in Madina and we prayed asr with two rak'ats at Dhul-Hulayfa."

Hadith No. 1041

حَدثَنَا عَبْدُ اللهِ بْنُ مُحَمدٍ قَالَ حَدثَنَا سُفْيَانُ عَنِ الزهْرِى عَنْ عُرْوَةَ عَنْ عَائِشَةَ رضى ا عنها قَالَتِ الصلاَةُ أولُ مَا فُرِضَتْ رَكْعَتَيْنِ فَأُقِرتْ صَلاَةُ السفَرِ ، وَأُتِمتْ صَلاَةُ الْحَضَرِ . قَالَ الزهْرِى فَقُلْتُ لِعُرْوَةَ مَا بَالُ عَائِشَةَ تُتِم قَالَ تَأولَتْ مَا تَأولَ عُثْمَانُ

Narrated Aisha

"When the prayers were first made obligatory, they were all two rak'ats. Then the travelling prayer stayed the same but the prayer of the resident was made complete [i.e., four rak'ats]."
Az-Zuhri said, "I asked Urwa, 'Why did Aisha do the full prayers?' He said, 'She followed the same interpretation as Uthman.'"

Comments

Ibn Qudama writes:

ليس ن نوى السفر القصر ح رج من بيوت مصره أو قريته و لفها وراء ظهره (ا غ)

"Qasr is not valid for the one who intends travelling until he leaves behind him the houses of his city or place".

All jurists agree upon this issue. In the first hadith as per Sayyiduna Anas when Rasulullah (Salallahu Alaihi Wasallam) made intention to travel (from Madina to Makkah) he offered full prayers in Madina and qasr at Dhul-Hulayfa about six miles from Madina. According to Allaama Ayni it is illogical to deduce from this hadith that the qasr can be offered even for a short journey of six miles because Rasulullah (Salallahu Alaihi Wasallam) had not intended to travel upto

Dhul Hulayfa only but Makkah. This hadith, as the learned scholars maintain, support the view that qasr starts once one comes out of his locality with the intention of travelling the distance necessary to enforce qasr upon him.

In the second hadith Sayyida Aisha mentions that initially the total number of rak'ats made compulsory were only two. Allama Ayni writes:

كان أول ما افترض على رسول ا سلى ا عليه وسلم من الصلاة ركعتا ركعتا إلا ا غرب

"The first thing regarding prayers that was made obligatory on Rasulullah (Salallahu Alaihi Wasallam) was two rak'ats; two rak'ats except that of magrib.

It is compulsory to offer two rak'ats of prayer always whether a person is on a journey or at home, says Sayyida Aisha. It is also reported in other narrations that initially during Makkan period the number of compulsory prayer rak'ats was only two and later at Madinah the number was escalated to four.

An opinion is reported from Sayyiduna Aisha that complete prayer can be offered during travelling as well but in the above quoted hadith she says that the prayer during a journey is only two rak'ats. Zuhri, on asking Urwa about this contradiction was told that Sayyida Aisha had the same opinion as that of Sayyiduna Uthman. It is said that Sayyiduna Uthman offered complete prayers during a journey after becoming Muqeem (one who intends to stay at a particular place temporarily or permanently).

باب يُصَلى الْمَغْرِبَ ثَلاَثًا فِى السفَرِ

Chapter 6 : Praying Magrib three rak'ats in journey.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the impermissi-

bility of qasr or shortening of prayer in respect of magrib prayer which is of three rak'ats.

Hadith No. 1042

حَدثَنا أُبو الْيَمَانِ قَالَ أَخْبَرَنا شُعَيبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى سَالِمٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رضى ا عنهما قَالَ رَأْيتُ رَسُولَ اللهِ صلى ا عليه وسلم إِذَا أَعْجَلَهُ السيْرُ فِى السفَرِ يُؤَخرُ الْمَغْرِبَ حَتى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ . قَالَ سَالِمٌ وَكَانَ عَبْدُ اللهِ يَفْعَلُه إِذَا أَعْجَلَهُ السيْرُ

Narrated Abdullah ibn Umar

"I saw the Messenger of Allah (Sallallahu Alaihi Wasallam), when he was in a hurry on a journey, delay magrib and join it with isha'." Salim said, "'Abdullah used to do that when he was in a hurry on a journey." Saalim added, "Ibn Umar used to join magrib and isha at Muzdalifa."

Hadith No. 1043

وَزَادَ اللَّيثُ قَالَ حَدثَنِى يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ سَالِمٌ كَانَ ابْنُ عُمَرَ رضى ا عنهما يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ . قَالَ سَالِمٌ وَأَخرَ ابْنُ عُمَرَ الْمَغْرِبَ ، وَكَانَ اسْتُصْرِخَ عَلَى امْرَأَتِهِ صَفِيةَ بِنْتِ أَبِى عُبَيْدٍ فَقُلْتُ لَهُ الصلاَةُ . فَقَالَ سِرْ . فَقُلْتُ الصلاَةُ . فَقَالَ سِرْ . حَتى سَارَ مِيلَيْنِ أَوْ ثَلاَثَةً ثُم نَزَلَ فَصَلى ثُم قَالَ هَكَذَا رَأَيْتُ النبِى صلى ا عليه وسلم يُصَلى إِذَا أَعْجَلَهُ السيْرُ . وَقَالَ عَبْدُ اللهِ رَأَيْتُ النبِى صلى ا عليه وسلم إِذَا أَعْجَلَهُ السيْرُ يُؤَخرُ الْمَغْرِبَ ، فَيُصَلِيهَا ثَلاَثًا ثُم يُسَلمُ ، ثُم قَلمَا يَلْبَثُ حَتى يُقِيمَ الْعِشَاءَ فَيُصَلِيَهَا رَكْعَتَيْنِ ثُم يُسَلمُ ، وَلاَ يُسَبحُ بَعْدَ الْعِشَاءِ حَتى يَقُومَ مِنْ جَوْفِ اللَّيلِ

Narrated Saalim

"Ibn Umar delayed magrib when he heard that his wife, Safi-

yya bint Abi 'Ubayd, was dying [or had died]. I said to him, 'The prayer!' He said, 'Carry on.' I said, 'The prayer!' He said, 'Carry on,' until he had gone two or three miles. Then he got down and prayed and said, 'This is how I saw the Prophet (Sallallahu Alaihi Wasallam), pray when he was travelling in a hurry.' 'Abdullah said, "When the Messenger of Allah (Sallallahu Alaihi Wasallam), was travelling in a hurry, I saw him delay magrib and then pray it doing three rak'ats. Then he would say the taslim and then after a short time the iqama was said for isha and he prayed it doing two rak'ats. Then he said the taslim. He did not do any supererogatory prayers after isha until he got up in the middle of the night."

Comments

According to the above quoted two hadiths, Rasulullah (Salallahu Alaihi Wasallam) and Ibn Umar used to delay magrib prayer and combine it with isha when in a hurry during a journey. The magrib prayer was offered late but before the start of isha time in such a way that both were offered in their stipulated time limits. This issue has been discussed under the title Jama Byna-as-Salaatayn (combining two prayers). Here Imam Bukhari wants to prove the issue of offereing complete (3 rak'ats) magrib prayer even during travelling.

باب صَلَاةِ التطوع عَلَى الدوَاب وَحَيْثُمَا تَوَجهَتْ بِهِ

Chapter 7 : Supererogatory prayers on animals no matter which way the animal is facing.

Purpose of Tarjamatul Baab

Since Imam Bukhari is discussing the issues related to the qasr prayer, here now he conveys that the supererogatory prayers can be offered while mounting an animal and that

facing the Qibla during such a prayer is not necessary.

Hadith No. 1044

حَدثَنا عَلِى بْنُ عَبْدِ اللهِ قَالَ حَدثَنا عَبْدُ الأَعْلَى قَالَ حَدثَنا مَعْمَرٌ عَنِ الزهْرِى عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ عَنْ أَبِيهِ قَالَ رَأَيتُ النبِى صلى ا عليه وسلم يُصَلى عَلَى رَاحِلَتِهِ حَيْثُ تَوَجهَتْ بِهِ

Narrated Amir

"I saw the Prophet (Sallallahu Alaihi Wasallam), praying on his mount no matter which way it was facing."

Hadith No. 1045

حَدثَنا أَبو نُعَيْمٍ قَالَ حَدثَنا شَيْبَانُ عَنْ يَحْيى عَنْ مُحَمدِ بْنِ عَبْدِ الرحْمَنِ أَن جَابِرَ بْنَ عَبْدِ اللهِ أَخْبَرَهُ أَن النبِى صلى ا عليه وسلم كَانَ يُصَلى التطَوعَ وَهْوَ رَاكِبٌ فِى غَيْرِ الْقِبْلَةِ

Narrated Jabir ibn Abdullah

The Prophet (Sallallahu Alaihi Wasallam), used to pray supererogatory prayers while he was riding and not facing qibla.

Hadith No. 1046

حَدثَنا عَبْدُ الأَعْلَى بْنُ حَمادٍ قَالَ حَدثَنا وُهَيْبٌ قَالَ حَدثَنا مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ قَالَ وَكَانَ ابْنُ عُمَرَ رضى ا عنهما يُصَلى عَلَى رَاحِلَتِهِ وَيُوتِرُ عَلَيْهَا ، وَيُخْبِرُ أَن النبِى صلى ا عليه وسلم كَانَ يَفْعَلُهُ

Narrated Nafi

"Ibn Umar used to pray on his mount and he would also pray the witr on it. He reported that the Prophet (Sallallahu Alaihi Wasallam), used to do that

Comments

Al-Mahleb said:

قال ا هلب هذا الإحاديث ص قوله تعا وحيث ما كنتم فولوا وجوهكم شطره

"These hadiths specify the statement of Allah, "And wherever you are, turn your faces towards it" (2:150).

This refers to compulsory prayer for which it is a must to face Qibla.

And the statement of Allah:

فاينما تولوا فثم وجه ا

"Wherever you turn the glory of God is everywhere". (2:115)

إن ذالك النافلة على

"Indeed this is about the supererogatory prayer on the riding animal".

وذهب و اعة الفقهاء إ أخذ بذا الأحاديث وإجازوا التنفل على الدأبة

السفر إ غ القبلة

Large number of jurists derived from these hadith that the offering of supererogatory prayer on riding animals during travelling towards a direction other then Qibla is permissible".

باب الإ ّ اءِ عَلَى الدابةِ

Chapter 8 : Doing the prayer by gesture on an animal.

Purpose of Tarjamatul Baab

In the previous chapter Imam Bukhari conveyed the permissibility of offering supererogatory prayers on an animal back and now he says that during this state the ruku and sajda can be offered by gestures.

Hadith No. 1047

حَدثَنا مُوسَى قَالَ حَدثَنا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ قَالَ حَدثَنا عَبْدُ اللهِ بْنُ دِينَارٍ قَالَ

كَانَ عَبْدُ اللهِ بْنُ عُمَرَ رضى ا عنهما يُصَلى فِى السفَرِ عَلَى رَاحِلَتِهِ ، أَيْنَمَا تَوَجهَتْ يُومِئُ وَذَكَرَ عَبْدُ اللهِ أن النبِى صلى ا عليه وسلم كَانَ يَفْعَلُهُ

Narrated Abdullah ibn Dinar

"During journeys Abdullah ibn Umar used to pray on his mount using gestures no matter which way it turned. Abdullah said that the Prophet (Sallallahu Alaihi Wasallam), used to do that."

Comments

Ibn Bataal writes:

سنة الصلاة على الدابة الإ اء ويكون السجود اخفض من الركوع

"While on an animal back it is sunnah to offer prayer by gestures and for sajda one should bend more than ruku."

This is the relaxation given by the Shari'ah wherein one can offer supererogatory prayers without facing qibla and even stopping and dismounting from a conveyance. Since one cannot offer ruku or sajda on an animal so doing so by gestures only has been kept permissible.

باب يَنزِلُ لِلْمَكْتُوبَةِ

Chapter 9 : Dismounting for the compulsory prayers.

Purpose of Tarjamatul Baab

Mentioning the permissibility of offering supererogatory prayer while mounting a conveyance Imam Bukhari now makes it explicit the necessity of dismounting and facing the qibla when one has to offer a compulsory prayer.

Hadith No. 1048

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدثَنَا اللَيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ أن عَامِرَ بْنَ رَبِيعَةَ أَخْبَرَهُ قَالَ رَأَيْتُ رَسُولَ اللهِ صلى ا عليه وسلم

وَهْوَ عَلَى الراحِلَةِ يُسَبحُ ، يُومِئُ بِرَأْسِهِ قِبَلَ أى وَجْهٍ تَوَجهَ ، وَلَمْ يَكُنْ رَسُولُ اللهِ صلى ا عليه وسلم يَصْنَعُ ذَلِكَ فِى الصلاَةِ الْمَكْتُوبَةِ

Narrated Amir ibn Rabi'a

"I saw the Messenger of Allah (Sallallahu Alaihi Wasallam), while riding doing supererogatory prayers by gesturing with his head in whatever direction he was facing, but the Messenger of Allah (Sallallahu Alaihi Wasallam), did not do that for the obligatory prayers."

Hadith No. 1049

وَقَالَ اللَّيْثُ حَدثَنِى يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ قَالَ سَالِمٌ كَانَ عَبْدُ اللهِ يُصَلى عَلَى دَابتِهِ مِنَ اللَّيْلِ وَهْوَ مُسَافِرٌ ، مَا يُبَالِى حَيْثُ مَا كَانَ وَجْهُهُ . قَالَ ابْنُ عُمَرَ وَكَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُسَبحُ عَلَى الراحِلَةِ قِبَلَ أى وَجْهٍ تَوَجهَ ، وَيُوتِرُ عَلَيْهَا ، غَيْرَ أَنهُ لاَ يُصَلى عَلَيْهَا الْمَكْتُوبَةَ

Narrated Salim

"'Abdullah used to pray on his mount during the night while travelling and he did not care which way he was facing. Ibn Umar said, 'The Messenger of Allah (Sallallahu Alaihi Wasallam), used to pray supererogatory prayers on his mount no matter which way he was facing and he would pray the witr on it, although he did not pray the obligatory prayers on it.'"

Hadith No. 1050

حَدثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ حَدثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ مُحَمدِ بْنِ عَبْدِ الرحْمَنِ بْنِ ثَوْبَانَ قَالَ حَدثَنِى جَابِرُ بْنُ عَبْدِ اللهِ أَن النبِى - صلى ا عليه وسلم - كَانَ يُصَلى عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ فَإِذَا أَرَادَ أَنْ يُصَلىَ الْمَكْتُوبَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ

Narrated Jabir ibn Abdullah

The Prophet (Sallallahu Alaihi Wasallam), used to pray on his mount towards the East. When he wanted to pray the obligatory prayer, he would dismount and face qibla."

Comments

All the above hadiths mention that Rasulullah (Salallahu Alaihi Wasallam) would offer compulsory prayers on ground after dismounting an animal and face Qibla, the issue agreed upon by all the jurists. As per the learned scholars, this does not apply when one is travelling by train or a boat but facing the qibla shall still remain mandatory.

باب صَلاَةِ التطَوعِ عَلَى الْحِمَارِ

Chapter 10 : Performing supererogatory prayers on a donkey.

Purpose of Tarjamatul Baab

In the previous chapters the permissibility to offer prayers while mounting an animal was mentioned now Imam Bukhari wants to clarify that a donkey is also included among the animals.

Hadith No. 1051

حَدثَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ حَدثَنَا حَبانُ قَالَ حَدثَنَا هَمامٌ قَالَ حَدثَنَا أَنسُ بْنُ سِ ـِينَ
قَالَ اسْتَقْبَلْنَا أَنسًا حِ ـَ قَدِمَ مِنَ الشأْمِ فَلَقِينَاهُ بِعَيْنِ التمْرِ فَرَأَيْتُهُ يُصَلى عَلَى حِمَارٍ
وَوَجْهُهُ مِنْ ذَا الْجَانِبِ يَعْنِى عَنْ يَسَارِ الْقِبْلَةِ فَقُلْتُ رَأَيْتُكَ تُصَلى لِغَيْرِ الْقِبْلَةِ فَقَالَ
لَوْلاَ أَنى رَأَيْتُ رَسُولَ اللهِ صلى ا عليه وسلم فَعَلَهُ لَمْ أَفْعَلْهُ رَوَاهُ ابْنُ طَهْمَانَ عَنْ
حَجاجٍ عَنْ أَنسِ بْنِ سِ ـِينَ عَنْ أَنسٍ رضى ا عنه عَنِ النبِى صلى ا عليه وسلم

Narrated Anas ibn Sirin

"We went to welcome Anas when he came back from Syria

and met him at Ayn at-Tamr. I saw him praying on a donkey facing that way - meaning to the left of the qibla. I said, 'I saw you praying facing other than the qibla.' He said, 'If I had not seen the Messenger of Allah (Sallallahu Alaihi Wa-sallam), doing it, I would not have done it.'"
Hajjaj related it from Anas ibn Sirin.
['Ayn at-Tamr: a place in Iraq.]

Comments

Once Sayyiduna Anas bin Maalik went to Syria to see Maalik bin al-Marwaan and convey to him the complaints about Haj pilgrims. According to Anas bin Sirin, on return from Syria they received Sayyiduna Anas at a place called Ayn at-Tamr located in Iraq. There they found him offering prayer mounted on his donkey without facing qibla. On being asked about it Sayyiduna Anas replied that he had seen Rasu-lullah (Salallahu Alaihi Wasallam) doing so.

باب مَنْ لَمْ يَتطَوعْ فِى السفَر دُبرَ الصلاَةِ وَقبْلَهَا

Chapter 11 : Someone not doing supererogatory prayers before or after the prayer on journeys.

Purpose of Tarjamatul Baab

Imam Bukhari here explains the optional nature of sunnah prayer before or after a compulsory prayer during travel. In some compilations of Bukhari the word قبلها i.e., 'before a compunsory prayer' is not mentioned, but there is consensus of the scholars regarding the optional nature of prayer before or after a compulsory prayer during a journey.

Hadith No. 1052

حَدثَنا يَحْيى بْنُ سُلْيمَانَ قَالَ حَدثَنِى ٱبْنُ وَهْبٍ قَالَ حَدثَنِى عُمَرُ بْنُ مُحَمدٍ أَن حَفْصَ بْنَ عَاصِمٍ حَدثَهُ قَالَ سَافَرَ ٱبْنُ عُمَرَ رضى ا عنهما فَقَالَ صَحِبْتُ النبِى

صلى ا عليه وسلم فَلَمْ أَرَهُ يُسَبحُ فِى السفَرِ وَقَالَ اللهُ جَل ذِكْرُهُ (لَقَدْ كَانَ لَكُمْ فِى رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ)

Narrated Hafs ibn Asim

"Ibn Umar went on a journey and said, 'I accompanied the Prophet (Sallallahu Alaihi Wasallam), and did not see him perform any supererogatory prayers [before the obligatory prayers] while on a journey. Allah, may His mention be exalted, says, 'You have a good model in the Messenger of Allah.' (33:21)"

Hadith No. 1053

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيَى عَنْ عِيسَى بْنِ حَفْصِ بْنِ عَاصِمٍ قَالَ حَدثَنِى أَبِى أَنهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ صَحِبْتُ رَسُولَ اللهِ صلى ا عليه وسلم فَكَانَ لاَ يَزِيدُ فِى السفَرِ عَلَى رَكْعَتَيْنِ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَذَلِكَ رضى ا عنهم

Narrated Ibn Umar

"I accompanied the Messenger of Allah (Sallallahu Alaihi Wasallam), and he never did more than two rak'ats on journeys. Abu Bakr, Umar and 'Uthman also did the same."

Comments

Tirmidhi says:

إختلف أهل العلم بعد النـ صلى ا عليه وسلم فرأي بعض أصحاب النـ صلى ا عليه وسلم أن يتطوع الرجل السفر وبه يقول أ د وإسحاق

"The learned scholars differed in their opinion after the Prophet (Sallallahu Alaihi Wasallam) and some companions were seen offering sunnah during travel and same has been said by Ahmad and Ishaaq".

و ترطائفة من أهل العلم أن يصلي قبلها ولا بعدها

"Many among the learned scholars were seen not offering prayers before or after (a compulsory prayer)".

Allama Ayni writes:

ومع من يتطوع السفر قبول الرخصة

"The meaning of one who does not offer sunnah during travel is accepting the relaxation".

ومن تطوع فله ذالك فضل كثـ

"One who offers sunnah for him there is lot of reward".

وقول أكثر أهل العلم تارون التطوع من السفر

"According to the majority of the learned scholars sunnah prayer during travel is optional".

وقيل الترك ترخصا وقيل الفعل تقربا

"Leaving them (sunnah) is from the relaxation point of view and offering them is a means of attaining Allah's nearness.

باب مَنْ تَطَوعَ فِى السفَرِ فِى غَيْرِ دُبُرِ الصلَوَاتِ وَقَبْلَهَا

وَرَكَعَ النبِى صلى ا عليه وسلم رَكْعَتى الْفَجْرِ فِى السفَرِ

Chapter 12 : Someone doing supererogatory prayers on a journey before but not after the prayers.

The Prophet (Sallallahu Alaihi Wasallam), did the two rak'ats of fajr [before Subh] on journeys.

Purpose of Tarjamatul Baab

In the previous chapters it was said that the sunnah prayer before and after a compulsory prayer turns optional during journey and that these were usually not offered, and here it is said that one can offer rest of the optional prayers like tahajjud, ishraaq and chasht etc. during travelling.

Hadith No. 1054

حَدثَنَا حَفْصُ بْنُ عُمَرَ قَالَ حَدثَنَا شُعْبَةُ عَنْ عَمْرٍو عَنِ ابْنِ أَبِى لَيْلَى قَالَ مَا أَنبَأَ أَحَدٌ

أَنهُ رَأَى النبِى صلى ا عليه وسلم صَلى الضحَى غَيْرُ أُم هَانِئٍ ذَكَرَتْ أَن النبِى
صلى ا عليه وسلم يَوْمَ فَتْحِ مَكةَ اغْتَسَلَ فِى بَيْتِهَا ، فَصَلى ثَمَانِ رَكَعَاتٍ ، فَمَا
رَأَيْتُهُ صَلى صَلاَةً أَخَف مِنْهَا ، غَيْرَ أَنهُ يُتِم الركُوعَ وَالسجُودَ

Narrated Abdur-Rahman ibn Abi Layla

"No one but Umm Hani informed us that they had seen the Prophet (Sallallahu Alaihi Wasallam), pray duha. She mentioned that on the day Makkah was conquered, the Prophet (Sallallahu Alaihi Wasallam), did ghusl in her house and prayed eight rak'ats.[She said,] 'I never saw him do a more rudimentary prayer than it, but he did a complete ruku' andsujud.'"

Hadith No. 1055

وَقَالَ اللَيْثُ حَدثَنِى يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ حَدثَنِى عَبْدُ اللهِ بْنُ عَامِرٍ أَن أَبَاهُ
أَخْبَرَهُ أَنهُ رَأَى النبِى صلى ا عليه وسلم صَلى السبْحَةَ بِاللَيْلِ فِى السفَرِ عَلَى ظَهْرِ
رَاحِلَتِهِ حَيْثُ تَوَجهَتْ بِهِ

Narrated Amir

He had seen the Prophet (Sallallahu Alaihi Wasallam), doing supererogatory prayers at night during a journey on the back of his animal whichever way it turned.

Hadith No. 1056

حَدثَنَا أَبُو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى سَالِمُ بْنُ عَبْدِ اللهِ عَنِ
ابْنِ عُمَرَ رضى ا عنهما أَن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يُسَبحُ عَلَى ظَهْرِ
رَاحِلَتِهِ حَيْثُ كَانَ وَجْهُهُ ، يُومِئُ بِرَأْسِهِ ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ

Narrated Ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam), used

to do supererogatory prayers on the back of his mount no matter which way it was facing, gesturing with his head. Ibn Umar used to do that.

Comments

According to Umm Hani Rasulullah (Sallallahu Alaihi Wasallam) offered eight rak'ats of duha (chasht) prayer in her home on the day of the victory of Makkah. He stayed in Makkah for ten days and had come from Madinah so the rules of journey were applicable. Since Rasulullah (Sallallahu Alaihi Wasallam) offered the optional prayer despite being a traveler, the learned scholars deduced from this Hadith that it is permissible to offer obligatory prayer during a journey. The second and third Hadith also support this view. In the second hadith Aamir bin Rabee'a says that he saw Rasulullah (Sallallahu Alaihi Wasallam) offering tahajjud prayer during travelling and in the third hadith Abdullah bin Umar reports that he saw Rasulullah (Sallallahu Alaihi Wasallam) offering optional prayer while mounted on his animal.

The learned scholars say that the statement of Imam Muhammad is quite balanced view on this topic:

ويأ ا سافر بالسنن أن كان حال أمن وإقرار وإلا بأن كان خوف وفرار لا يأ با هو ا ختار

"A traveler should offer sunnah if he is at peace and stationary on the other hand if he is in fear and on the run then he should not and this is the accepted view".

باب الْجَمْعِ فِى السفَرِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

Chapter 13 : Joining magrib and isha on a journey.

Purpose of Tarjamatul Baab

Now Imam Bukhari is discussing the issue of Jama'a

Byna-s-Salaatayn i.e., the combining of two prayers together viz., dhuhr with asr, and magrib with isha.

Hadith No. 1057

حَدثَنا عَلِى بْنُ عَبْدِ اللهِ قَالَ حَدثَنا سُفْيَانُ قَالَ سَمِعْتُ الزهْرِى عَنْ سَالِمٍ عَنْ أَبِيهِ

قَالَ كَانَ النبِى صلى ا عليه وسلم يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَد بِهِ السيْرُ

Narrated Salim's

"The Prophet (Sallallahu Alaihi Wasallam), used too in magrib and isha when he was in a hurry during a journey."

Hadith No. 1058

وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحُسَيْنِ الْمُعَلمِ عَنْ يَحْيَى بْنِ أَبِى كَثِ ٍ عَنْ عِكْرِمَةَ

عَنِ ابْنِ عَباسٍ رضى ا عنهما قَالَ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يَجْمَعُ

بَيْنَ صَلاَةِ الظهْرِ وَالْعَصْرِ إِذَا كَانَ عَلَى ظَهْرِ سَيْرٍ ، وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

Narrated Ibn Abbas

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used to join dhuhr and asr when he was travelling, and he would also join magrib and isha."

Hadith No. 1059

وَعَنْ حُسَيْنٍ عَنْ يَحْيَى بْنِ أَبِى كَثِ ٍ عَنْ حَفْصِ بْنِ عُبَيْدِ اللهِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ

مَالِكٍ رضى ا عنه قَالَ كَانَ النبِى صلى ا عليه وسلم يَجْمَعُ بَيْنَ صَلاَةِ الْمَغْرِبِ

وَالْعِشَاءِ فِى السفَرِ . وَتَابَعَهُ عَلِى بْنُ الْمُبَارَكِ وَحَرْبٌ عَنْ يَحْيَى عَنْ حَفْصٍ عَنْ

أَنَسٍ جَمَعَ النبِى صلى ا عليه وسلم

Narrated Anas ibn Malik

"The Prophet (Sallallahu Alaihi Wasallam), used to join the prayers of magrib and isha on a journey."

Hafs corroborated from Anas that the Prophet (Sallallahu Alaihi Wasallam), joined prayers.

Comments

There is consensus amongst the jurists that the combining of two prayers during a journey is permissible. Now, there are two ways of combining the two prayers viz.:

1. Jama'a haqeequi جمع حقيقي - In this the two prayers are combined in such a way that one among the two is offered at its own stipulated time while the other is preponed to it, e.g., preponing asr and offer it with dhuhr, the view held by Imam Shaafa'ee and Imam Ahmad.
2. Jama'a sawri جمع صوري - In this both the prayers are offered at their stipulated time periods. They are combined in such a way that the one is postponed towards its end time and the other is offered just at the beginning of its time. E.g., if dhuhr time ends at 5 PM after which the time of asr resumes, dhuhr is offered say at 4:50 PM and asr just after 5 PM. This way both the prayers are offered at their stipulated time periods. Allah says in the Qur'an:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

For such prayers are enjoined on believers at stated times. (4:103)

As per this verse it is compulsory to offer each prayer at its own time, the view held correct by Imam Abu Haniefa. Ahmad reports on the authority of Sayyida Aisha:

أن النـ صلى ا عليه وسلم كان يؤخر الظهر ويعجل العصر ويؤخر ا غرب ويعجل العشاء السفر

"The Prophet (Sallallahu Alaihi Wasallam) used to postpone dhuhr and prepone asr and postpone majrib and prepone isha during journey". (Musnad Ahmad)

According to the below mentioned hadith quoted by Abu Dawood and Nasa'ee on the authority of Jaabir, magirb

was delayed till isha.:

أن الن صلى ا عليه وسلم غابت له الشمس كة فجمع بينهما بسرف

"The Prophet (Sallallahu Alaihi Wasallam) was in Makkah at the time of sunset and offered together (magrib and isha) at (a place) Saraf".

Nasa'ee quotes on the authority of Ibn Abbas:

صليت مع الن صلى ا عليه وسلم الظهر والعصر يعا وا غرب والعشاء يعا

آخر الظهر وعجل العصر وآخر ا غرب وعجل العشاء

"I offered dhuhr and asr prayer together with Rasulullah (Sallallahu Alaihi Wasallam), he postponed dhuhr and preponed asr, (and then) postponed magrib and preponed isha when he offered magrib and isha".

A good number of narrations support the Jama' Sowri view, however some scholars like Khattabi, considering the permissibility of combining two prayers during a journey a relaxation given by the Shariah, maintain no time restrictions in this regard; but the majority of scholars including Ibn Hajr (RA) don't agree with this view.

Combining dhuhr and asr at Arafat

All the jurists consider Jama' Haqeequi permissible on the 9th of Dhul-Hijja at Arafat in which dhuhr and asr prayer are offered together at dhuhr time.

باب هَلْ يُؤَذنُ أَوْ يُقِيمُ إِذَا جَمَعَ بيْنَ الْمَغْرِبِ وَالْعِشَاءِ

Chapter 14 : Is there an adhan or iqama when magrib and isha are joined?

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari discusses the issue whether it is permissible to say adhaan and iqaamah for combined prayers during a journey. Titling the chapter in inter-

rogative sense he has left the issue open without mentioning his opinion.

Hadith No. 1060

حَدثَنَا أُبو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى سَالِمٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رضى ا عنهما قَالَ رَأَيْتُ رَسُولَ اللهِ صلى ا عليه وسلم إِذَا أَعْجَلَهُ السيْرُ فِى السفَرِ يُؤَخرُ صَلاَةَ الْمَغْرِبِ ، حَتى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ . قَالَ سَالِمٌ وَكَانَ عَبْدُ اللهِ يَفْعَلُهُ إِذَا أَعْجَلَهُ السيْرُ ، وَيُقِيمُ الْمَغْرِبَ فَيُصَليهَا ثَلاَثًا ، ثُم يُسَلمُ ، ثُم قَلمَا يَلْبَثُ حَتى يُقِيمَ الْعِشَاءَ ، فَيُصَليهَا رَكْعَتَيْنِ ، ثُم يُسَلمُ وَلاَ يُسَبحُ بَيْنَهَا بِرَكْعَةٍ ، وَلاَ بَعْدَ الْعِشَاءِ بِسَجْدَةٍ حَتى يَقُومَ مِنْ جَوْفِ اللَّيْلِ

Narrated Abdullah ibn Umar

"When the Messenger of Allah (Sallallahu Alaihi Wasallam), was hurrying during a journey, I saw him delay the magrib prayer and join it with isha." Salim said, "'Abdullah used to do that when he was in a hurry on a journey. He would say the iqama for magrib and pray it doing three rak'ats, then say the taslim. After a short time, he would say the iqama for isha and pray it doing two rak'ats, then say the taslim and not do a single supererogatory rak'at between the two prayers nor any prostration after isha until he got up in the middle of the night."

Hadith No. 1061

حَدثَنَا إِسْحَاقُ حَدثَنَا عَبْدُ الصمَدِ حَدثَنَا حَرْبٌ حَدثَنَا يَحْيَى قَالَ حَدثَنِى حَفْصُ بْنُ عُبَيْدِ اللهِ بْنِ أَنسٍ أَن أَنَسًا رضى ا عنه حَدثَهُ أَن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يَجْمَعُ بَيْنَ هَاتَيْنِ الصلاَتَيْنِ فِى السفَرِ . يَعْنِى الْمَغْرِبَ وَالْعِشَاءَ

Narrated Anas

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used

to join these two prayers together on a journey - meaning magrib and isha."

Comments

According to the first hadith narrated by Saalim, Abdullah bin Umar used to say iqaamah while combining magrib and isha prayer. Al-Kirmani says:

أن من إطلاق لفظ صلات يستفاد أن أ راد ا صلاتان بأركانما وسننهما من الآذان والإقامة

"The word salaatayn suggests that the two prayers are to be offered with their components and sunnats like adhaan and iqaamah".

باب يُؤَخرُ الظهْرَ إِلى العَصْرِ إِذَا ارْتَحَلَ قبْلَ أنْ تزيغَ الشمْسُ

فِيهِ ابْنُ عَباسٍ عَنِ النبِى صلى ا عليه وسلم

Chapter 15 : Delaying dhuhr until asr when setting out before noon.

Ibn Abbas had this from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

This chapter conveys the message that if a person starts his journey before noon then it is better to delay the dhuhr prayer till asr and then offer both of them together.

Hadith No. 1062

حَدثَنا حَسانُ الْوَاسِطِى قَالَ حَدثَنا الْمُفَضلُ بْنُ فَضَالَةَ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ أَنسِ بْنِ مَالِكٍ رضى ا عنه قَالَ كَانَ النبِى صلى ا عليه وسلم إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشمْسُ أَخرَ الظهْرَ إِلَى وَقْتِ الْعَصْرِ ، ثُم يَجْمَعُ بَيْنَهُمَا ، وَإِذَا زَاغَتْ صَلى الظهْرَ ثُم رَكِبَ

Narrated Anas ibn Malik

"When the Prophet (Sallallahu Alaihi Wasallam), set off on a journey before noon, he would delay dhuhr until the time of asr and then join the two. If it was past noon, he would pray dhuhr and then mount."

Comments

This hadith is yet another proof of Jama' Sowri wherein dhuhr is delayed till its last time just before asr and asr is offered at the very inception of its time. Rasulullah (Sallallahu Alaihi Wasallam), when leaving for a journey in the afternoon, would offer dhuhr at his place but if he left before noon he would delay it and combine it with asr.

باب إِذَا ارْتَحَلَ بَعْدَ مَا زَاغَتِ الشمْسُ صَلى الظهْرَ ثُم رَكِبَ

Chapter 16 : When setting off after noon you should pray dhuhr before mounting.

Purpose of Tarjamatul Baab

It is clear from this chapter that if Rasulullah had to leave for a journey after noon he would first offer dhuhr and then proceed. According to the learned scholars, this refutes the claim of those who maintain that asr can be preponed and combined with dhuhr.

Hadith No. 1063

حَدثَنَا قُتَيْبَةُ قَالَ حَدثَنَا الْمُفَضلُ بْنُ فَضَالَةَ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشمْسُ أَخرَ الظهْرَ إِلَى وَقْتِ الْعَصْرِ ، ثُم نَزَلَ فَجَمَعَ بَيْنَهُمَا ، فَإِنْ زَاغَتِ الشمْسُ قَبْلَ أَنْ يَرْتَحِلَ صَلى الظهْرَ ثُم رَكِبَ

Narrated Anas ibn Malik

"When the Messenger of Allah (Sallallahu Alaihi Wasallam),

set off on a journey before noon, he would delay dhuhr until the time of asr and then he would dismount and join the two. If it was past noon, he would pray dhuhr and then mount."

Comments

As per the above hadith, if Rasulullah (Sallallahu Alaihi Wasallam) had to set off for a journey after noon he would offer dhuhr alone and leave without offering asr. People who hold the view of Jama' Taqdeemi i.e., preponing of next prayer to the first one argue with the hadith of Sayyiduna Muadh bin Jabl (RA) quoted in Tirmidhi and Abu Dawood narrating an incident of the battle of Tabuk:

إذا أر ل قبل أن تزيغ الشمس آخر الظهر حـ معها إ العصر فيصليها يعا

وإذا ار ل بعد أن تزيغ الشمس صل الظهر والعصر يعا

"In case of starting his journey before noon he (Rasulullah (Sallallahu Alaihi Wasallam)) would delay dhuhr till asr and then offer them together, and in case of starting it after noon he would combine dhuhr with asr".

باب صَلاَةِ الْقَاعِدِ

Chapter 17 : Praying sitting down.

Purpose of Tarjamatul Baab

In the previous chapters Imam Bukhari has been discussing the relaxations given by the Shariah during a journey and now further relaxations like offering the prayer while sitting are discussed.

Hadith No. 1064

حَدثَنا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رضى ا عنها أنهَا قَالَتْ صَلى رَسُولُ اللهِ صلى ا عليه وسلم فِى بَيْتِهِ وَهْوَ شَاكٍ ، فَصَلى جَالِسًا وَصَلى وَرَاءَهُ قَوْمٌ قِيَامًا ، فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا ، فَلَما انْصَرَفَ قَالَ إِنمَا

جُعِلَ الإِمَامُ لِيُؤْتَم بِهِ ، فَإِذَا رَكَعَ فَارْكَعُوا ، وَإِذَا رَفَعَ فَارْفَعُوا

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), once prayed in his room when he was ill. He prayed sitting down and some people prayed behind him standing. He indicated to them to sit down. When he had finished, he said, 'The imam is only appointed to be followed. When he goes into ruku', go into ruku', and when he rises, rise'"

Hadith No. 1065

حَدثَنَا أَبُو نُعَيْمٍ قَالَ حَدثَنَا ابْنُ عُيَيْنَةَ عَنِ الزهْرِى عَنْ أَنسٍ رضى ا عنه قَالَ سَقَطَ رَسُولُ اللهِ صلى ا عليه وسلم مِنْ فَرَسٍ فَخُدِشَ أَوْ فَجُحِشَ شِقهُ الأَيْمَنُ ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ ، فَحَضَرَتِ الصلاَةُ فَصَلى قَاعِدًا فَصَلْيْنَا قُعُودًا وَقَالَ إِنمَا جُعِلَ الإِمَامُ لِيُؤْتَم بِهِ ، فَإِذَا كَبرَ فَكَبرُوا وَإِذَا رَكَعَ فَارْكَعُوا ، وَإِذَا رَفَعَ فَارْفَعُوا ، وَإِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ . فَقُولُوا رَبنَا وَلَكَ الْحَمْدُ

Narrated Anas

"The Messenger of Allah (Sallallahu Alaihi Wasallam), fell from his horse while riding and his right side was grazed. We went to visit him and the time for the prayer arrived. He led us in the prayer sitting down and we stayed sitting down. He said, 'The Imam is appointed to be followed. Say the takbir when he says the takbir. Go into ruku' when he goes into ruku', and get up when he gets up. When he says, "Allah hears whoever praises Him," say, "Our Lord, praise belongs to You."'

Hadith No. 1066

حَدثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ أَخْبَرَنَا حُسَيْنٌ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضى ا عنه أَنهُ سَأَلَ نَبِى اللهِ صلى ا عليه وسلم .

أَخْبَرَنَا إِسْحَاقُ قَالَ أَخْبَرَنَا عَبْدُ الصمَدِ قَالَ سَمِعْتُ أَبِى قَالَ حَدثَنَا الْحُسَيْنُ عَنِ ابْنِ بُرَيْدَةَ قَالَ حَدثَنِى عِمْرَانُ بْنُ حُصَيْنٍ وَكَانَ مَبْسُورًا قَالَ سَأَلْتُ رَسُولَ اللهِ صلى ا عليه وسلم عَنْ صَلاَةِ الرجُلِ قَاعِدًا فَقَالَ إِنْ صَلى قَائِمًا فَهْوَ أَفْضَلُ ، وَمَنْ صَلى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ ، وَمَنْ صَلى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ

Narrated Imran ibn Husyan (who had piles)

"I asked the Messenger of Allah (Sallallahu Alaihi Wasallam), about the prayer of a man sitting down and he said, 'It is better if he prays standing. Someone who prays sitting down has only half the reward of someone standing. And anyone who prays lying down has only half the reward of someone who prays sitting down."

Comments

Imam Navavi says:

إذا صلى قائدا صلاة النفل مع القدرة على القيام فهذا له نصف ثواب القائم وأما إذا صلى النفل قائدا لعجزه عن القيام فلا ينقص ثوابه وأما الفرض فإن صلاته قائدا مع القدرة على القيام لا تصح

"When a person, possessing the capability of offering prayers standing, offers them sitting, he earns half the reward. And when he offers nafl (supererogatory) prayer sitting due to his inability to stand up there will be no deduction in his reward. And when compulsory (fardh) prayer is offered sitting despite having the capability to stand such prayer is not valid".

باب صَلاَةِ الْقَاعِدِ بِالإِ َاءِ

Chapter 18 : Praying by gesture while sitting down.

Purpose of Tarjamatul Baab

Here Imam Bukhari points out the way to offer ruku

or sajda by gestures with the movement of head and eyes etc., for a person who is unable to do so.

Hadith No. 1067

حَدثَنا أُبو مَعْمَرٍ قَالَ حَدثَنا عَبْدُ الْوَارِثِ قَالَ حَدثَنا حُسَيْنٌ الْمُعَلمُ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ أن عِمْرَانَ بْنَ حُصَيْنٍ وَكَانَ رَجُلاً مَبْسُورًا وَقَالَ أُبو مَعْمَرٍ مَرةً عَنْ عِمْرَانَ قَالَ سَأَلْتُ النبِى صلى ا عليه وسلم عَنْ صَلاَةِ الرجُلِ وَهْوَ قَاعِدٌ فَقَالَ مَنْ صَلى قَائِمًا فَهْوَ أَفْضَلُ ، وَمَنْ صَلى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ ، وَمَنْ صَلى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ . قَالَ أُبو عَبْدِ اللهِ نَائِمًا عِنْدِى مُضْطَجِعًا هَا هُنَا

Narrated Imran

"I asked the Prophet (Sallallahu Alaihi Wasallam), about the prayer of a man sitting down and he said, 'It is better to pray standing. Someone who prays sitting down has only half the reward of someone standing. And anyone who prays lying down has only half the reward of someone who prays sitting down."

Abu Abdullah said, "I think that na'im here means lying down."

Comments

Ibn Bataal says:

والصلاة ا ثالثة أحوال أو ا قيام فأن عجز عنه فالقعود أن عجز عن القعود فالإ اء وليس النوم من أحوال الصلاة

"The prayer has three states, the first being qiyaam (standing) if one is unable to stand then q'oud (sitting) and if unable to sit then by gestures; the sleep does not form any of the prayer states".

باب إِذَا لَمْ يُطِقْ قَاعِدًا صَلى عَلَى جَنْبٍ

وَقَالَ عَطَاءٌ إِنْ لَمْ يَقْدِرْ أَنْ يَتَحَولَ إِلَى الْقِبْلَةِ صَلى حَيْثُ كَانَ وَجْهُهُ

Chapter 19 : Someone who is not able to pray sitting down should pray on his side.

Ata said, "If he cannot turn towards the qibla, he can pray whichever way he is facing."

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari conveys the importance of the prayer by mentioning that in case of inability one has to offer it even in lying down position.

Hadith No. 1068

حَدثَنَا عَبْدَانُ عَنْ عَبْدِ اللهِ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ قَالَ حَدثَنِى الْحُسَيْنُ الْمُكْتِبُ عَنِ ابْنِ بُرَيْدَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضى ا عنه قَالَ كَانَتْ بِى بَوَاسِيرُ فَسَأَلْتُ النبى صلى ا عليه وسلم عَنِ الصلاَةِ فَقَالَ صَل قَائِمًا ، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا ، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ

Narrated Imran ibn Husayn

"I had piles and asked the Prophet (Sallallahu Alaihi Wasallam), about the prayer. He said, 'Pray standing. If you cannot do that, then sitting down. If you cannot do that, then on your side."

Comments

Ibn Bataal says:

هذا ا ديث صلاة الفريضة

"This hadith is about compulsory (fardh) prayers".

This indicates that a compulsory prayer is not warded off in any case till one is in senses. A person has to offer it while standing, sitting or lying down depending upon his condition. Allah says in the Qur'an:

الذِينَ يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

"Those who celebrate the praises of Allah, standing, sitting, and lying down on their sides". (3:191)

It is further said:

أَقِمِ الصلٰاةَ لِذِكْرِي

"Establish regular prayer for celebrating My praise". (20:14)

How to offer prayers in a lying down position?

The Hanafites prefer to offer prayers while lying down in supine position, knees bended up and head raised up on a pillow facing qibla. It is also permissible in right lateral position facing qibla, the view held correct by the Shaafaites, Hambalites and Maalikites.

Ibn Bataal writes:

فإن صلى على جنبه كان وجهه إ القبلة على حسب دفن ا يت

"If prayer is offered in lying down position the face should be towards qibla just the way a dead body is buried".

باب إِذَا صَلى قَاعِدًا ثُم صَح أَوْ وَجَدَ خِفةً تمَمَ مَا بَقِيَ .

وَقَالَ الْحَسَنُ إِنْ شَاءَ الْمَرِيضُ صَلى رَكْعَتَيْنِ قَائِمًا وَرَكْعَتَيْنِ قَاعِدًا

Chapter 20 : If someone prays sitting down and then feels better, he can complete the prayer standing.

Al-Hasan said, "If a sick person wishes, he can pray two rak'ats standing and two sitting down."

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari conveys that a person who starts the prayer in sitting position because of some ailment and later feels some relief during the prayer itself he should then stand up and complete the prayer.

Hadith No. 1069

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ

رضى ا عنها أُم الْمُؤْمِنِ َ أنهَا أَخْبَرَتْهُ أنها لَمْ تَرَ رَسُولَ اللهِ صلى ا عليه وسلم يُصَلى صَلاَةَ اللَّيْلِ قَاعِدًا قَط حَتى أَسَن ، فَكَانَ َيقْرَأُ قَاعِدًا حَتى إِذَا أَرَادَ أَنْ َيرْكَعَ قَامَ ، فَقَرَأَ نَحْوًا مِنْ ثَلاَثِ َ آيَةً أَوْ أَرْبَعِ َ آيَةً ، ثُم رَكَعَ

Narrated Aisha Umm al-Mu'minin

"She never saw the Messenger of Allah (Sallallahu Alaihi Wasallam), praying the night prayers sitting down until late in his life. He would recite sitting down until the time came for ruku' when he would stand up, recite thirty or forty ayats and then go into ruku'.

Hadith No. 1070

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ َيزِيدَ وَأَبِى النضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ عَنْ أَبِى سَلَمَةَ بْنِ عَبْدِ الرحْمَنِ عَنْ عَائِشَةَ أُم الْمُؤْمِنِ َ رضى ا عنها أَن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يُصَلى جَالِسًا فَيَقْرَأُ وَهْوَ جَالِسٌ ، فَإِذَا َبقِىَ مِنْ قِرَاءَتِهِ َنحْوٌ مِنْ ثَلاَثِ َ أَوْ أَرْبَعِ َ آيَةً قَامَ فَقَرَأَهَا وَهْوَ قَائِمٌ ، ثُم َيرْكَعُ ثُم َيسْجُدُ ، َيفْعَلُ فِى الركْعَةِ الثانِيَةِ مِثْلَ ذَلِكَ ، فَإِذَا قَضَى صَلاَتَهُ َنظَرَ ، فَإِنْ كُنتُ َيقْظَى َتحَدثَ مَعِى ، وَإِنْ كُنتُ َنائِمَةً اضْطَجَعَ

Narrated Aisha the Umm al-Mu'minin

"The Messenger of Allah (Sallallahu Alaihi Wasallam), prayed sitting down and recited while sitting. When about thirty or forty ayats of his recitation remained, he would stand up and recite standing. Then he did ruku' and sajda. He did the same thing in the second rak'at. When his prayer ended he would look over and if I was awake he would talk to me and if I was asleep he would lie down."

Comments

Ibn Bataal writes:

وقد اختلف العلماء ذالك فقال ابن القاسم ا .ريض يصلى مضطجعا أو قاعدا ف عند ا .رض فيجد قوة أنه يقوم فيما بقى من صلاته ويب على ما مضى منها وفقو قول زفر والشافعي

"The Ulema differ in this issue; According to Ibn al-Qasim a sick person who started his prayer in a lying down or sitting feels relief and strength to stand should complete the remaining part of the prayer on the foundation of what has been offered earlier. Imam Zufr and Imam Shaafa'ee also concur with this view".

• * *

كتاب التهجد

The Book of Tahajjud

بسم الله الرحمن الرحيم

كتاب التهجد

The Book of Tahajjud

Abu Dhar, in his compilation of Bukhari, has mentioned no Bismillah at the start of the Book of Tahajjud.

باب التهَجدِ بِالليْلِ

وَقَوْلِهِ عَز وَجَل (وَمِنَ الليْلِ فَتهَجدْ بِهِ نَافِلَةً لَكَ)

Chapter 1 : Tahajjud at night

The words of Allah, the Mighty and Exalted, "And stay awake for prayer during part of the night as a supererogatory action for yourself." (17:79)

Purpose of Tarjamatul Baab

This is another important topic started by Imam Bukhari that is of the night prayer called Tahajjud offered at pre-dawn time. He quotes the following verse of the Qur’an:

وَمِنَ الليْلِ فَتهَجدْ بِهِ نَافِلَةً لَكَ

"And pray in the small watches of the morning". (17:79)

Prior to this it is said in the Qur'an:

أَقِمِ الصلَاةَ لِدُلُوكِ الشمْسِ إِلَىٰ غَسَقِ اللْيلِ وَقُرْآنَ الْفَجْرِ إِن قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

"Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony". (17:78)

This verse refers to the five time compulsory prayers for everyone and then Raulullah (Sallallahu Alaihi Wasallam) is being guided towards an additional special night prayer called tahajjud made obligatory on him. The Qur'an says:

نَافِلَةً لَّكَ

"An additional prayer (or spiritual profit) for thee" (17:79)

The learned scholars are in consensus that tahajjud prayer, which was obligatory upon Rasulullah (Sallallahu Alaihi Wasallam), is optional for the believers. Ibn Bataal writes:

إ ا خص سيدنا رسول ا صلى ا عليه وسلم لأنا كانت فريضة عليه ولغ ه تطوع

"Indeed it was made exclusively obligatory upon Rasulullah (Sallallahu Alaihi Wasallam) but optional for others".

Muslim quotes on the authority of Abu Hurayra:

أفضل الصلاة بعد ا كتوبة صلاة الليل

"Apart from the compulsory prayers the best is the night prayer"

Hadith No. 1071

حَدثَنَا عَلِى ْبنُ عْبدِ اللهِ قَالَ حَدثَنَا سُفْيَانُ قَالَ حَدثَنَا سُلْيمَانُ ُ ْبنُ أَبِى مُسْلِمٍ عَنْ

طَاوُسٍ سَمِعَ ابْنَ عَبَاسٍ رضى ا عنهما قَالَ كَانَ النبِى صلى ا عليه وسلم إِذَا قَامَ مِنَ اللَيْلِ يَتَهجدُ قَالَ اللهُم لَكَ الْحَمْدُ أَنتَ قَيمُ السمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِن وَلَكَ الْحَمْدُ ، لَكَ مُلْكُ السمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِن ، وَلَكَ الْحَمْدُ أَنتَ نُورُ السمَوَاتِ وَالأَرْضِ ، وَلَكَ الْحَمْدُ أَنتَ الْحَق ، وَوَعْدُكَ الْحَق ، وَلِقَاؤُكَ حَق ، وَقَوْلُكَ حَق ، وَالْجَنةُ حَق ، وَالنارُ حَق ، وَالنبِيونَ حَق ، وَمُحَمدٌ صلى ا عليه وسلم حَق ، وَالساعَةُ حَق ، اللهُم لَكَ أَسْلَمْتُ ، وَبِكَ آمَنتُ وَعَلَيْكَ تَوَكلْتُ ، وَإِلَيْكَ أَنَبْتُ ، وَبِكَ خَاصَمْتُ ، وَإِلَيْكَ حَاكَمْتُ ، فَاغْفِرْ لِى مَا قَدمْتُ وَمَا أَخرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، أَنتَ الْمُقَدمُ وَأَنتَ الْمُؤَخرُ ، لاَ إِلَهَ إِلا أَنتَ أَوْ لاَ إِلَهَ غَيْرُكَ . قَالَ سُفْيَانُ وَزَادَ عَبْدُ الْكَرِيمِ أَبُو أُمَيةَ وَلاَ حَوْلَ وَلاَ قُوةَ إِلا بِاللهِ . قَالَ سُفْيَانُ قَالَ سُلَيْمَانُ بْنُ أَبِى مُسْلِمٍ سَمِعَهُ مِنْ طَاوُسٍ عَنِ ابْنِ عَبَاسٍ رضى ا عنهما عَنِ النبِى صلى ا عليه وسلم

Narrated Tawus

Ibn Abbas was heard to say, "When the Prophet (Sallallahu Alaihi Wasallam), stood up in the night to pray tahajjud, he would say, 'O Allah, Yours is the praise. You are the upholder of the heavens and the earth and everyone in them. Yours is the praise. Yours is the kingdom of the heavens and the earth and everyone in them. Yours is the praise - Light of the heavens and the earth - Yours is the praise. You are the Truth. Your promise is true. The meeting with You is true. Your word is true. The Garden is true and the Fire is true. The Prophets are true and Muhammad is true. The Hour is true. O Allah, I have submitted to You and I have believed in You. In You I have put my trust and to You I turn. I argue by You and take You as arbitrator. Forgive me my past and future wrong actions and what I keep secret and what I make known. You are the One who puts forward and defers. There is no god but You - or there is no god other than You.'"

'Abdu'l-Karim Abu Umayya added, "There is no power nor strength except by Allah."
Tawus related it from Ibn Abbas from the Prophet (Sallallahu Alaihi Wasallam).

Comments

According to Ibn Abbas, after getting up from sleep during night Rasulullah (Sallallahu Alaihi Wasallam) would recite the following invocation before tahajjud:

أللهم لك ا مد

"O Allah! All praise is to You".

When a believer wakes up from sleep he feels to have been bestowed with life again and the first thing that he does is to praise his Lord.

أنت قيم السماوات والأرض ومن فيهن

"You are the holder and sustainer of the heavens, the earth whatever in-between".

These words should make a believer to realize the Greatness of Almighty Allah and that when He can hold and sustain such a huge universe why can't He arrange for his tiny needs. It is said:

قيم السموات والأرض خالقهما و سكهما أن تزولا

"Qayyim of the heavens and the earth means their Creator, the One Who holds these from tumbling".

أنت نور السماوات والأرض ومن فيهن

"You are the Light of the heaven, the earth and whatever in-between".

It is with this enlightenment everything gets guidance. These words make a believer to realize that there is only one source wherefrom he will get enlightenment i.e., Allah.

أنت ا ق ووعدك ا ق ولقائك حق

"You are the absolute Reality; Your promise is true and that

our meeting with You is the absolute truth".

The Satan puts large majority of people into doubt with regard to the existence of His (Allah) Being and Power. Here Rasulullah (Sallallahu Alaihi Wasallam) teaches his followers to reaffirm, every day, their faith that undoubtedly His Being is the Absolute Reality. In a similar way a bondsman rejuvenates his faith by reiterating that the Qur'an, the Prophets, the last and the final Prophet – Muhammad (Sallallahu Alaihi Wasallam), the Jannah, the Jahannum and the Hereafter are true. It is after this that he surrenders before Allah and reasserts his faith and trust in Him. Al-Kirmaani says:

هذا ا ديث من جوامع الكلم القيم إشارة إ أن الوجود ا وهر وقوامه منه والنور إ أن الإعراض منه وا لملك ا أنه حاكم فيها إ ادا وأعداء ما يفعل ما يشاء وأنت ا ق إشارة إ ا بدأ

"This hadith is among 'Jawaami-al-Kalim' i.e., 'precise but comprehensive statement'. Al-Qayyim pointing towards – 'The essence is from Him', al-Noor – 'The rhetoric are of Him', al-Malik – 'He rules by creating and then getting things done the way He wishes', al-Haq – 'The origin'."

باب فَضْلِ قِيَامِ اللَّيْلِ

Chapter 2 : The excellence of getting up for prayer at night.

Purpose of Tarjamatul Baab

This chapter highlights the excellence of tahajjud prayers.

Hadith No. 1072

حَدثَنَا عَبْدُ اللهِ بْنُ مُحَمدٍ قَالَ حَدثَنَا هِشَامٌ قَالَ أَخْبَرَنَا مَعْمَرٌ . وَحَدثَنِى مَحْمُودٌ قَالَ حَدثَنَا عَبْدُ الرزاقِ قَالَ أَخْبَرَنَا مَعْمَرٌ عَنِ الزهْرِى عَنْ سَالِمٍ عَنْ أَبِيهِ رضى ا

عنه قَالَ كَانَ الرجُلُ فِى حَيَاةِ النبِى صلى ا عليه وسلم إِذَا رَأَى رُؤْيَا قَصهَا عَلَى رَسُولِ اللهِ صلى ا عليه وسلم فَتَمَنيْتُ أَنْ أَرَى رُؤْيَا فَأَقُصهَا عَلَى رَسُولِ اللهِ صلى ا عليه وسلم وَكُنْتُ غُلاَمًا شَابا ، وَكُنْتُ أَنَامُ فِى الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم فَرَأَيْتُ فِى النوْمِ كَأَن مَلَكَيْنِ أَخَذَانِى فَذَهَبَا بِى إِلَى النارِ فَإِذَا هِىَ مَطْوِيةٌ كَطَى الْبِئْرِ ، وَإِذَا لَهَا قَرْنَانِ ، وَإِذَا فِيهَا أُنَاسٌ قَدْ عَرَفْتُهُمْ فَجَعَلْتُ أَقُولُ أَعُوذُ بِاللهِ مِنَ النارِ قَالَ فَلَقِيَنَا مَلَكٌ آخَرُ فَقَالَ لِى لَمْ تُرَع فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصتْهَا حَفْصَةُ عَلَى رَسُولِ اللهِ صلى ا عليه وسلم فَقَالَ نِعْمَ الرجُلُ عَبْدُ اللهِ ، لَوْ كَانَ يُصَلى مِنَ الليْلِ . فَكَانَ بَعْدُ لاَ يَنَامُ مِنَ الليْلِ إِلا قَلِيلاً

Narrated Salim

That his father said, "In the lifetime of the Prophet (Sallallahu Alaihi Wasallam), if someone had a dream, he would recount it to the Messenger of Allah (Sallallahu Alaihi Wasallam). I wanted to have a dream so that I could recount it to the Messenger of Allah (Sallallahu Alaihi Wasallam). I was a youth and used to sleep in the mosque during the time of the Messenger of Allah. I dreamt that two angels took me and brought me to the Fire which was enclosed like a well. It had two sides and there were people in it whom I recognised. I began to say, 'I seek refuge with Allah from the Fire.' Then I met another man who said to me, 'Do not be alarmed.' I told the dream to Hafsa who told it to the Messenger of Allah (Sallallahu Alaihi Wasallam). He said, "Abdullah is an excellent man. If only he would pray during the night.'" After that he spent very little of the night asleep.

Comments

The true dreams of a believer make forty-sixth part of the prophethood. Since the prophethood has ended with the last messenger Muhammad (Sallallahu Alaihi Wasallam) but

the glad tidings for the Ummah continue in the form of true dreams. The permissibility of craving for the true dreams can be inferred from the act of Adbullah bin Umar in this hadith. Similarly, the desire of good things and knowledge is also recommended.

According to the quoted hadith, the tahajjud prayer will serve as an effective shield against the hellfire. The fact is manifest from the tidings of the angel to Abdullah bin Umar in his dream which when Rasulullah (Sallallahu Alaihi Wasallam) heard from Hafsa (RA) said if Abdullah bin Umar offered night prayer. The hadith, citing Abdullah bin Umar not revealing the names of those whom he had seen in the fire, also teaches us to refrain from backbiting. Further, it has been an invariable practice of the devote believers to offer night prayers. Abdullah bin Umar used to sleep less after he heard about the wish of Rasulullah (Sallallahu Alaihi Wasallam). Allaama Ayni writers:

قالت أم سليمان لسليمان يا بـ لا تكثر النوم بالليل فإن كثرة النوم بالليل تدع الرجل فقـ ا يوم القيامة

"Sulaiman was advises by his mother this, "O my son, don't sleep too much during night as the excessive sleep during night will leave one poor on the Day of Judgement".

بَاب طُولِ السجُودِ فِى قِيَامِ اللَّيْلِ

Chapter 3 : Lengthening the sajda in night prayers.

Purpose of Tarjamatul Baab

The previous chapter highlighted the excellences of tahajjud prayer and now the stress is given on the distinction of doing lengthy prostrations in it.

Hadith No. 1073

حَدثَنَا أَبو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى عُرْوَةُ أَن عَائِشَةَ رضى

ا عنها أَخْبَرَتْهُ أن رَسُولَ اللهِ صلى ا عليه وسلم كَانَ يُصَلى إِحْدَى عَشْرَةَ رَكْعَةً ، كَانَتْ تِلْكَ صَلاَتَهُ ، يَسْجُدُ السجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ ، ثُم يَضْطَجِعُ عَلَى شِقهِ الأَيمَنِ حَتى يَأْتِيَهُ الْمُنَادِى لِلصلاَةِ

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used to pray eleven rak'ats. Such was his prayer. In them he would stay in sajda long enough for one of you to recite fift-yayats before lifting his head. He would pray two rak'ats before the fajr prayer and then lie down on his right side until someone came to him to call him to the prayer."

Comments

This hadith has been discussed previously in the chapter of Witr باب ما جاء في الوتر. Rasulullah (Sallallahu Alaihi Wasallam) was asked:

أي الصلاة أفضل بعد ا كتوبة قال الصلاة جوف الليل

"Which is the better prayer after the compulsory prayers? He replied, 'The prayer offered in the dead of night'."

Muslim has quoted from Abu Hurayra:

أقرب ما يكون العبد من ربه وهو ساجد

"The bondsman is nearest to his Lord when in prostration".

Tirmidhi quotes from Sayyiduna Bilaal:

عليكم بقيام الليل فأنه دأب الصا قبلكم

"Obligate night prayer upon yourself, for, it has been the practice of earlier pious people".

Ibn Bataal writes:

فيه بالدعاء والتضرع إ ا وذالك أبلغ أحوال التواضع والتذليل إ ا تعا

"In prostration there is supplication and beseech towards

Allah; and it is the best state of humility and submission to Allah".

Allaama Ayni writes:

كان ابن زبـ ر ه ا تعا يسجد حـ تـ ل العصافـ على ظهره كأنه حائط

"Ibn Zubair would prostrate for so long a time that sparrows would descend upon his back as if he were a wall".

بَاب تَرْكِ الْقِيَامِ لِلْمَرِيضِ

Chapter 4 : A sick person not doing the night prayer.

Purpose of Tarjamatul Baab

Stress was laid upon the issue of offering tahajjud prayer in previous chapters, and now it is conveyed that one can skip it in case of sickness etc. This implies that this is not an obligatory but optional prayer.

Hadith No. 1074

حَدثَنَا أَبو نُعَيْمٍ قَالَ حَدثَنَا سُفْيَانُ عَنِ الأَسْوَدِ قَالَ سَمِعْتُ جُنْدَبًا يَقُولُ اشْتَكَى النبِى صلى ا عليه وسلم فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ

Narrated Jundub

"Once the Prophet (Sallallahu Alaihi Wasallam), was ill and did not get up for one or two nights."

Hadith No. 1075

حَدثَنَا مُحَمدُ بْنُ كَثِـ ٍ قَالَ أَخْبَرَنَا سُفْيَانُ عَنِ الأَسْوَدِ بْنِ قَيْسٍ عَنْ جُنْدَبِ بْنِ عَبْدِ اللهِ رضى ا عنه قَالَ احْتَبَسَ جِبْرِيلُ صلى ا عليه وسلم عَلَى النبِى صلى ا عليه وسلم فَقَالَتِ امْرَأَةٌ مِنْ قُرَيْشٍ أَبطَأَ عَلَيْهِ شَيْطَانُهُ . فَنَزَلَتْ (وَالضحَى * وَاللَّيْلِ إِذَا سَجَى * مَا وَدعَكَ رَبكَ وَمَا قَلَى)

Narrated Jundub ibn Abdullah

"Jibril did not come to the Prophet (Sallallahu Alaihi Wasal-

lam), for a time and a Qurayshi woman remarked, 'His shaytan has kept him waiting.' Then the revelation came, 'By the brightness of the morning and the night when it is still, your Lord has not abandoned you nor does He hate you.' (93:1-3)"

Comments

As per the hadiths quoted above once it so happened that Rasulullah (Sallallahu Alaihi Wasallam) missed tahajjud prayer for a night or two due to due to some ailment. A lady from Quraysh, Umm Jameel wife of Abu Lahb – as per some scholars, said, “The Satan has forsaken Rasulullah (Sallallahu Alaihi Wasallam)”. She had made such a nonsensical statement because she couldn’t hear recitation of Rasulullah (Sallallahu Alaihi Wasallam) in tahajjud during those nights. Allah sent Sayyiduna Jibra’eel with the following verses of the Qur’an:

وَالضحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ مَا وَدعَكَ رَبكَ وَمَا قَلَىٰ

“By the Glorious Morning Light, And by the Night when it is still, Thy Guardian-Lord hath not forsaken thee, nor is He displeased”(93:1-3)

Muslim quotes from Sayyiduna Jundub that once it so happened that Jibra’eel didn’t come with the Qur’anic revelations for few days which made the infidels to blame that “Muhammad has been forsaken”. On this, Allah revealed the above verses. These verses convey the message that just as Allah makes alterations of day and night in the physical world, there exists variation in the spiritual world also. So, there is no question of Rasulullah (Sallallahu Alaihi Wasallam) being forsaken by Allah.

باب تَحْرِيضِ النبِى صلى ا عليه وسلم عَلَى صَلاَةِ اللَّيْلِ وَالنوَافِلِ مِنْ غَيْرِ إِ َابٍ

346.

وَطَرَقَ النبِى صلى ا عليه وسلم فَاطِمَةَ وَعَلِيا عليهما السلام لَيْلَةً لِلصلاَةِ

Chapter 5 : The Prophet encouraging people to do night prayers and supererogatory prayers without making them obligatory.

The Prophet (Sallallahu Alaihi Wasallam), knocked at the door of Fatima and 'Ali, peace be upon them, during the night to get them up for the prayer.

Purpose of Tarjamatul Baab

Imam Bukhari stresses on the importance of tahajjud prayer and at the same time conveys its non-obligatory status. The first two hadiths under this chapter quoted by Umm Salma convey the importance of the tahajjud prayer and the last two, its non-obligatory nature.

Hadith No. 1076

حَدثَنَا ابْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللهِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزهْرِى عَنْ هِنْدٍ بِنْتِ الْحَارِثِ عَنْ أُم سَلَمَةَ رضى ا عنها أَن النبِى صلى ا عليه وسلم اسْتَيْقَظَ لَيْلَةً فَقَالَ سُبْحَانَ اللهِ مَاذَا أُنزِلَ اللَيْلَةَ مِنَ الْفِتْنَةِ ، مَاذَا أُنزِلَ مِنَ الْخَزَائِنِ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ ، يَا رُب كَاسِيَةٍ فِى الدنْيَا عَارِيَةٍ فِى الآخِرَةِ

Narrated Umm Salama

"One night the Prophet (Sallallahu Alaihi Wasallam), woke up and said, 'Glory be to Allah! How many afflictions have been revealed tonight and how many treasures disclosed! Go and wake up the women of the rooms Many a person who is dressed in this world will be naked in the Next!'"

Hadith No. 1077

حَدثَنَا أَبُو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى عَلِى بْنُ حُسَيْنٍ أَن حُسَيْنَ بْنَ عَلِى أَخْبَرَهُ أَن عَلِى بْنَ أَبِى طَالِبٍ أَخْبَرَهُ أَن رَسُولَ اللهِ صلى ا عليه

وسلم طَرَقَهُ وَفَاطِمَةَ بِنْتَ النبِى عَلَيْهِ السلاَمُ لَيْلَةً فَقَالَ أَلاَ تُصَلِّيَانِ . فَقُلْتُ يَا رَسُولَ اللهِ ، أَنْفُسُنَا بِيَدِ اللهِ ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا . فَانْصَرَفَ حِينَ قُلْنَا ذَلِكَ وَلَمْ يَرْجِعْ إِلَى شَيْئًا . ثُم سَمِعْتُهُ وَهْوَ مُوَلٍ يَضْرِبُ فَخِذَهُ وَهْوَ يَقُولُ (وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً)

Narrated 'Ali ibn Abi Talib

One night the Prophet (Sallallahu Alaihi Wasallam), came to him and Fatima, daughter of the Prophet (Sallallahu Alaihi Wasallam), and knocked at their door. He said, 'Do you not pray?' I said, 'Messenger of Allah, our souls are in the hand of Allah. If He wishes to wake us up, we wake up.' When I said that he left without another word. But then I heard him turning and striking his thigh, saying, "But of all things man is the most argumentative!"(18:54)'"

Hadith No. 1078

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ إِنْ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم لَيَدَعُ الْعَمَلَ وَهْوَ يُحِب أَنْ يَعْمَلَ بِهِ خَشْيَةَ أَنْ يَعْمَلَ بِهِ الناسُ فَيُفْرَضَ عَلَيْهِمْ ، وَمَا سَبحَ رَسُولُ اللهِ صلى ا عليه وسلم سُبْحَةَ الضحَى قَط ، وَإِنى لأُسَبحُهَا

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used to sometimes stop doing an action, in spite of it being something he loved to do, out of the fear that other people might do it and it would become obligatory for them. The Messenger of Allah (Sallallahu Alaihi Wasallam), never prayed the duha prayer, but I pray it."

Hadith No. 1079

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزبَيْرِ عَنْ

عَائِشَةَ أُم الْمُؤْمِنِ َ رضى ا عنها أَن رَسُولَ اللهِ صلى ا عليه وسلم صَلى ذَاتَ
لَيْلَةٍ فِى الْمَسْجِدِ فَصَلى بِصَلاَتِهِ نَاسٌ ، ثُم صَلى مِنَ الْقَابِلَةِ فَكَثُرَ الناسُ ، ثُم
اجْتَمَعُوا مِنَ اللَيْلَةِ الثالِثَةِ أَوِ الرابِعَةِ ، فَلَمْ يَخْرُجْ إِلَيهِمْ رَسُولُ اللهِ صلى ا عليه
وسلم ، فَلَما أَصْبَحَ قَالَ قَدْ رَأَيْتُ الذِى صَنَعْتُمْ وَلَمْ يَمْنَعْنِى مِنَ الْخُرُوجِ إِلَيْكُمْ إِلا
أَنى خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ ، وَذَلِكَ فِى رَمَضَانَ

Narrated Aisha the Umm al-Mu'minin

"One night the Messenger of Allah (Sallallahu Alaihi Wasallam), prayed in the mosque and some people prayed together with him. Then he prayed the next night and there were more people. Then they gathered on the third or fourth night, but the Messenger of Allah (Sallallahu Alaihi Wasallam), did not go out to them. In the morning, he said, 'I saw what you were doing and the only thing that kept me from coming out to you was that I was afraid that it would be made obligatory for you.' That was during Ramadan."

Comments

The first hadith quoted by Umm Salma mentions that one night Rasulullah (Sallallahu Alaihi Wasallam) woke up for tahajjud and said, "Who will wake up these ladies", thereby expressing the importance of this prayer.

Women – well dressed in the world but naked in the Hereafter

The second thing which Rasulullah (Sallallahu Alaihi Wasallam) mentioned was that there will be good number of women naked in the Hereafter who remained well dressed in this world. This is a serious warning and women are supposed to introspect themselves and ponder the matter. Womenfolk should take preventive measures as prescribed by the Shariah in order to avoid shameful situation on the day when

no one will come to anybody's rescue. Imam Maalik is reported to have said:

كاسيات عاريات إنن لابسات رقيق الثياب

"Dressed but still naked are those who wear transparent clothes".

Man is usually quarrelsome

In order to cover his deficiencies it is in the nature of man to argue. Furnishing unjustified explanations he always tries to prove himself right even if in the heart of hearts he knows how wrong he is. Advising on this issue, Rasulullah (Sallallahu Alaihi Wasallam) said:

استفتح قلبك

"(First) Seek fatwa (legal opinion) from your heart".

One's inner conscience will always convey him the truth. When a person tries to make people believe that he has not done anything wrong his inner self will keep on admonishing him. It is only highly pious people who train their ego and try to minimize this evil instinct in their character. To become a good human being is a great endeavour, and it is no exaggeration to say that only Islam teaches how to attain this higher status of human character.

Rasulullah (Sallallahu Alaihi Wasallam) – Mercy for the whole mankind

Prophet Muhammad (Sallallahu Alaihi Wasallam) was the most merciful person the mankind has ever witnessed. The extension of his merciful nature is well known not only towards the mankind but every living thing be it animals, plants etc. The last two hadiths narrated by Sayyida Aisha above reveal his merciful nature to a large extent. He would sometimes omit an optional prayer only with the notion that people might not take it obligatory upon themselves.

According to Sayyida Aisha, the Prophet (Sallallahu Alaihi Wasallam) never offered duha prayer. The learned scholars have considered this statement of Sayyida Aisha based on her own information, otherwise it is well known that the Prophet (Sallallahu Alaihi Wasallam) offered duha in Umm Hanni's house on the day when Makkah was captured.

باب قِيَامِ النبِى صلى ا عليه وسلم حَتى تَرِمَ قَدَمَاهُ

وَقَالَتْ عَائِشَةُ رضى ا عنها حَتى تَفَطَرَ قَدَمَاهُ . وَالْفُطُورُ الشقُوقُ ، (انفَطَرَتْ) انشَقتْ

Chapter 6 : The Prophet standing in prayer until his feet were swollen

Aisha said, "until his feet were cracked." Futur means cracking and infatarat means to be cracked.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that even though tahajjud prayer is not obligatory but owing to its huge reward it is always a recommended act. This can well be understood by finding Rasulullah (Sallallahu Alaihi Wasallam) invariably praying for long hours during tahajjud which made his feet swell.

Hadith No. 1080

حَدثَنَا أَبُو نُعَيْمٍ قَالَ حَدثَنَا مِسْعَرٌ عَنْ زِيَادٍ قَالَ سَمِعْتُ الْمُغِيرَةَ رضى ا عنه يَقُولُ إِنْ كَانَ النبِى صلى ا عليه وسلم لَيَقُومُ لِيُصَلىَ حَتى تَرِمُ قَدَمَاهُ أَوْ سَاقَاهُ ، فَيُقَالُ لَهُ فَيَقُولُ أَفَلاَ أَكُونُ عَبْدًا شَكُورًا

Narrated al-Mughira

"The Prophet (Sallallahu Alaihi Wasallam), used to stand in prayer until his feet - or legs - were swollen. He was asked

about it and said, 'Should I not be a grateful slave?'"

Comments

The more a bondsman comes to know his Lord the more he will remain thankful to Him; and the best way of thankfulness is to enhance his devotion to Him. Rasulullah (Sallallahu Alaihi Wasallam), best knowing his Lord than anybody else, would always remain in constant devotion to his Lord. Allah says:

إِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

"Those truly fear Allah, among His Servants, who have knowledge." (35:28)

In a hadith Rasulullah (Sallallahu Alaihi Wasallam) is quoted to have said:

إ لأعلمكم با وأشدكم له خشية

"Indeed, amongst you I know Allah the most and fear Him the most".

He was asked:

يا رسول ا صلى ا عليه وسلم أن ليس ا قد غفر لك

"O Messenger of Allah! Has not Allah forgiven you".

He replied:

أفلا أكون عبدا شكورا

"Should not I remain a thankful bondsman".

باب مَنْ نَامَ عِنْدَ السحَرِ

Chapter 7 : Someone sleeping in the time before dawn.

Purpose of Tarjamatul Baab

This chapter mentions that it is permitted for a person to offers tahajjud prayer at midnight or after midnight and then sleep for a while before getting up fajr prayer. This also has been a practice of some pious people.

Hadith No. 1081

حَدثَنَا عَلِى ْبنُ عَبْدِ اللهِ قَالَ حَدثَنَا سُفْيَانُ قَالَ حَدثَنَا عَمْرُو ْبنُ دِينَارٍ أن عَمْرَو ْبنَ أوْسٍ أخْبَرَهُ أن عَبْدَ اللهِ ْبنَ عَمْرِو ْبنِ الْعَاصِ رضى ا عنهما أخْبَرَهُ أن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ لَهُ أحَب الصلاَةِ إلَى اللهِ صَلاَةُ دَاوُدَ عَلَيْهِ السلاَمُ وَأحَب الصيَامِ إلَى اللهِ صِيَامُ دَاوُدَ ، وَكَانَ يَنَامُ نِصْفَ اللَيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ ، وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا

Narrated Abdullah ibn 'Amr ibn al-As

"The Prophet (Sallallahu Alaihi Wasallam), said, 'The prayer Allah loves most is the prayer of Da'ud, peace be upon him, and the fast which Allah loves most is the fast of Da'ud, peace be upon him. He used to sleep half the night, pray for a third and then go to sleep again for a sixth, and he used to fast every other day."

Hadith No. 1082

حَدثَنِى عَبْدَانُ قَالَ أخْبَرَنِى أبِى عَنْ شُعْبَةَ عَنْ أشْعَثَ سَمِعْتُ أبِى قَالَ سَمِعْتُ مَسْرُوقًا قَالَ سَألْتُ عَائِشَةَ رضى ا عنها أى الْعَمَلِ كَانَ أحَب إلَى النبِى صلى ا عليه وسلم قَالَتِ الدائِمُ . قُلْتُ مَتَى كَانَ يَقُومُ قَالَتْ يَقُومُ إذَا سَمِعَ الصارِخَ . حَدثَنَا مُحَمدُ ْبنُ سَلاَمٍ قَالَ أخْبَرَنَا أبُو الأحْوَصِ عَنِ الأشْعَثِ قَالَ إذَا سَمِعَ الصارِخَ قَامَ فَصَلى

Narrated Masruq

"I asked Aisha, 'What action did the Prophet (Sallallahu Alaihi Wasallam), love most?' She said, 'That which is done with constancy.' I said, 'When would he get up?' She said, 'He used to get up when he heard the cock crow.'"

Hadith No. 1083

حَدثَنَا مُوسَى ْبنُ إسْمَاعِيلَ قَالَ حَدثَنَا إبْرَاهِيمُ ْبنُ سَعْدٍ قَالَ ذَكَرَ أبِى عَنْ أبِى سَلَمَةَ

عَنْ عَائِشَةَ رضى ا عنها قَالَتْ مَا أَلْفَاهُ السحَرُ عِنْدِى إلا نَائِمًا تَعْنِى النبِى صلى ا عليه وسلم

Narrated Aisha

"Whenever he was with me in the time just before dawn he spent it sleeping." She referred to the Prophet".

Comments

Sayyiduna Dawood (AS), one of the greatest prophets of Allah, was well known for his tearful and humble invocations in an extraordinary melodious voice that Allah had given him. It is said that during invocations even birds would gather around him in ecstasy and many would die.

In the above quoted hadith it is said that he would sleep in the first part of the night and wake up for night prayers later.

Best time for the night prayer

There are two opinions in this regard, viz:

1. Midnight.
2. Pre-dawn.

According to Sayyida Aisha, Rasulullah (Sallallahu Alaihi Wasallam) would get up for tahajjud at the cocks crow which usually is predawn time.

Consistency is what matters

A hadith says:

أحب العمال إ ا أدومها وإن قل

"Most liked deeds near Allah are the ones executed consistently even if less in quantity".

Allaama Ayni writes:

ا ث على ا داومة على العمل وان قليلة الدائم خ من كث ينقطع

"In it is exhortation for doing deeds consistently, for, it is better to do anything less consistently than to do much and then suspend it"

باب مَنْ تَسَحرَ فَلَمْ يَنَمْ حَتى صَلى الصبْحَ

Chapter 8 : Eating sahur and then not sleeping until after praying Subh.

Purpose of Tarjamatul Baab

Previously it was mentioned that Rasulullah (Sallallahu Alaihi Wasallam) had a routine practice of lying down for sometime between tahajjud and fajr prayers. Now, the chapter under discussion conveys that he did not continue this practice during ramadan after eating sahar (early dawn meals).

Hadith No. 1084

حَدثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدثَنا رَوْحٌ قَالَ حَدثَنا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنسِ بْنِ مَالِكٍ رضى ا عنه أن نَبِى اللهِ صلى ا عليه وسلم وَزَيْدَ بْنَ ثَابِتٍ رضى ا عنه تَسَحرَا ، فَلَما فَرَغَا مِنْ سَحُورِهِمَا قَامَ نَبِى اللهِ صلى ا عليه وسلم إِلَى الصلاَةِ فَصَلى . قُلْنا لأَنسٍ كَمْ كَانَ بَيْنَ فَرَاغِهِمَا مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فِى الصلاَةِ قَالَ كَقَدْرِ مَا يَقْرَأُ الرجُلُ خَمْسِينَ آيَةً

Narrated Anas ibn Malik

"The Prophet of Allah (Sallallahu Alaihi Wasallam), and Zayd ibn Thabit would eat sahur and when they had finished it, the Prophet of Allah (Sallallahu Alaihi Wasallam), would get up to pray and then perform the prayer." Qatada said, "We asked Anas, 'How long was there between their finishing sahur and beginning the prayer?' He answered, 'As long as it takes a man to recite fifty ayats.'"

Comments

This hadith tells us that it was not the practice of Rasulullah (Sallallahu Alaihi Wasallam) to sleep after taking sahur. Fruther, the time interval between the sahur and fajr prayer was of short duration equal to the time it takes on to recite fifty Qur'anic verses. It is because of this reason why people holding the opinion that the fajr prayer should be offered after the darkness starts diminishing, also offer fajr early in ramadan. This issue has been discussed previously also in the chapters related to the timing of fajr prayer.

باب طُولِ الْقِيَامِ فِى صَلاَةِ اللَّيْلِ

Chapter 9: Standing for a long time in the night prayer.

Purpose of Tarjamatul Baab

In one of the previous chapters it was said that Rasulullah (Sallallahu Alaihi Wasallam) used to make lengthy prostrations in tahajjud prayer and here it is said that he stood (qiyaam) for a long time in it.

Hadith No. 1085

حَدثَنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدثَنَا شُعْبَةُ عَنِ الأَعْمَشِ عَنْ أَبِى وَائِلٍ عَنْ عَبْدِ اللهِ رضى ا عنه قَالَ صَلَّيْتُ مَعَ النبِى صلى ا عليه وسلم لَيْلَةً ، فَلَمْ يَزَلْ قَائِمًا حَتى هَمَمْتُ بِأَمْرِ سَوْءٍ . قُلْنا وَمَا هَمَمْتَ قَالَ هَمَمْتَ أَنْ أَقْعُدَ وَأَذَرَ النبِى صلى ا عليه وسلم

Narrated Abu Wa'il

Abdullah said, "I prayed one night with the Prophet (Sallallahu Alaihi Wasallam), and he kept on standing so long that I thought of doing something bad." Abu Wa'il said, "We said, 'What did you think of doing?' He said, 'I thought of sitting down and leaving the Prophet (Sallallahu Alaihi Wasallam).'"

Hadith No. 1086

حَدثَنا حَفْصُ ْبنُ عُمَرَ قَالَ حَدثَنا خَالِدُ ْبنُ عَبْدِ اللهِ عَنْ حُصَيْنٍ عَنْ أَبِى وَائِلٍ عَنْ حُذْيفَةَ رضى ا عنه أن النبى صلى ا عليه وسلم كَانَ إِذَا قَامَ لِلتهَجدِ مِنَ اللْيلِ يَشُوصُ فَاهُ بِالسوَاكِ

Narrated Hudhayfa

"When the Prophet (Sallallahu Alaihi Wasallam), got up for tahajjud in the night, he would clean out his mouth with a siwak."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) has advised the ummah to make the prayer short when offered in congregation but one can prolong it as much as possible when offered individually. According to Ibn Bataal, the tireness that young Abdullah bin Masood experienced when he joined Rasulullah (Sallallahu Alaihi Wasallam) in the night prayers, shows that the qiyaam used to be lengthy. He further writes:

وقد اختلف العلماء الأفضل الصلاة التطوع طول القيام أو كثرة الركوع والسجود

"The scholars differ regarding the issue whether a prolonged qiyaam is better in case of nafl prayers or more number of raku and sajood.

As per some, it is better to offer more ruku and sajood.

Muslim has quoted from Jaabir:

سئل رسول ا صلى ا عليه وسلم أي الصلاة أفضل قال طول القنوت فاستكثروا من السجود

"Rasulullah (Sallallahu Alaihi Wasallam) was asked, "Which prayer is better"?. He replied, "(One) that of prolonged qiyaam; so offer lots of prostrations".

It has been an impossible task for the learned scholars to understand why Imam Bukhari has quoted the second hadith narrated by Sayyida Aisha wherein it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) had the practice of using miswak (tooth cleaning stick) befor tahajjud. Some guess that maybe the freshness caused by using miskwak helped in prolonging the qiyaam. Allah knows the best.

باب كَيْفَ كَانَ صَلاَةُ النبِى صلى ا عليه وسلم وَكَمْ كَانَ النبِى صلى ا عليه وسلم يُصَلى مِنَ اللَيْلِ

Chapter 10 : How the Prophet prayed and how many rak'ats the Prophet prayed at night.

Purpose of Tarjamatul Baab

This chapter mentions how Rasulullah (Sallallahu Alaihi Wasallam) offered the night prayer and the number of raka'ts he would pray. In some compilations the word آم *'kam'* is written instead of آيف *'kaifa'*; former meaning 'how many' and the later 'how'.

Hadith No. 1087

حَدثَنَا أَبو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزهْرِى قَالَ أَخْبَرَنِى سَالِمُ بْنُ عَبْدِ اللهِ أَن عَبْدَ اللهِ بْنَ عُمَرَ رضى ا عنهما قَالَ إِن رَجُلاً قَالَ يَا رَسُولَ اللهِ ، كَيْفَ صَلاَةُ اللَيْلِ قَالَ مَثْنَى مَثْنَى ، فَإِذَا خِفْتَ الصبْحَ فَأَوْتِرْ بِوَاحِدَةٍ

Narragted Abdullah ibn Umar

"A man asked, 'Messenger of Allah, what form does the night prayer take?' He said, 'It is two by two, and when you fear the coming of Subh, perform one for the witr.'"

Hadith No. 1088

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ حَدثَنِى أَبو جَمْرَةَ عَنِ ابْنِ عَباسٍ

رضى ا عنهما قَالَ كَانَ صَلاَةُ النبِى صلى ا عليه وسلم ثَلاَثَ عَشْرَةَ رَكْعَةً . يَعْنِى بِاللَّيْلِ

Narrated Ibn Abbas

"The prayer of the Prophet (Sallallahu Alaihi Wasallam), used to consist of thirteen rak'ats," meaning at night.

Hadith No. 1089

حَدثَنا إِسْحَاقُ قَالَ حَدثَنا عُبَيْدُ اللهِ قَالَ أَخْبَرَنا إِسْرَائِيلُ عَنْ أَبِى حَصِينٍ عَنْ يَحْيَى بْنِ وَثابٍ عَنْ مَسْرُوقٍ قَالَ سَأَلْتُ عَائِشَةَ رضى ا عنها عَنْ صَلاَةِ رَسُولِ اللهِ صلى ا عليه وسلم بِاللَّيْلِ . فَقَالَتْ سَبْعٌ وَتِسْعٌ وَإِحْدَى عَشْرَةَ سِوَى رَكْعَتَىِ الْفَجْرِ

Narrated Masruq

"I asked Aisha about the prayer of the Messenger of Allah (Sallallahu Alaihi Wasallam), at night. She said, 'It was seven, nine or eleven rak'ats not counting the two rak'atsof fajr."

Hadith No. 1090

حَدثَنا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ أَخْبَرَنا حَنْظَلَةُ عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ كَانَ النبِى صلى ا عليه وسلم يُصَلى مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوِتْرُ وَرَكْعَتَا الْفَجْرِ

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), used to pray thirteen rak'ats during the night, including the witr and the two rak'ats of fajr."

Comments

The first hadith narrated by Ibn Umar mentions how

the night prayer should be offered. According to it the prayer should be offered in units of two and a single rak'at should be combined with the last two to make it odd in number i.e., three, referred to as witr. The jurists have differed in their opinion regarding the method of joining the last rak'at. Some scholars opine that the last two rak'ats should be completed and one should stand for the third one after saying salam. However, some jurists maintain that after completing the tashahhud after two last rak'ats one should stand for the third one and complete the three rak'ats with a single salaam. The last three hadiths mention the number of raka'ts Rasulullah (Sallallahu Alaihi Wasallam) would offer in tahajud prayer. The standard practice was eleven rak'ats including witr, however, seven, nine and thirteen rak'ats are also reported.

Ibn Bataal writes

كل ذالك عمل به رسول ا صلى ا عليه وسلم ليدل على التوسعة ذالك

"This is all what has been practiced by Rasulullah (Sallallahu Alaihi Wasallam) in order to show that there are different provisions in it".

بَاب قِيَامِ النبِي صلى ا عليه وسلم بِاللَّيْلِ وَنَوْمِهِ وَمَا نُسِخَ مِنْ قِيَامِ اللَّيْلِ

وَقَوْلِهِ تَعَالَى (يَا أَيهَا الْمُزملُ * قُمِ اللَّيْلَ إِلا قَلِيلاً * نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلاً * أَوْ زِدْ عَلَيْهِ وَرَتلِ الْقُرْآنَ تَرْتِيلاً * إِنا سَنُلْقِي عَلَيْكَ قَوْلاً ثَقِيلاً * إِن نَاشِئَةَ اللَّيْلِ هِيَ أَشَد وِطَاءً وَأَقْوَمُ قِيلاً * إِن لَكَ فِي النهَارِ سَبْحًا طَوِيلاً) وَقَوْلِهِ (عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيسرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى وَآخَرُونَ يَضْرِبُونَ فِي الأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللهِ فَاقْرَءُوا مَا تَيسرَ مِنْهُ وَأَقِيمُوا الصلاَةَ وَآتُوا الزكَاةَ وَأَقْرِضُوا اللهَ قَرْضًا حَسَنًا وَمَا تُقَدمُوا لأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا) . قَالَ ابْنُ عَباسٍ رضى ا عنهما نَشَأَ قَامَ بِالْحَبَشِيةِ ، وِطَاءً قَالَ مُوَاطَأَةَ الْقُرْآنِ أَشَد مُوَافَقَةً لِسَمْعِهِ

وَبَصَرِهِ وَقَلْبِهِ (لِيُوَاطِئُوا) لِيُوَافِقُوا

Chapter 11 : The Prophet waking up at night for night prayers and the amount of the night prayer that was abrogated

This is in reference to the words of Allah Almighty, *"O you enwrapped in your clothing, stay up at night, except a little, half of it, or a little less, or a little more, and recite the Qur'an distinctly. We will impose a weighty Word upon you. Certainly rising at night has a stronger effect and is more conducive to concentration. In the daytime much of your time is taken up by business matters,"* (73:1-7)

And His words, *"He knows you will not keep count of it, so He has turned towards you. Recite as much of the Qur'an as is easy for you. He knows that some of you are ill and that others are travelling in the land seeking Allah's bounty, and that others are fighting in the Way of Allah. So recite as much of it as is easy for you. And establish the prayer and pay zakat and lend a good loan to Allah. Whatever good you forward for yourselves you will find it with Allah as something better and as a greater reward."* (73:20)

Ibn Abbas said, "'Nasha'a' means 'to get up' in Abyssinian. 'wita وطاء " refers to the weight of the Qur'an meaning its being intensely approved of by his ears, eyes and heart. Wata'a means to be in agreement."

Purpose of Tarjamatul Baab

Here in this chapter Imam Bukhari is discussing the status of tahajjud salah whether it is obligatory or optional and also what is the status of lengthy qiyam in tahajjud.

Hadith No. 1091

حَدثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ قَالَ حَدثَنِى مُحَمدُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ أَنهُ سَمِعَ أَنسًا رضى ا عنه يَقُولُ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُفْطِرُ مِنَ الشهْرِ

حَتى نَظُن أَنْ لاَ يَصُومَ مِنْه ، وَيَصُومُ حَتى نَظُن أَنْ لاَ يُفْطِرَ مِنْهُ شَيْئًا ، وَكَانَ لاَ تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلا رَأَيْتَهُ وَلاَ نَائِمًا إِلا رَأَيْتَهُ . تَابَعَهُ سُلَيْمَانُ وَأَبو خَالِدٍ الأَحْمَرُ عَنْ حُمَيْدٍ

Narrated Anas

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used sometimes not to fast for so much of a month that we thought that he would not fast for any of it, and other times he would fast so much that we thought that he would not break his fast at all. If you wanted to see him doing nothing but praying all night, you could see him doing that, or doing nothing but sleeping, you could see him doing that as well." Sulayman and Abu Khalid al-Ahmar corroborated it from Humayd.

Comments

That the tahajjud prayer is optional in nature, the learned scholars are in consensus, however, there exists a debate with regard to it being obligatory particularly on Rasulullah (Sallallahu Alaihi Wasallam) during the early Makkan days. Nasa’ee has quoted from Sayyida Aisha:

قالت إن ا افترض القيام أول يا أيها ا زمل على النـ صلى ا عليه وسلم وعلى أصحابه حـ انتفحت أقدامهم وأمسك ا خا تها أثـ عشر شهرا نزل التخفيف آخر هذه السورة فصار قيام الليل تطوعا بعد أن كان فريضة

“Indeed Allah, in the beginning of sura al-Muzzammil, obligated the Prophet and his companions to offer tahajjud till their feet got swollen, and Allah stopped its abrogation for twelve month. Afterwards the relief descended in the end of the same sura and so the night prayer was rendered optional after it had been obligatory”.

Allah said in the Qur’an:

يَا أَيهَا الْمُزملُ قُمِ اللَّيْلَ إِلا قَلِيلًا

"O you folded in garments! Stand (to prayer) by night, but not all night". (73:1-2)

Later, it was said:

عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيسرَ مِنَ الْقُرْآنِ

"He knows that you (O Muslims,) cannot do it in regular way; therefore He turned to you in mercy. Now, recite as much of the Qur'an as is easy (for you)". (73:20)

Imam Shafa'ee says that the tahajjud prayer was made obligatory even before the five times prayers was declared obligatory through above quoted verses of sura al-Muzammil.

باب عَقْدِ الشيْطَانِ عَلَى قَافِيَةِ الرأسِ إِذَا لَمْ يُصَلِّ بِاللَّيْلِ

Chapter 12 : Shaytan tying knots at the back of the head if someone does not pray during the night.

Purpose of Tarjamatul Baab

So much blessing and reward does a person earn in offering tahajjud that the Satan ties knots at the head of a sleeping person and incantates on him in order to make him miss this blessing and reward, and also the fajr prayer.

Hadith No. 1092

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ أَبِى الزنَادِ عَنِ الأَعْرَجِ عَنْ أَبِى هُرَيْرَةَ رضى ا عنه أن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ يَعْقِدُ الشيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلاَثَ عُقَدٍ ، يَضْرِبُ كُل عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انْحَلتْ عُقْدَةٌ ، فَإِنْ تَوَضأَ انْحَلتْ عُقْدَةٌ ، فَإِنْ صَلى انْحَلتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيبَ النفْسِ ، وَإِلا أَصْبَحَ خَبِيثَ النفْسِ كَسْلاَنَ

Narrated Abu Hurayra

"The Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'Shaytan ties three knots at the back of your heads when you are asleep. He hits every knot with the words, 'You have a long night ahead of you so sleep tight.' When you wake up and remember Allah, one knot is undone. When you do wudu', another knot is undone. When you pray, another knot is undone. So morning finds you cheerful and energetic. Otherwise, morning finds you lazy and foul-tempered.'"

Hadith No. 1093

حَدثَنَا مُؤَملُ بْنُ هِشَامٍ قَالَ حَدثَنَا إِسْمَاعِيلُ قَالَ حَدثَنَا عَوْفٌ قَالَ حَدثَنَا أَبُو رَجَاءٍ قَالَ حَدثَنَا سَمُرَةُ بْنُ جُنْدَبٍ رضى ا عنه عَنِ النبِى صلى ا عليه وسلم فِى الرؤْيَا قَالَ أَما الذِى يُثْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنهُ يَأْخُذُ الْقُرْآنَ فَيَرْفِضُهُ وَيَنَامُ عَنِ الصلاَةِ الْمَكْتُوبَةِ

Narrated Samura ibn Jundub

The Prophet (Sallallahu Alaihi Wasallam), said about a dream he had, "The man whose head was being crushed by a rock was someone who accepted the Qur'an but then rejected it and slept through the obligatory prayer."

Comments

According to Abu Hurayrah, Rasulullah (Sallallahu Alaihi Wasallam) said when a person sleeps the Satan sits on his head and puts three knots and incantates on him to make him to miss the prayer. Imam Bukhari adds that this situation arise if such a person has slept without offering isha prayer. If this person wakes up and glorifies Allah, one of the knots is untied; if he makes ablution, another one is untied; and then if he offers prayer the third one is untied. In the morning such a person feels freshness in his body and mind; otherwise, there is wickedness and evil.

The second hadith narrated by Sumura bin Jundub is a part of Rasulullah's (Sallallahu Alaihi Wasallam) dream which will be discussed InshaAllah in Kitab al-Janaiz (the book of funeral prayer). It is stated that the angel Jabra'eel and Meeka'eel took Rasulullah (Sallallahu Alaihi Wasallam) to a journey and during which he was shown a man being hammered on head by an angel. The angels told Rasulullah (Sallallahu Alaihi Wasallam) that the man had learnt the Qur'an but later left it forgotten; further, that he used to sleep during the compulsory prayer time.

باب إِذَا نَامَ وَلَمْ يُصَلِّ بَالَ الشَّيْطَانُ فِى أُذُنِهِ

Chapter 13 : If someone sleeps and does not do the prayer, Shaytan has urinated in his ear.

Purpose of Tarjamatul Baab

In the previous chapter it was said that the harmful effect of missing night prayer is that Satan ties knots on the head due to which such a person is prone to miss the fajr prayer. In the chapter under discussion, more insulting words are used to convey the magnitude of the sin one commits by missing the fajr prayer which is that the Satan urinates in his ear.

Hadith No. 1094

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا أَبُو الأَحْوَصِ قَالَ حَدَّثَنَا مَنْصُورٌ عَنْ أَبِى وَائِلٍ عَنْ عَبْدِ اللهِ رضى ا عنه قَالَ ذُكِرَ عِنْدَ النبِى صلى ا عليه وسلم رَجُلٌ فَقِيلَ مَا زَالَ نَائِمًا حَتى أَصْبَحَ مَا قَامَ إِلَى الصلاَةِ . فَقَالَ بَالَ الشَّيْطَانُ فِى أُذُنِهِ

Narrated Abdullah

"A man was mentioned in the presence of the Prophet (Sallallahu Alaihi Wasallam), and it was said of him that he

had continued to sleep into the morning without having got up for the prayer. He said, 'Shaytan urinated in his ear.'"

Comments:

Rasulullah (Sallallahu Alaihi Wasallam) was told about a person who did not get up for fajr prayer but continued to sleep. Rasulullah (Sallallahu Alaihi Wasallam), in order to impress how unlucky and unblessed he is, said that Satan had urinated in his ear. According to the learned scholars, it means that Satan tries to overpower his senses so that he does not wake up for fajr salah. Some other scholars says that it can be so in its literal meaning as the Satan is invisible to man so his urinating in his ears is also invisible.

باب الدعَاءِ وَالصلاَةِ مِنْ آخِرِ اللَّيْلِ .

وَقَالَ (كَانُوا قَلِيلاً مِنَ اللَّيْلِ مَا يَهْجَعُونَ) أَىْ مَا يَنَامُونَ (وَبِالأَسْحَارِ هُمْ يَسْتَغْفِرُونَ)

Chapter 14 : Supplication and prayer during the last part of the night.

Allah says, *"The part of the night they spent asleep was small and they would seek forgiveness before dawn." (51:17)*

Purpose of Tarjamatul Baab

The best time to make invocations and glorify Allah is the last part of the night. It is this message that Imam Bukhari conveys here.

Hadith No. 1095

حَدثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ أَبِى سَلَمَةَ وَأَبِى عَبْدِ اللهِ الأَغَرِ عَنْ أَبِى هُرَيْرَةَ رضى ا عنه أن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ يَنزِلُ رَبنَا تَبَارَكَ وَتَعَالَى كُل لَيْلَةٍ إِلَى السمَاءِ الدنْيَا حِ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ يَقُولُ مَنْ

يَدْعُونِى فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِى فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِى فَأَغْفِرَ لَهُ

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "Every night, when a third of the night remains, Allah, the Blessed and Exalted, descends to the lowest heaven saying, 'Is there anyone calling on Me that I may answer him? Is there anyone asking anything of Me that I may give it to him? Is there anyone asking forgiveness of Me that I may forgive him?'"

Comments

Accroding to the above hadith, Allah descends to the lowest heaven (samaa-i-dunya) i.e., the sky just above this world, and announces:

- Is there anyone calling on Me that I may answer him?
- Is there anyone asking anything of Me that I may give him?

Is there anyone asking forgiveness of Me that I may forgive him?

Out of the twenty four hours one gets best concentration of the mind without any distractions during the serene dark hours of the last part of the night. During the day there are lot of engagements, noise and distraction. In the evening one is tired, hungry and wanting to rest after the day long toil. The day's happenings usually keep on revolving in the mind. But, in the last part of the night the mind and body are fresh; there is no hunger or any kind of distractions, so this is the best time for prayer and invocations.

Descent to the lowest heaven

Allah is far above the time and space constraint. There is no question of ascent or descent with regard to His essence. As per the learned scholars, the word 'Nuzool'or

descent means that during the last period of the night Allah pays special attention towards His bondsmen engaged in prayers, invocation and glorifying Him at that time.

باب مَنْ نَامَ أولَ اللَّيْلِ وَأَحْيَا آخِرَهُ

وَقَالَ سَلْمَانُ لأَبِى الدَّرْدَاءِ رضى ا عنهما نَمْ . فَلَما كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ قُمْ .
قَالَ النبِى صلى ا عليه وسلم صَدَقَ سَلْمَانُ

Chapter 15 : Someone sleeping for the first part of the night and getting up for the last part

Salman said to Abu'd-Darda', "Sleep!" and then when the last of the night arrived he said, "Get up!" The Prophet (Sallallahu Alaihi Wasallam), said, "Salman was right."

Purpose of Tarjamatul Baab

In this chapter the preferability of sleeping in the first part of the night and arising in the last part for tahajjud prayer is mentioned. In one of the hadiths of Bukhari it is narrated that Rasulullah (Sallallahu Alaihi Wasallam) established brotherhood between Abu Dharda and Salman Farsi. Abu Dharda used to spend the whole night in prayer and would not share bed with his wife. She complained about it to Salman Farsi who advised Abu Dharda to sleep in the first part of the night and rise in its later part and further said:

إن لربك عليك حقا ولنفسك عليك حقا ولأهلك عليك حقا

"Indeed Your Lord has a right over you; your nafs (self) has right over you and your wife has right over you".

When Rasulullah (Sallallahu Alaihi Wasallam) heard about it he acknowledged what Salman had said.

Hadith No. 1096

حَدثَنَا أَبو الْوَلِيدِ حَدثَنَا شُعْبَةُ . وَحَدثَنِى سُلَيْمَانُ قَالَ حَدثَنَا شُعْبَةُ عَنْ أَبِى إِسْحَاقَ
عَنِ الأَسْوَدِ قَالَ سَأَلْتُ عَائِشَةَ رضى ا عنها كَيْفَ صَلاَةُ النبِى صلى ا عليه

وسلم بِاللَّيْلِ قَالَتْ كَانَ يَنَامُ أَولَهُ وَيَقُومُ آخِرَهُ ، فَيُصَلى ثُم يَرْجِعُ إِلَى فِرَاشِهِ ، فَإِذَا أَذنَ الْمُؤَذنُ وَثَبَ ، فَإِنْ كَانَ بِهِ حَاجَةٌ اغْتَسَلَ ، وَإِلا تَوَضأَ وَخَرَجَ

Narrated al-Aswad

"I asked Aisha what the prayer of the Prophet (Sallallahu Alaihi Wasallam), at night was like and she said, 'He used to sleep for the first part and then get up during the last part, pray and then go back to bed again. When the mu'adhdhin gave the adhan, he would get up. If he needed to, he would do ghusl. Otherwise he would do wudu' and leave.'"

Comments

Allah sent Rasulullah (Sallallahu Alaihi Wasallam) as a role model for the whole of humanity, as He says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ

"There is indeed a good model for you in the Messenger of Allah". *(33:21)*

He further says:

جَعَلْنَا نَوْمَكُمْ سُبَاتًا

"Made your sleep, a source of rest". *(78:9)*

The night, the sleep and the sharing of bed with one's wife are all essential requirements of life. Rasulullah (Sallallahu Alaihi Wasallam) would get through all these in right proportion while leaving a good portion of the night for prayers thereby leaving behind the balanced way of living various activities of life. It is the yard stick of Rasulullah (Sallallahu Alaihi Wasallam) that has to be followed in all the aspects of life balancing between the mundane and spiritual needs, which is the beauty of Islam. This hadith guides us towards the better time to sleep that will grant us freshness after rising for prayers. Secondly, it is permissible to sleep

without taking obligatory bath or gusl.

بابِ قِيَامِ النبِى صلى ا عليه وسلم بِاللَّيْلِ فِى رَمَضَانَ وَغَيْرِهِ

Chapter 16 : The prayer of the Prophet at night, in Ramadan and other times.

Purpose of Tarjamatul Baab

This chapter explains the Rasulullah's (Sallallahu Alaihi Wasallam) practice of offering prayers in the last part of the night throughtout the year including Ramadan.

Hadith No. 1097

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِى سَعِيدٍ الْمَقْبُرِى عَنْ أَبِى سَلَمَةَ بْنِ عَبْدِ الرحْمَنِ أنهُ أَخْبَرَهُ أنهُ سَأَلَ عَائِشَةَ رضى ا عنها كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللهِ صلى ا عليه وسلم فِى رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يَزِيدُ فِى رَمَضَانَ وَلاَ فِى غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً ، يُصَلى أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِن وَطُولِهِن ، ثُم يُصَلى أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِن وَطُولِهِن ، ثُم يُصَلى ثَلاَثًا ، قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ . فَقَالَ يَا عَائِشَةُ ، إِن عَيْنَى تَنَامَانِ وَلاَ يَنَامُ قَلْبِى

Narrated Saalim that his father

Abu Salama ibn Abdur-Rahman reported that he asked Aisha, "What was the prayer of the Messenger of Allah (Sallallahu Alaihi Wasallam), in Ramadan like?" She said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), did not do more than eleven rak'ats during Ramadan or at any other time. He would pray four rak'ats - do not ask about their beauty or length - and then he would pray four more - and do not ask about their beauty or length - and then he would pray three." She went on, "I said, 'Messenger of Allah,

do you sleep before the witr?' he said, 'Aisha, my eyes sleep but my heart does not sleep.'"

Comments

The significance of the night prayers has already been discussed. Rasulullah (Sallallahu Alaihi Wasallam) used to offer the prayer throughout the year usually after getting up from the sleep. First he would offer two light rak'ats and then the rest used to be quite lengthy with qiyaam, ruku and sajda almost of equal time length. Usually he would offer eight rak'ats in units of two rak'at and finishing it with three rak'ats of witr. According to Sayyida Aisha, during Ramadan, Rasulullah (Sallallahu Alaihi Wasallam) would exert more for night prayers. The learned scholars maintain that He would offer the same number of rak'ats i.e., eight in Ramadan as well, but lengthen the qiyaam, the ruku and the sajda.

Hadith No. 1098

حَدثَنَا مُحَمدُ بْنُ الْمُثَنى حَدثَنَا يَحْيى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ أَخْبَرَنِى أَبِى عَنْ عَائِشَةَ رضى ا عنها قَالَتْ مَا رَأَيْتُ النبِى صلى ا عليه وسلم يَقْرَأُ فِى شَىْءٍ مِنْ صَلاَةِ اللَّيْلِ جَالِسًا ، حَتى إِذَا كَبِرَ قَرَأَ جَالِسًا ، فَإِذَا بَقِىَ عَلَيْهِ مِنَ السورَةِ ثَلاَثُونَ أَوْ أَرْبَعُونَ آيَةً قَامَ فَقَرَأَهُن ثُم رَكَعَ

Narrated Aisha

"I did not see the Prophet (Sallallahu Alaihi Wasallam), reciting in the night prayer sitting down until late in his life. When thirty or forty ayats of the sura remained, he would stand up and recite them and then go into ruku."

Comments

This hadith explains that late in his life, Rauslullah (Sallallahu Alaihi Wasallam) would recite qirat sitting down but when there remained thrity or forty verses he would stand

up and recite them and then go into ruku. Quoting this hadith Imam Bukhari wants to stress on the issue of continued practice of reciting lenthy suras in night prayers by Rasulullah (Sallallahu Alaihi Wasallam) even during his old age.

باب فَضْلِ الطهُورِ بِاللَّيْلِ وَالنهَارِ وَفَضْلِ الصلاةِ بَعْدَ الْوُضُوءِ بِاللَّيْلِ وَالنهَارِ

Chapter 3 : The excellence of being in a state of purity night and day and the excellence of praying after doing wudu night and day.

Purpose of Tarjamatul Baab

Here the excellence of remaining in a state of purity i.e., wudu all through the day and night, and that of offering prayers - called 'tahiyyatul wudu', after doing wudu are being mentioned.

Hadith No. 1099

حَدثَنَا إِسْحَاقُ بْنُ نَصْرٍ حَدثَنَا أُبو أُسَامَةَ عَنْ أَبِى حَيانَ عَنْ أَبِى زُرْعَةَ عَنْ أَبِى هُرَيْرَةَ رضى ا عنه أن النبى صلى ا عليه وسلم قَالَ لِبِلاَلٍ عِنْدَ صَلاَةِ الْفَجْرِ يَا بِلاَلُ حَدثْنِى بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِى الإِسْلاَمِ ، فَإِنى سَمِعْتُ دَف نَعْلَيْكَ بَيْنَ يَدَى فِى الْجَنةِ . قَالَ مَا عَمِلْتُ عَمَلاً أَرْجَى عِنْدِى أنى لَمْ أَتطَهرْ طُهُورًا فِى سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إلا صَلَيْتُ بِذَلِكَ الطهُورِ مَا كُتِبَ لِى أَنْ أُصَلىَ . قَالَ أُبو عَبْدِ اللهِ دَف نَعْلَيْكَ يَعْنِى تَحْرِيكَ

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam), said to Bilal at the fajr prayer, "Bilal, tell me that action that you have done since entering Islam which gives you the most reason to hope for I heard the sound of your sandals ahead of me in the Gar-

den." He said, "I have done no action which gives me more reason to hope than that of never purifying myself at any time of the night or day without then praying after that purification as much as is written for me to pray."'
Abu 'Abdullah said, "The 'sound of your sandals' means their movement."

Comments

After finishing the morning prayers (fajr) Rasulullah (Sallallahu Alaihi Wasallam) had a practice of asking his companions about their dreams if they had any during the night. Once he enquired Sayyiduna Bilaal (RA) what special deed that he would perform because of which Rasulullah (Sallallahu Alaihi Wasallam) heard the sound of his footsteps ahead of himself in paradise? It were the two rak'ats prayer that Sayyiduna Bilaal said he would offer after doing wudu. It was his practice of offering this prayer whenever he would do wudu whether during the day or the night. Allah so much liked his deed and elevated him to such a status that Rasulullah (Sallallahu Alaihi Wasallam) heard the sound of his footsteps ahead of himself in paradise.

The above explicitly mentions the excellence of tahiyyatul wudu. It further teaches us about the avoidance of hypocrisy and publicity of good deeds like Sayyiduna Bilaal (RA) as no one except Allah had the knowledge of this good deed that he had been doing. It also conveys that a teacher has the right to ask questions to his students. Another aspect mentioned in the hadith is the creation of paradise. According to the learned scholars the hearing of the sound of Sayyiduna Bilaal's footsteps was a matter of dream as no one can enter the paradise before death.

باب مَا يُكْرَهُ مِنَ التشْدِيدِ فِى الْعِبَادَةِ

Chapter 18 : It is disliked to go to extremes in worship.

Purpose of Tarjamatul Baab

Islam teaches moderatism and dislikes extremism. Allah does not put a burden on His slaves which is intolerable to them. Overexerting in worship and shunning them away after few days is altogether un-recommended in Islam.

Hadith No. 1100

حَدثَنا أَبو مَعْمَرٍ حَدثَنا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنسِ بْنِ مَالِكٍ
رضى ا عنه قَالَ دَخَلَ النبِى صلى ا عليه وسلم فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السارِيَتَيْنِ
فَقَالَ مَا هَذَا الْحَبْلُ . قَالُوا هَذَا حَبْلٌ لِزَيْنَبَ فَإِذَا فَتَرَتْ تَعَلقَتْ . فَقَالَ النبِى صلى
ا عليه وسلم لاَ ، حُلوهُ ، لِيُصَل أَحَدُكُمْ نَشَاطَهُ ، فَإِذَا فَتَرَ فَلْيَقْعُدْ

Narrted Anas ibn Malik

"The Prophet (Sallallahu Alaihi Wasallam), entered the mosque and there was a rope hanging between two pillars. He said, 'What is this rope?' They said, 'The rope belongs to Zaynab. When she is tired, she hangs on to it.' The Prophet (Sallallahu Alaihi Wasallam), said, 'No - remove it. You should pray as long as you have the energy for it. When you are tired, you should sit down.'"

Hadith No. 1101

قَالَ وَقَالَ عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ
رضى ا عنها قَالَتْ كَانَتْ عِنْدِى امْرَأَةٌ مِنْ بَنِى أَسَدٍ فَدَخَلَ عَلَى رَسُولُ اللهِ صلى
ا عليه وسلم فَقَالَ مَنْ هَذِهِ . قُلْتُ فُلاَنَةُ لاَ تَنَامُ بِاللَّيْلِ فَذُكِرَ مِنْ صَلاَتِهَا فَقَالَ مَهْ
عَلَيْكُمْ مَا تُطِيقُونَ مِنَ الأَعْمَالِ ، فَإِن اللهَ لاَ يَمَل حَتى تَمَلوا

Narrated Aisha

"Once when the Messenger of Allah (Sallallahu Alaihi Wasallam), came in, there was a woman from the Banu Asad with me. He said, 'Who is this?' I said, 'So-and-so. She does

not sleep at night,' and she mentioned the amount she used to pray. He said, 'Stop! You should only do actions which are within your capacity. Allah does not tire provided you do not tire.'"

Allah says in the Qur'an:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"Allah wishes ease and not hardships for you". (2:185)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah does not burden a soul beyond capacity". (2:286)

In a hadith Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said:

أحب الإعمال إ ا أدومها وإن قل

"The most loved deeds near Allah are the ones executed consistently even if less in quantity".

The hadith quoted in this chapter mentions that once while entering the mosque Rasulullah saw a rope hanging from the ceiling. On enquiring about it He was told that the rope belonged to Sayyida Zainab who would tie her hair to it making it possible for her to worship longer during night. Ordering for its removal Rasulullah (Sallallahu Alaihi Wasallam) advised that one should meditate only until he is alert and retire once tiredness overcomes him.

The second hadith narrated by Sayyida Aisha conveys that on being asked about a lady who prayed whole night without sleeping Rasulullah (Sallallahu Alaihi Wasallam) showed his displaeasure and advised that one should not stretch himself beyond his capacity.

بَاب مَا يُكْرَهُ مِنْ تَرْكِ قِيَامِ اللَّيْلِ لِمَنْ كَانَ يَقُومُهُ

Chapter 19 : How it is disliked for someone to stop doing the night prayer when he has been in the habit of doing it.

Purpose of Tarjamatul Baab

The Shariah dislikes that a person having the practice

of offering the night prayers routinely quits them. It is this message that Imam Bukhari tries to convey in this chapter.

Hadith No. 1102

حَدثَنَا عَباسُ بْنُ الْحُسَيْنِ حَدثَنَا مُبشرٌ عَنِ الأَوْزَاعِى . وَحَدثَنِى مُحَمدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ قَالَ أَخْبَرَنَا عَبْدُ اللهِ أَخْبَرَنَا الأَوْزَاعِى قَالَ حَدثَنِى يَحْيَى بْنُ أَبِى كَثِيرٍ قَالَ حَدثَنِى أَبُو سَلَمَةَ بْنُ عَبْدِ الرحْمَنِ قَالَ حَدثَنِى عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ رضى ا عنهما قَالَ قَالَ لِى رَسُولُ اللهِ صلى ا عليه وسلم يَا عَبْدَ اللهِ ، لاَ تَكُنْ مِثْلَ فُلاَنٍ ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ

Narrated Abdullah ibn Amr ibn al-Aas

"The Messenger of Allah (Sallallahu Alaihi Wasallam), said to me, "'Abdullah, do not be like so-and-so who used to pray at night and then stopped doing it.'"

With a slightly different isnad.

Amr ibn Abi Salama corroborated it from al-Awza'i.

Comments

The tahajjub (night prayer) is not compulsory but if someone has made it a habit and offers it regularly, it is not fair for him to leave the practice. According to Ibn Arabi, had the prayer been of somewhat obligatory nature, the condemnation would have been severe. This hadith further conveys the preferability of continuing with the optional prayer once a person has made it a routine.

باب

Chapter

Purpose of Tarjamatul Baab

Earlier also we have observed Imam Bukhari estab-

lishing a chapter without any title. According to the learned scholars, he does so when the hadith of the chapter quotes a similar or near similar content as that of the previous one.

Hadith No. 1103

حَدثَنا عَلِى بْنُ عَبْدِ اللهِ حَدثَنا سُفْيَانُ عَنْ عَمْرٍو عَنْ أَبِى الْعَباسِ قَالَ سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو رضى ا عنهما قَالَ لِى النبِى صلى ا عليه وسلم أَلَمْ أُخْبَرْ أَنكَ تَقُومُ اللَيْلَ وَتَصُومُ النهَارَ قُلْتُ إِنى أَفْعَلُ ذَلِكَ . قَالَ فَإِنكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتْ عَيْنُكَ وَنَفِهَتْ نَفْسُكَ ، وَإِن لِنَفْسِكَ حَق ، وَلأَهْلِكَ حَق ، فَصُمْ وَأَفْطِرْ ، وَقُمْ وَنَمْ

Narrated Abdullah ibn Amr ibn al-Aas

"The Prophet (Sallallahu Alaihi Wasallam), said to me, 'Have I not been told that you pray at night and fast in the day?'I said, 'I do that.' He said, 'If you do that, your eyes will become weak and you will become exhausted. Your body has a right on you and your family has a right on you, so fast and break your fast and pray and then sleep.'"

Comments

This hadith also advised us against the extremist approach with regards to different aspects of devotion. A person is supposed not to ignore but take due care of his health and family while devoting himself to his Lord. Rasulullah (Sallallahu Alaihi Wasallam) advised Abdullah bin Umru to observe fast but not always, and worship during night but not the whole night. This shows how much stress Rasulullah (Sallallahu Alaihi Wasallam) laid on good health and family rights.

باب فَضْلِ مَنْ تَعَارَ مِنَ اللَيْلِ فَصَلى

Chapter 20 : The excellence of someone who wakes up at night and prays.

Purpose of Tarjamatul Baab

The learned scholars have assigned different meanings to the word 'Ta'ara' viz., to remaining awake during night, to talk, and to turn to sides in sleep. Imam Bukhari in this chapter tries to convey the excellence of waking up during night and engross in the rememberance of Allah through glorification and prayers.

Hadith No. 1104

حَدثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا الْوَلِيدُ عَنِ الأَوْزَاعِى قَالَ حَدثَنِى عُمَيْرُ بْنُ هَانِئٍ قَالَ حَدثَنِى جُنَادَةُ بْنُ أَبِى أُمية حَدثَنِى عُبَادَةُ بْنُ الصامِتِ عَنِ النبِى صلى ا عليه وسلم قَالَ مَنْ تَعَار مِنَ اللْيلِ فَقَالَ لاَ إِلَهَ إِلا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُل شَىْءٍ قَدِيرٌ . الْحَمْدُ لِلهِ ، وَسُبْحَانَ اللهِ ، وَلاَ إِلَهَ إِلا اللهُ ، وَاللهُ أَكْبَرُ ، وَلاَ حَوْلَ وَلاَ قُوةَ إِلا بِاللهِ . ثُم قَالَ اللهُم اغْفِرْ لِى . أَوْ دَعَا اسْتُجِيبَ ، فَإِنْ تَوَضأَ وَصَلى قُبِلَتْ صَلاَتُهُ

Narrated Ubada ibn as-Samit

The Prophet (Sallallahu Alaihi Wasallam), said, "If someone wakes up at night and says, 'There is no god but Allah alone with no partner. The kingdom is His and His is the praise. He has power over everything. Praise belongs to Allah. Glory be to Allah. There is no god but Allah. Allah is greater. There is no strength nor power except by Allah,' and then says, 'O Allah, forgive me' or makes supplication to Allah,' it will be answered. If he does wudu', then his prayer will be accepted."

Hadith No. 1105

حَدثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدثَنَا اللْيثُ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ أَخْبَرَنِى الْهَيْثَمُ بْنُ أَبِى سِنَانٍ أَنهُ سَمِعَ أَبَا هُرَيْرَةَ رضى ا عنه وَهُوَ يَقْصُصُ فِى قَصَصِهِ وَهُوَ يَذْكُرُ

رَسُولَ اللهِ صلى ا عليه وسلم إن أَخًا لَكُمْ لاَ يَقُولُ الرفَثَ . يَعْنِى بِذَلِكَ عَبْدَ اللهِ
بْنَ رَوَاحَةَ وَفِينَا رَسُولُ اللهِ يَتْلُو كِتَابَهُ إِذَا انْشَق مَعْرُوفٌ مِنَ الْفَجْرِ سَاطِعُ أَرَانَا
الْهُدَى بَعْدَ الْعَمَى فَقُلُوبُنَا بِهِ مُوقِنَاتٌ أن مَا قَالَ وَاقِعُ يَبِيتُ يُجَافِى جَنْبُهُ عَنْ فِرَاشِهِ
إِذَا اسْتَثْقَلَتْ بِالْمُشْرِكِ الْمَضَاجِعُ تَابَعَهُ عُقَيْلٌ . وَقَالَ الزبَيْدِى أَخْبَرَنِى الزهْرِى عَنْ
سَعِيدٍ وَالأَعْرَجِ عَنْ أَبِى هُرَيْرَةَ رضى ا عنه

Narrated Abi Sinaan

Abu Hurayra in one of his stories when he was mentioning the Messenger of Allah (Sallallahu Alaihi Wasallam), "Your brother, meaning 'Abdullah ibn Rawaha, does not use lewd language:
'Among us is the Messenger of Allah who recites His Book as the sun appears shining at daybreak.
He brought guidance after our blindness, and so our hearts are certain that what he says will take place.
He spends the night, his side shunning his bed, while the idolaters's beds hold them in deepest sleep.'"
It is corroborated from al-A'raj and Sa'id from Abu Hurayra.

Hadith No. 1106

حَدثَنَا أَبو النعْمَانِ حَدثَنَا حَمادُ بْنُ زَيْدٍ عَنْ أَيوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رضى ا
عنهما قَالَ رَأَيْتُ عَلَى عَهْدِ النبِى صلى ا عليه وسلم كَأَن بِيَدِى قِطْعَةَ إِسْتَبْرَقٍ ،
فَكَأَنى لاَ أُرِيدُ مَكَانًا مِنَ الْجَنةِ إلا طَارَتْ إِلَيْهِ ، وَرَأَيْتُ كَأَن اثْنَيْنِ أَتَيَانِى أَرَادَا أَنْ
يَذْهَبَا بِى إِلَى النارِ فَتَلَقاهُمَا مَلَكٌ فَقَالَ لَمْ تُرَعْ خَليَا عَنْهُ فَقَصت حَفْصَةُ عَلَى النبِى
صلى ا عليه وسلم إِحْدَى رُؤْيَاىَ فَقَالَ النبِى صلى ا عليه وسلم نِعْمَ الرجُلُ
عَبْدُ اللهِ لَوْ كَانَ يُصَلى مِنَ الليْلِ . فَكَانَ عَبْدُ اللهِ رضى ا عنه يُصَلى مِنَ الليْلِ .
وَكَانُوا لاَ يَزَالُونَ يَقُصونَ عَلَى النبِى صلى ا عليه وسلم الرؤْيَا أَنهَا فِى الليْلَةِ
السابِعَةِ مِنَ الْعَشْرِ الأَوَاخِرِ ، فَقَالَ النبِى صلى ا عليه وسلم أَرَى رُؤْيَاكُمْ قَدْ

تَوَاطَتْ فِى الْعَشْرِ الأَوَاخِرِ ، فَمَنْ كَانَ مُتَحَرِّيْهَا فَلْيَتَحَرَهَا مِنَ الْعَشْرِ الأَوَاخِرِ

Narrated Ibn Umar

"In the time of the Prophet (Sallallahu Alaihi Wasallam), I dreamt that I had a piece of silk in my hand and it flew me to whatever place in the Garden I wished to go. I also dreamt that two people came to me and wanted to take me to the Fire. An angel met us and said, 'Do not be alarmed.' [He told them,] Leave him.' Hafsa related one of my dreams to the Prophet (Sallallahu Alaihi Wasallam), and the Prophet (Sallallahu Alaihi Wasallam), said, "Abdullah is an excellent man. If only he would pray at night!'" Nafi said, "So Abdullah then used to pray at night. They used to tell the Prophet (Sallallahu Alaihi Wasallam), their dreams that (the Night of Power) was on the twenty-seventh. The Prophet (Sallallahu Alaihi Wasallam), said, 'I see that your dreams agree on the last ten nights. Whoever is looking for it, should look during the last ten.'"

Comments

According to Ibn Bataal, Allah, through His Prophet (Sallallahu Alaihi Wasallam), makes a promise that one who after waking up from sleep testifies the unity (tawheed) of Allah, thanks Him for all His bounties, praises Him for His Majesty and then offers prayers, Allah accepts his invocations and prayers.

From the above quoted hadith it is inferred that good poetry is allowed in Islam as the Prophet's (Sallallahu Alaihi Wasallam) companions and other greats Islamic poets have used it as a means to quench their spiritual thirst, but obscene and unsensical/nonsensical poetry is highly disregarded as this life is a serious matter which is not to be wasted aimlessly.

The second hadith quoted above mentions Rasulullah (Sallallahu Alaihi Wasallam) praising Abdullah bin Rawahah

for his act of remaining detached from his bed during night when the people were asleep. The Qur'an says:

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا ۫ وَّ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

"Their sides remain apart from their beds. They call their Lord with fear and hope, and spend (in charity) out of what We have given to them." (36:16)

Commenting on the above verse, Ibn Abbas says:

لذكر ا كلما استيقظوا ذكروا ا أما الصلاة وأما قيام أوقعود على جنوبهم

فهم لا يزالون يذكرون ا

"For the remembrance of Allah they wake up and glorify Him either in salaah, standing, sitting or lying down. Therefore they don't leave remembrance of Allah".

باب الْمُدَاوَمَةِ عَلٰى رَكْعَتى الْفَجْرِ

Chapter 22 : Performing the two rak'ats of fajr on a regular basis.

Purpose of Tarjamatul Baab

Here the importance of the fajr sunnah prayers is mentioned which Rasulullah (Sallallahu Alaihi Wasallam) offered on regular basis without fail irrespective whether he was at home or on a journey.

Hadith No. 1107

حَدثَنا عَبْدُ اللهِ بْنُ يَزِيدَ حَدثَنا سَعِيدٌ هُوَ ابْنُ أَبِى أيوبَ قَالَ حَدثَنِى جَعْفَرُ بْنُ رَبِيعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِى سَلَمَةَ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ صَلى النبِى صلى ا عليه وسلم الْعِشَاءَ ثُم صَلى ثَمَانَ رَكَعَاتٍ وَرَكْعَتَيْنِ جَالِسًا وَرَكْعَتَيْنِ بَيْنَ الندَاءَيْنِ ، وَلَمْ يَكُنْ يَدَعُهُمَا أَبَدًا

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), prayed isha and

then prayed eight rak'ats and then two rak'ats sitting. He prayed two rak'ats between the adhan and the iqamaand never missed them."

Comments

According to Sayyida Aisha, Rasulullah (Sallallahu Alaihi Wasallam) would offer two sunnah rak'ats of fajr without fail; this itself bespeaks of the high significance of this prayer. Regarding the juristic nature whether they are sunnah or obligatory (waajib), majority of the learned scholars consider them sunnah. Abu Dawood quotes a hadith from Abu Hurayra as:

لا تدعوا ركعه الفجر ولو طردتكم ا يل

"Don't leave the two rak'ats of fajr even if you are to loose a pair of horses".

Muslim quotes from Sayyida Aisha:

ركعتا الفجر خ من الدنيا وما فيها

"Two rak'ats of fajr are better than the world and what it contains".

What if the fajr sunnah are missed

From the above hadiths the learned scholars opine that if a person enters the mosque at such a time when the Imam has started the fajr prayers, he should, if being sure to get atleast a rak'at with the Imam, first offer two sunnah rak'ats somewhere away from the congregation. In case there is apprehension of not getting even a rak'at with the Imam if he offers the sunnah first, then he should join the congregation without offering the sunnah. Now, the question on which there exists a disagreement among the jurists is – when should he offer the missed sunnah prayers? Ibn Bataal writes:

فاظهر أقوال الشافعي يقضى مؤبدا ولو بعد الصبح قول عطاء طائوس ابن عمر وقالت طائفة يقضيهما بعد طلوع الشمس قول الأوزاعي أ د اسحاق

"The dominant statement of Imam Shafa'ee is that it should be always offered as missed or qadha prayer even after the morning and this is also stated by Atta and Tawus Ibn Umar and a group of other scholars state that they should be offered late after the sunrise."

باب الضجْعَةِ عَلٰى الشق الأيمَنِ بَعْدَ رَكْعَتى الفَجْرِ

Chapter 23 : Lying on the right side after the two rak'ats of fajr.

Purpose of Tarjamatul Baab

This chapter is also related to the waking up of Rasulullah (Sallallahu Alaihi Wasallam) and spending good amount of time in tahajjud prayer that would leave some tiresomeness in him; and to overcome that he used to lie down a bit on his right side after offering the sunnah of fajr.

Hadith No. 1108

حَدثَنا عَبْدُ اللهِ بْنُ يَزِيدَ حَدثَنا سَعِيدُ بْنُ أَبِى أَيوبَ قَالَ حَدثَنِى أَبو الأَسْوَدِ عَنْ عُرْوَةَ بنِ الزبيرِ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ كَانَ النبِى صلى ا عليه وسلم إِذَا صَلى رَكْعَتى الْفَجْرِ اضْطَجَعَ عَلٰى شِقهِ الأَيمَنِ

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), would lie down on his right side after praying the two rak'ats of fajr."

Comments

Rasulullah used to spend lot of time in qiyaam during tahajjud prayers and lie down for sometime on his right side. According to the above hadith he would lie down after offering sunnah prayers of fajr. As per a narration quoted by Muslim from Sayyida Aisha (RA), Rasulullah (Sallallahu Alaihi

Wasallam) would lie down on his right side after doing the sunnah but in case she was awake he would talk to her. This infers that he would sometimes lie down and at times not do so. In yet another narration on the authority of Ibn Abbas (RA), Rasulullah (Sallallahu Alaihi Wasallam) would lie down after tahajjud but before the sunnah of fajr. However, it seems that the usual practice of Rasulullah (Sallallahu Alaihi Wasallam) was to do so after offering the sunnah of fajr. Allah knows the best.

باب مَنْ تَحَدثَ بَعْدَ الركْعَتَيْنِ وَلَمْ يَضْطَجِعْ

Chapter 24 : Someone conversing after the two rak'ats and not lying down.

Purpose of Tarjamatul Baab

According to the learned scholars, here Imam Bukhari wants to convey that Rasulullah (Sallallahu Alaihi Wasallam) kept a time gap between the sunnah and fardh (compulsory) of fajr prayers. He would sometimes lie down, or talk or change his place.

Hadith No. 1109

حَدثَنَا بِشْرُ بْنُ الْحَكَمِ حَدثَنَا سُفْيَانُ قَالَ حَدثَنِى سَالِمٌ أَبو النضْرِ عَنْ أَبِى سَلَمَةَ عَنْ عَائِشَةَ رضى ا عنها أن النبى صلى ا عليه وسلم كَانَ إِذَا صَلى { سُنةَ الْفَجْرِ } فَإِنْ كُنتُ مُسْتَيْقِظَةً حَدثَنِى وَإِلا اضْطَجَعَ حَتى يُؤْذَنَ بِالصلاَةِ

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), used to pray the two rak'ats and, if I was awake, he would speak with me, otherwise he would lie down until the prayer was announced."

Comments

Lying down after doing the sunnah of fajr is not

obligatory as opined by some scholars. It is also permissible to talk after them. Allaama Ayni writes about the practice of Imam Maalik:

وكان مالك يتكلم العلم بعد ركعتي الفجر فإذا سلم من الصبح يتكلم مع أحد حتى تطلع الشمس

"Imam Maalik would talk on religious matters after the sunnah of fajr but once the salaam of fardh was done he avoided it until sunrise".

Mujahid says:

رأي ابن مسعود رجلا يكلم آخر بعد ركعتي الفجر فقال أما أن بذكر ا وأما أن تسكت

"Once seeing a person talking with another after the sunnah of fajr, Ibn Masood told him, 'Either glorify Allah or keep quite'".

باب مَا جَاءَ فِى التطَوعِ مَثْنَى مَثْنَى

وَيُذْكَرُ ذَلِكَ عَنْ عَمارٍ وَأَبِى ذَر وَأَنسٍ وَجَابِرِ بْنِ زَيْدٍ وَعِكْرِمَةَ وَالزهْرِى رضى ا عنهم . وَقَالَ يَحْيَى بْنُ سَعِيدٍ الأَنصَارِى مَا أَدْرَكْتُ فُقَهَاءَ أَرْضِنَا إلا يُسَلمُونَ فِى كُل اثْنَتَيْنِ مِنَ النهَارِ

Chapter 25 : What has come down about doing voluntary prayers in groups of two rak'ats

This is mentioned from Ammar, Abu Dharr, Anas, Jabir ibn Zayd. 'Ikrima, and az-Zuhri. Yahya ibn Sa'id said, "All the scholars of our land, with whom I came into contact, did the *taslim* after every pair of *rak'ats* prayed during the day."

Purpose of Tarjamatul Baab

Here Imam Bukhari mentions that it is better to offer voluntary (nafl) prayers in groups of two rak'ats. Quoting few hadiths he also supports his view by citing statements of

Ammar, Abu Dhar and Ans bin Maalik. Further, also the three taaba'een - Jaabir bin Zayd, Ikramah and Zuhri.

Hadith No. 1110

حَدثَنَا قُتَيْبَةُ قَالَ حَدثَنَا عَبْدُ الرحْمَنِ بْنُ أَبِى الْمَوَالِى عَنْ مُحَمدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رضى ا عنهما قَالَ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُعَلمُنَا الِاسْتِخَارَةَ فِى الْأُمُورِ كَمَا يُعَلمُنَا السورَةَ مِنَ الْقُرْآنِ يَقُولُ إِذَا هَم أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُم لِيَقُلِ اللهُم إِنى أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ ، فَإِنكَ تَقْدِرُ وَلاَ أَقْدِرُ وَتَعْلَمُ وَلاَ أَعْلَمُ وَأَنتَ عَلامُ الْغُيوبِ ، اللهُم إِنْ كُنتَ تَعْلَمُ أَن هَذَا الْأَمْرَ خَيْرٌ لِى فِى دِينِى وَمَعَاشِى وَعَاقِبَةِ أَمْرِى أَوْ قَالَ عَاجِلِ أَمْرِى وَآجِلِهِ فَاقْدُرْهُ لِى وَيَسرْهُ لِى ثُم بَارِكْ لِى فِيهِ ، وَإِنْ كُنتَ تَعْلَمُ أَن هَذَا الْأَمْرَ شَر لِى فِى دِينِى وَمَعَاشِى وَعَاقِبَةِ أَمْرِى أَوْ قَالَ فِى عَاجِلِ أَمْرِى وَآجِلِهِ فَاصْرِفْهُ عَنى وَاصْرِفْنِى عَنْهُ ، وَاقْدُرْ لِى الْخَيْرَ حَيْثُ كَانَ ثُم أَرْضِنِى قَالَ وَيُسَمى حَاجَتَهُ

Narrated Jabir ibn Abdullah

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used to teach us the Istikhara, asking for the good in all matters, as he would teach us a sura of the Qur'an. He said, 'When one of you is intending to do something, he should pray two rak'ats outside the obligatory prayer and then say, 'O Allah, I ask You for the best by Your knowledge and I ask You for strength by Your power and I ask You for some of Your immense bounty. You have power and I do not. You know and I do not. You are the Knower of the Unseen worlds. O Allah, if You know that this matter is good for me in my deenand my livelihood and the end of my affair (or he said, 'my affair sooner and later'), then ordain it for me and make it easy for me and then bless me in it. If You know that this matter is bad for me in my deen and my livelihood and

the end of my affair (or he said, 'my affair sooner and later'), then avert it from me and avert me from it and ordain something better for me wherever it may lie and make me content with it.' He added, 'Then he should name the thing he wants to do.'"

Hadith No. 1111

حَدثَنَا الْمَكى ْبنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللهِ ْبنِ سَعِيدٍ عَنْ عَامِرِ ْبنِ عَبْدِ اللهِ ْبنِ الزبَيْرِ عَنْ عَمْرِو ْبنِ سُلَيْمٍ الزرَقِى سَمِعَ أَبَا قَتَادَةَ ْبنَ رِبْعِى الأَنصَارِى رضى ا عنه قَالَ قَالَ النبِى صلى ا عليه وسلم إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلاَ يَجْلِسْ حَتى يُصَلىَ رَكْعَتَيْنِ

Narrated Abu Qatada ibn Rib'i al-Ansari

"The Prophet (Sallallahu Alaihi Wasallam), said, 'When one of you enters the mosque, he should not sit down until he has prayed two rak'ats."

Hadith No. 1112

حَدثَنَا عَبْدُ اللهِ ْبنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ إِسْحَاقَ ْبنِ عَبْدِ اللهِ ْبنِ أَبِى طَلْحَةَ عَنْ أَنَسِ ْبنِ مَالِكٍ رضى ا عنه قَالَ صَلى لَنَا رَسُولُ اللهِ صلى ا عليه وسلم رَكْعَتَيْنِ ثُم انْصَرَفَ

Narrated Anas ibn Malik

"The Messenger of Allah (Sallallahu Alaihi Wasallam), led us in a two rak'at prayer and then left."

Hadith No. 1113

حَدثَنَا يَحْيَى ْبنُ بُكَيْرٍ حَدثَنَا الليْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى سَالِمٌ عَنْ عَبْدِ اللهِ ْبنِ عُمَرَ رضى ا عنهما قَالَ صَليْتُ مَعَ رَسُولِ اللهِ صلى ا عليه وسلم رَكْعَتَيْنِ قَبْلَ الظهْرِ ، وَرَكْعَتَيْنِ بَعْدَ الظهْرِ ، وَرَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ ، وَرَكْعَتَيْنِ بَعْدَ

الْمَغْرِبِ ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ

Narrated Abdullah ibn Umar

"I prayed two rak'ats with the Messenger of Allah (Sallallahu Alaihi Wasallam), before dhuhr, two rak'ats after dhuhr, two rak'ats after Jumu'a, two rak'ats after magrib and two rak'ats after isha."

Hadith No. 1114

حَدثَنَا آدَمُ قَالَ أَخْبَرَنَا شُعْبَةُ أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ رضى ا عنهما قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم وَهُوَ يَخْطُبُ إِذَا جَاءَ أَحَدُكُمْ وَالإِمَامُ يَخْطُبُ أَوْ قَدْ خَرَجَ فَلْيصَل رَكْعَتَيْنِ

Narrated Jabir ibn Abdullah

"While the Messenger of Allah (Sallallahu Alaihi Wasallam), was giving the khutba, he said, 'When one of you comes in while the imam is giving the khutba or has come out for it, he should pray two rak'ats."

Hadith No. 1115

حَدثَنَا أَبو نُعَيْمٍ قَالَ حَدثَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكى سَمِعْتُ مُجَاهِدًا يَقُولُ أُتِىَ ابْنُ عُمَرَ رضى ا عنهما فِى مَنْزِلِهِ فَقِيلَ لَهُ هَذَا رَسُولُ اللهِ صلى ا عليه وسلم قَدْ دَخَلَ الْكَعْبَةَ قَالَ فَأَقْبَلْتُ فَأَجِدُ رَسُولَ اللهِ صلى ا عليه وسلم قَدْ خَرَجَ ، وَأَجِدُ بِلاَلاً عِنْدَ الْبَابِ قَائِمًا فَقُلْتُ يَا بِلاَلُ ، صَلى رَسُولُ اللهِ صلى ا عليه وسلم فِى الْكَعْبَةِ قَالَ نَعَمْ . قُلْتُ فَأَيْنَ قَالَ بَيْنَ هَاتَيْنِ الأُسْطُوَانَتَيْنِ . ثُم خَرَجَ فَصَلى رَكْعَتَيْنِ فِى وَجْهِ الْكَعْبَةِ . قَالَ أَبو عَبْدِ اللهِ قَالَ أَبو هُرَيْرَةَ رضى ا عنه أَوْصَانِى النبِى صلى ا عليه وسلم بِرَكْعَتَىِ الضحَى . وَقَالَ عِتْبَانُ غَدَا عَلَى رَسُولُ اللهِ صلى ا عليه وسلم وَأَبو بَكْرٍ رضى ا عنه بَعْدَ مَا امْتَد النهَارُ وَصَفَفْنَا وَرَاءَهُ فَرَكَعَ رَكْعَتَيْنِ

Narrated Mujahid

"Someone came to Ibn Umar in his house and told him that the Messenger of Allah (Sallallahu Alaihi Wasallam), had entered the Ka'ba. He said, 'I went and found that the Messenger of Allah (Sallallahu Alaihi Wasallam), had come out and I found Bilal standing at the door. I said, "Bilal! Did the Messenger of Allah (Sallallahu Alaihi Wasallam), pray inside the Ka'ba?" He said, "Yes." I said, "Where?" He said, "Between these two pillars and then he came out and prayed two rak'ats in front of the Ka'ba."'"

Abu Hurayra said, "The Prophet (Sallallahu Alaihi Wasallam), ordered me to pray the two rak'ats of duha."

Itban said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), and Abu Bakr came to me in the morning after the day had begun and we formed rows behind him and he prayed two rak'ats."

Comments

Istikhara: It means to seek the guidance from Allah in matters about which one is ambivalent with regards to their good or otherwise consequences. For example, if for a person there is a marriage proposal with a girl, he should do Istikhara i.e., seek guidance from Allah whether marrying that particular girl is going to be good, in this world as well as the hereafter, for him or not. Rasulullah (Sallallahu Alaihi Wasallam) advised his companions to do Ishikhara with regard to anything even of a trivial significance. However, it is permissible to execute Istikhara in matter clearly set by the Shariah. For example, drinking wine or taking interest is forbidden in Islam, so doing Istikhara whether he should drink wine or take interest is not allowed. Istikhara is to done where there is no either way binding of the Shariah to do it. In the above given example, though the Shariah exhorts a person to marry but whome should he marry, there is no binding of the Shariah and so Istikhara can be executed.

Method of doing Istikhara

Before going to bed one should, after making ablution, offer two raka'ts optional (nafl) prayer and then invocate Allah with the words mentioned in the first hadith of this chapter and go to bed. In the morning, after rising from the sleep, he should observe towards what option his heart is inclined to. Whatever will be the first impression in his heart he should act upon it. It is not necessary that one should have a dream about the matter as some people believe.

Ahmad has quoted from Sa'ad bin Abi Waqqas:

من سعادة ابن آدم استخارته ا تعا

"Doing Istikhara is an attribute of good fortune the son of Adam has".

Tabrani has quoted from Ibn Abbas and Ibn Umar

كان رسول ا يعلمنا الإستخارة كما يعلمنا السورة من القرآن

"Rasulullah (Sallallahu Alaihi Wasallam) would teach us Istikhara the same way he taught us sura from the Quran".

Tabrani has quoted from Anas bin Maalik that Rasulullah (Sallallahu Alaihi Wasallam) said:

ما خاب من استخار ولا ندم من استشار ولأعمال من اقتصد

"He does not land in loss who does Istikhara; and he does not repent who takes consultations; and he does not suffer from poverty who is moderate in spending money."

بابِ الْحَدِيثِ ، يَعْنِى بَعْدَ رَكْعَتَى الْفَجْرِ

Chapter 26 : Talking, i.e. after the two rak'ats of fajr.

Purpose of Tarjamatul Baab

Here the permissibility of talking after the sunnah of fajr has been mentioned.

Hadith No. 1116

حَدثَنا عَلِى بْنُ عَبْدِ اللهِ حَدثَنا سُفْيَانُ قَالَ أبو النضْرِ عَنْ أبِى سَلَمَةَ عَنْ عَائِشَةَ

رضى ا عنها أن النبى صلى ا عليه وسلم كَانَ يُصَلى رَكْعَتَيْنِ فَإِنْ كُنْتُ مُسْتَيقِظَةً حَدثَنِى وَإِلا اضْطَجَعَ . قُلْتُ لِسُفْيَانَ فَإِن بَعْضَهُمْ يَرْوِيهِ رَكْعَتَى الْفَجْرِ قَالَ سُفْيَانُ هُوَ ذَاكَ

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), used to pray two rak'ats and then, if I was awake, he would talk to me, otherwise he would lie down." 'Ali ibn 'Abdullah said, "I said to Sufyan, 'Some of them relate it as "the two rak'ats of fajr"' Sufyan said, 'That is how it is.'"

Comments

This hadith has been discussed early.

باب تَعَاهُدِ رَكْعَتَى الْفَجْرِ وَمَنْ سَماهُمَا تطوعًا

Chapter 27 : Being in the habit of praying the two rak'ats of fajr and calling them "voluntary (tatawwu')".

Purpose of Tarjamatul Baab

Imam Bukhari here conveys that the two rak'ats before the compulsory (fardh) prayer of fajr are sunnah in nature and not optional.

Hadith No. 1117

حَدثَنَا بَيَانُ بْنُ عَمْرٍو حَدثَنَا يَحْيَى بْنُ سَعِيدٍ حَدثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ لَمْ يَكُنِ النبى صلى ا عليه وسلم عَلَى شَىْءٍ مِنَ النوَافِلِ أَشَد مِنْهُ تَعَاهُدًا عَلَى رَكْعَتَى الْفَجْرِ

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), was never regu-

lar in any of the nawafil prayers the way he was in the two rak'ats of fajr."

Comments

This topic has been discussed previously in the chapter باب المداومة في رآعتى الفجر

باب مَا يُقْرَأُ فِى رَكْعَتَى الْفَجْرِ

Chapter 28 : What should be recited in the two rak'ats of fajr.

Purpose of Tarjamatul Baab

In this chapter it is discussed that the Qur'anic recitation in the fajr sunah has to be brief.

Hadith No. 1118

حَدثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ كَانَ رَسُولُ اللهِ صلى ا عليه وسلم يُصَلى بِاللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً ، ثُم يُصَلى إِذَا سَمِعَ الندَاءَ بِالصبْحِ رَكْعَتَيْنِ خَفِيفَتَيْنِ

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used to pray thirteen rak'ats at night and then he would pray two quick rak'ats when he heard the call for Subh."

Hadith No. 1119

حَدثَنَا مُحَمدُ بْنُ بَشارٍ قَالَ حَدثَنَا مُحَمدُ بْنُ جَعْفَرٍ حَدثَنَا شُعْبَةُ عَنْ مُحَمدِ بْنِ عَبْدِ الرحْمَنِ عَنْ عَمتِهِ عَمْرَةَ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ كَانَ النبِى صلى ا عليه وسلم ح وَحَدثَنَا أَحْمَدُ بْنُ يُونُسَ حَدثَنَا زُهَيْرٌ حَدثَنَا يَحْيَى هُوَ ابْنُ سَعِيدٍ عَنْ مُحَمدِ بْنِ عَبْدِ الرحْمَنِ عَنْ عَمْرَةَ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ كَانَ النبِى صلى ا عليه وسلم يُخَففُ الركْعَتَيْنِ اللتَيْنِ قَبْلَ صَلاَةِ الصبْحِ حَتى إِنى لأَقُولُ هَلْ قَرَأَ

بِأُم الْكِتَابِ

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), used to pray the two rak'ats before Subh so quickly that I would say, 'Has he recited the Fatiha (Umm al-Kitab)'?"

Comments

According to the above hadiths narrated by Sayyida Aisha, Rasulullah would offer sunnah of fajr so quickly that it made her doubt if he recited the fatiha.

Muslim, Abu Dawood and Nasa'ee quote from Abu Hurayra:

أن رسول ا صلى ا عليه قرأ ركع الفجر قل يا أيها الكافرون... قل هو ا أحد...

"Rasulullah (Sallallahu Alaihi Wasallam) would recite Qul ya ay-yahul qaafirun… & Qul-hu wallahu alad… in the two sunnah rakat's of fajr".

أبواب التطوع

Chapters on optional (nafl) prayers.

This title is not mentioned in all the compilations of Sahih-al-Bukhari.

باب التطوع بَعْدَ الْمَكْتُوبَةِ

Chapter 29 : Performing voluntary prayers after the compulsory prayers.

Purpose of Tarjamatul Baab

After finishing the discussion on tahajjud prayer, Imam Bukhari now takes up the deliberations regarding op-

tional prayers particularly those which have been highly stressed upon and are offered just before or after a compulsory prayer termed as sunnah. According to the learned scholars, Imam Bukhari, in order to be brief, has mentioned only 'after compulsory', otherwise it includes both before and before a compulsory prayer.

Hadith No. 1120

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ قَالَ أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ
رضى ا عنهما قَالَ صَلَيْتُ مَعَ النبِى صلى ا عليه وسلم سَجْدَتَيْنِ قَبْلَ الظهْرِ ،
وَسَجْدَتَيْنِ بَعْدَ الظهْرِ ، وَسَجْدَتَيْنِ بَعْدَ الْمَغْرِبِ ، وَسَجْدَتَيْنِ بَعْدَ الْعِشَاءِ ،
وَسَجْدَتَيْنِ بَعْدَ الْجُمُعَةِ ، فَأَما الْمَغْرِبُ وَالْعِشَاءُ فَفِى بَيْتِهِ . قَالَ ابْنُ أَبِى الزنَادِ عَنْ
مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ بَعْدَ الْعِشَاءِ فِى أَهْلِهِ . تَابَعَهُ كَثِيرُ بْنُ فَرْقَدٍ وَأَيوبُ عَنْ نَافِعٍ
وَحَدثَتْنِى أُخْتِى حَفْصَةُ أَن النبِى صلى ا عليه وسلم كَانَ يُصَلى سَجْدَتَيْنِ
خَفِيفَتَيْنِ بَعْدَ مَا يَطْلُعُ الْفَجْرُ ، وَكَانَتْ سَاعَةً لاَ أَدْخُلُ عَلَى النبِى صلى ا عليه
وسلم فِيهَا . تَابَعَهُ كَثِيرُ بْنُ فَرْقَدٍ وَأَيوبُ عَنْ نَافِعٍ . وَقَالَ ابْنُ أَبِى الزنَادِ عَنْ مُوسَى
بْنِ عُقْبَةَ عَنْ نَافِعٍ بَعْدَ الْعِشَاءِ فِى أَهْلِهِ

Narrated Abdullah ibn Umar

"I prayed two rak'ats with the Messenger of Allah (Sallallahu Alaihi Wasallam), before dhuhr, two rak'ats after dhuhr, two rak'ats after magrib,two rak'ats after isha, and two rak'ats after Jumu'a. Magrib and isha were in his house."

It was related from Nafi that after isha he was with his family.

Corroborated Nafi "My sister Hafsa related to me that the Prophet (Sallallahu Alaihi Wasallam), used to pray two light rak'ats after dawn. This was a time when I never visited the Prophet (Sallallahu Alaihi Wasallam)."

It was corroborated from Nafi' that he was with his family after isha.

Comments

According to Allaama Ayni, the above hadith mentions that there are two sunnah rak'ats before dhuhr prayer whereas there is another narration from Bukhari on the authority of Sayyida Aisha which says:

عن النـ صلى ا عليه وسلم لا يدع أربعا قبل الظهر

"The Prophet (Sallallahu Alaihi Wasallam) did not leave offering four rak'ats before dhuhr".

Muslim, Nasa'ee and Tirmidhi quote:

عن عبد ا بن شقيق قال سألت عائشة عن صلاة رسول ا صلى ا عليه وسلم عن تطوعه فقالت كان يصلي بيـ قبل الظهر أربعا

"Abdullah bin Shaqiq said that he asked Ayesha about the sunnah salah of Rasulullah (Sallallahu Alaihi Wasallam), she said that he (Sallallahu Alaihi Wasallam) used to offer four rak'ats in the house before Duhr".

Tirmidhi has quoted from Sayyiduna Ali:

كان النـ صلى علل عليه وسلم يصلي قبل الظهر أربعا وبعدها ركعتـ

"Rasulullah (Sallallahu Alaihi Wasallam) used to offer four rak'ats before dhuhr and two rak'ats after it".

Tirmidhi further said that this was the practice of the majority of the learned scholars from the companions.

Muslim, Abu Dawood and Tirmidhi have quoted from Umm Habibah:

قال النـ صلى ا عليه وسلم من صلى يوم مثـ عشر ركعة تطوع بـ ا له بيتا ا نة

"The Prophet (Sallallahu Alaihi Wasallam) said one who offers twelve rak'ats of nafl (sunnah) prayers in a day, Allah creates a house for him in the jannat"

Tirmidhi and further added to it:

وزاد الترمذي والنسائي أربعا قبل الظهر وركعتـ بعدها وركعتـ بعد ا غرب وركعتـ بعد العشاء وركعتـ قبل صلاة الغداة

"Four rak'ats before dhuhr and two after it and two rak'ats after Magrib and two rak'ats after isha and two rak'ats before fajr".

Excellence of four rak'ats before asr:

Abu Dawood and Tirmidhi has quoted from Ibn Umar Rasulullah (Sallallahu Alaihi Wasallam) said:

رحم ا أمرا صلى قبل العصر أربعا

"May Allah show mercy on one who offers four rak'ats before asr".

Tabrani has quoted from Umm-Salmah, the prophet (Sallallahu Alaihi Wasallam) said

من صلى أربعا ركعات قبل العصر حرم ا بدنه على النار

"One who offers four rak'ats before asr Allah forbids his body from hell fire."

The learned scholars says that these hadiths reveal that the four rak'ats before asr are preferred (mustahab).

بَاب مَنْ لَمْ يَتَطَوَّعْ بَعْدَ الْمَكْتُوبَةِ

Chapter 30 : Someone not performing voluntary prayers after the obligatory ones.

Purpose of Tarjamatul Baab

In this chapter it is said that an optional prayer after a compulsory (fardh) one is not obligatory and can sometimes be left as is done during a journey.

Hadith No. 1121

حَدثَنَا عَلِى بْنُ عَبْدِ اللهِ قَالَ حَدثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ سَمِعْتُ أَبَا الشَعْثَاءِ جَابِرًا

قَالَ سَمِعْتُ ٱبْنَ عَباسٍ رضى ا عنه قَالَ صَلَّيْتُ مَعَ رَسُولِ اللهِ صلى ا عليه وسلم ثَمَانِيًا جَمِيعًا وَسَبْعًا جَمِيعًا . قُلْتُ يَا أَبَا الشَعْثَاءِ أَظُنُّهُ أَخرَ الظهْرَ وَعَجلَ الْعَصْرَ وَعَجلَ الْعِشَاءَ وَأَخرَ الْمَغْرِبَ . قَالَ وَأَنَا أَظُنُّهُ

Narrated Ibn Abbas

"I prayed with the Messenger of Allah (Sallallahu Alaihi Wa-sallam), eight rak'ats (for dhuhr and asr) and seven (for magrib and isha)." 'Amr said, "Abu'sh-Sha'tha', I think that he delayed dhuhr and prayed asr early and prayed isha early and delayed magrib.' He said, 'I think so too.'"

Comments

This hadith is about jama-byna-salatayn and has been discussed previously in the related chapters.

بَاب صَلَاةِ الضحَى فِى السفَرِ

Chapter 31 : Performing the duha prayer on a journey.

Purpose of Tarjamatul Baab

The timing of duha prayer between the sunrise and mid-day. It is an optional prayers of four to twelve rak'ats. This issue has been debated by the learned scholars quite a bit as there are different versions mentioned about it in various hadiths.

Hadith No. 1122

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ تَوْبَةَ عَنْ مُورقٍ قَالَ قُلْتُ لِابْنِ عُمَرَ رضى ا عنهما أَتصَلى الضحَى قَالَ لاَ قُلْتُ فَعُمَرُ قَالَ لاَ . قُلْتُ فَأَبو بَكْرٍ . قَالَ لاَ . قُلْتُ فَالنبِى صلى ا عليه وسلم قَالَ لاَ إِخَالُهُ

Narrated Muwarriq

"I asked Ibn Umar, 'Do you pray duha?' He said, 'No.' I asked, 'Did Umar?' He replied, 'No.' I said, 'Did Abu Bakr?' He answered, 'No.' I asked, 'Did the Prophet (Sallallahu Alaihi Wasallam)?' He said, 'I do not think so.'"

Hadith No. 1123

حَدثَنَا آدَمُ حَدثَنَا شُعْبَةُ حَدثَنَا عَمْرُو بْنُ مُرةَ قَالَ سَمِعْتُ عَبْدَ الرحْمَنِ بْنَ أَبِي لَيْلَى يَقُولُ مَا حَدثَنَا أَحَدٌ أَنهُ رَأَى النبِي صلى ا عليه وسلم يُصَلى الضحَى غَيْرَ أُم هَانِئٍ فَإِنهَا قَالَتْ إِن النبِي صلى ا عليه وسلم دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكةَ فَاغْتَسَلَ وَصَلى ثَمَانِيَ رَكَعَاتٍ فَلَمْ أَرَ صَلاَةً قَط أَخَف مِنْهَا ، غَيْرَ أَنهُ يُتِم الركُوعَ وَالسجُودَ

Narrated Abdur-Rahman ibn Abi Layla

"No one but Umm Hani informed us that they had seen the Prophet (Sallallahu Alaihi Wasallam), pray duha. She mentioned that on the day Makkah was conquered, the Prophet (Sallallahu Alaihi Wasallam), did ghusl in her house and prayed eight rak'ats. 'I never saw him do a more rudimentary prayer than it, but he did a complete ruku and prostration."

Comments

About the first hadith narrated by Ibn Umar, Ibn Bataal says that it does not belong to this chapter, and rather might be the mistake of the compiler. There are two types of hadiths quoted in this regard, one from Ibn Umar which negates the offering of duha prayer and the other from Umm Haani which supports it. As per the learned scholars, the fact that Ibn Umar did not see Sayyiduna Abu Bakr or Sayyiduna Umar offering duha prayer does not necessarily mean that the prayer was not offered at all. It is also possible that he meant the prayer was not offered constently.

Tirmidhi has quoted from Sayyiduna Anas:

من صلى الفجر ثنا عشر ركعة بـ ا له قصرا من ذهب ا نة

"One who offers twelve rak'ats of duha prayer, Allah creates a golden house for him in Jannat"

بابٌ مَنْ لَمْ يُصَلِّ الضحَى وَرَآهُ وَاسِعًا

Chapter 32 : Someone not praying duha but considering it allowed.

Purpose of Tarjamatul Baab

By establishing this chapter Imam Bukhari wants to convey that the duha prayer is optional in nature.

Hadith No. 1124

حَدثَنَا آدَمُ قَالَ حَدثَنَا ابْنُ أَبِى ذِئْبٍ عَنِ الزهْرِى عَنْ عُرْوَةَ عَنْ عَائِشَةَ رضى ا عنها قَالَتْ مَا رَأَيتُ رَسُولَ اللهِ صلى ا عليه وسلم سَبحَ سُبْحَةَ الضحَى ، وَإِنى لأُسَبحُهَا

Narrated Aisha

"I did not see the Messenger of Allah (Sallallahu Alaihi Wasallam), pray the supererogatory prayer of duha, but I pray it."

Comments

Muslim has quoted that Muadhah asked Aisha about the number of rak'ats Rasulullah (Sallallahu Alaihi Wasallam) would offer in duha prayer, she replied "four".

In the above hadith of this chapter she is narrated to have said none. The learned scholars explain this appreant contradiction in her statements by saying:

1. Either, it was because of the fact that Rasulullah (Sallallahu Alaihi Wasallam) would usually be in the masjid at that time of the day and hence Sayyida Aisha seldom saw

him offering the prayer.

In the above hadith Sayyida Aisha might be saying that Rasululah (Sallallahu Alaihi Wasallam) did not offer it with constancy. (Allah knows the best)

باب صَلاَةِ الضحَى فِى الْحَضَر .

قَالَهُ عِتْبَانُ بْنُ مَالِكٍ عَنِ النبِى صلى ا عليه وسلم .

Chapter 33 : Doing the duha prayer when one is resident.

Itban ibn Malik mentioned that from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

Now, Imam Bukhari is discussing the duha prayer in case of the person who is a resident. Here, he has quoted the incident of Itban bin Maalik who once after complaining about his weak eyesight to Rasulullah (Sallallahu Alaihi Wasallam) requested him to visit his home and offer prayer there and so that he could take that particular place his prayer place. Rasulullah (Sallallahu Alaihi Wasallam) accepted his request, went to his house and offered prayer there. Itban joined the prayer behind him. Ahmad has quoted that it was the duha prayer which Rasulullah (Sallallahu Alaihi Wasallam) offered there.

Hadith No. 1125

حَدثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا شُعْبَةُ حَدثَنَا عَباسٌ الْجُرَيْرِى هُوَ ابْنُ فَروخَ عَنْ أَبِى عُثْمَانَ النهْدِى عَنْ أَبِى هُرَيْرَةَ رضى ا عنه قَالَ أَوْصَانِى خَلِيلِى بِثَلاَثٍ لاَ أَدَعُهُن حَتى أَمُوتَ صَوْمِ ثَلاَثَةِ أَيامٍ مِنْ كُل شَهْرٍ ، وَصَلاَةِ الضحَى ، وَنَوْمٍ عَلَى وِتْرٍ

Narrated Abu Hurayra

"My friend [i.e. the Prophet] told me to do three things which I will not give up until I die: to fast three days in every

month, to do the duha prayer, and to do the witr before going to sleep."

Hadith No. 1126

حَدثَنا عَلِى ُبنُ الْجَعْدِ أَخْبَرَنا شُعْبَةُ عَنْ أَنسٍ ْبنِ سِ ِينَ قَالَ سَمِعْتُ أَنسَ ْبنَ مَالِكٍ الأَنصَارِى قَالَ رَجُلٌ مِنَ الأَنصَارِ وَكَانَ ضَخْمًا ِللنبِى صلى ا عليه وسلم إِنى لاَ أَسْتَطِيعُ الصلاَةَ مَعَكَ . فَصَنعَ ِللنبِى صلى ا عليه وسلم طَعَامًا ، فَدَعَاهُ إِلَى بَيْتِهِ ، وَنَضَحَ لَهُ طَرَفَ حَصِ ٍ بِمَاءٍ فَصَلى عَلَيْهِ رَكْعَتَيْنِ وَقَالَ فُلاَنُ ُبنُ فُلاَنِ ْبنِ جَارُودٍ لأَنسٍ رضى ا عنه أَكَانَ النبِى صلى ا عليه وسلم ُيصَلى الضحَى فَقَالَ مَا رَأَيْتُهُ صَلى غَيْرَ ذَلِكَ الْيَوْمِ

Narrated Anas ibn Malik al-Ansari

"A man of the Ansar who was fat said to the Prophet (Sallallahu Alaihi Wasallam), 'I am unable to do the prayer with you.' He prepared some food for the Prophet (Sallallahu Alaihi Wasallam), and invited him to his house. He sprinkled one side of a mat with water and he (the Prophet) prayed two rak'ats on it." So-and-so son of so-and-so son al-Jarud said to Anas, "Did the Prophet (Sallallahu Alaihi Wasallam), pray duha?" He said, "I did not see him pray it except on that day."

Comments

Abu Hurayra says that Rasulullah (Sallallahu Alaihi Wasallam) advised him about three things which he would never leave, viz.,

1. Three days fasting every month
2. Duha prayer and
3. Offering Witr before the sleep.

Rasulullah (Sallallahu Alaihi Wasallam) had given similar advice to Abu Dharda and Abu Dhar as quoted in

Muslim and Nasa'ee respectively. According to the learned scholars, three things were specially singled out because the fast for three days every month civilizes ones baser self; duha prayer keeps one on guard against the sins during the day; and the advice to offer witr before sleep bespeaks of its high importance.

باب الركْعَتَيْنِ قَبْلَ الظهْرِ

Chapter 34 : Two rak'ats before Dhuhr .

Purpose of Tarjamatul Baab

Earlier on Imam Bukhari was discussing the regular sunnah prayers or "Sunnah alal Mu'kada" or "Sunnah ar-Rawaatib", which are required to be offered with the compulsory prayers. Now he mentions about those which are to be offered before the compulsory prayers and he starts with the two rak'ats of before dhuhr.

Hadith No. 1127

حَدثَنَا سُلْيمَانُ بْنُ حَرْبٍ قَالَ حَدثَنَا حَمادُ بْنُ زَيْدٍ عَنْ أيوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رضى ا عنهما قَالَ حَفِظْتُ مِنَ النبِى صلى ا عليه وسلم عَشْرَ رَكَعَاتٍ رَكْعَتَيْنِ قَبْلَ الظهْرِ ، وَرَكْعَتَيْنِ بَعْدَهَا ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِى بَيْتِهِ ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِى بَيْتِهِ ، وَرَكْعَتَيْنِ قَبْلَ صَلاَةِ الصبْحِ ، وَكَانَتْ سَاعَةً لاَ يُدْخَلُ عَلَى النبِى صلى ا عليه وسلم فِيهَا حَدثَتْنِى حَفْصَةُ أنهُ كَانَ إِذَا أذنَ الْمُؤَذنُ وَطَلَعَ الْفَجْرُ صَلى رَكْعَتَيْنِ

Narrated Ibn Umar

"I took by heart ten rak'ats from the Messenger of Allah, may Allah (Sallallahu Alaihi Wasallam), two rak'ats before dhuhr and two after it, two rak'ats after maghrib in his house, two rak'ats after isha and two rak'ats before subh

prayer which was a time when no one visited the Prophet (Sallallahu alaihi Wasallam). Hafsa told me that when the mu'adhdhin had given the adhan and dawn had arrived, he would pray two rak'ats".

Hadith No. 1128

حَدثَنَا مُسَددٌ قَالَ حَدثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمدِ بْنِ الْمُنْتَشِرِ عَنْ أَبِيهِ عَنْ عَائِشَةَ رضى ا عنها أن النبى صلى ا عليه وسلم كَانَ لاَ يَدَعُ أَرْبَعًا قَبْلَ الظهْرِ وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ . تَابَعَهُ ابْنُ أَبِى عَدِى وَعَمْرٌو عَنْ شُعْبَةَ

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam) never omitted the four rak'ats before dhuhr and the two before subh." Ibn Abi Adi and Amr corroborated it from Shu'ba.

Comments

Sayyiduna Ibn Umar reports in first hadith that he made it a practice of offering two rak'ats before dhuhr after witnessing Rasulullah (Sallallahu Alaihi Wasallam) doing so. Sayyida Aisha reports in another hadith that he would offer four rak'ats before dhuhr. As per some learned scholars, Ibn Umar had seen Rasulullah (Salallahu Alaihi Wasallam) offering two rak'ats before dhuhr in the mosque, whereas Sayyida Aisha used to see him at home where he would offer four. Tabari says that the usual practice of Rasulullah (Sallallahu Alaihi Wasallam) was four rak'ats but occasionally he would offer two as well. Tabari says:

ألا ربع كانت كثـ خن أحواله والركعتان قليلها

"Majority of the times it used to be four rak'ats and less often two".

According to Qurtubi, the majority of the learned scholars are in favour of sunnan ar-rawaatib whereas Imam Maalik considers them optional which one can offer or leaves

according to his wish.

باب الصلاةِ قبْلَ الْمَغْربِ

Chapter 35 : Praying before Maghrib.

Purpose of Tarjamatul Baab

Now Imam Bukhari discusses the status of prayer before the maghrib prayer, the issue which has been highly debated by the learned scholars.

Hadith No. 1129

حَدثَنا أَبو مَعْمَرٍ حَدثَنا عَبْدُ الْوَارِثِ عَنِ الْحُسَيْنِ عَنِ ابْنِ بُرَيْدَةَ قَالَ حَدثَنِى عَبْدُ اللهِ الْمُزَنِى عَنِ النبِى صلى ا عليه وسلم قَالَ صَلوا قَبْلَ صَلاَةِ الْمَغْرِبِ . قَالَ فِى الثالِثَةِ لِمَنْ شَاءَ كَرَاهِيَةَ أَنْ يَتخِذَهَا الناسُ سُنةً

Narrated Abdullah al-Muzani

The Prophet (Sallallahu Alaihi Wasallam) said, "Pray before Maghrib," adding after saying it a third time, "For whoever wishes to do so," not wanting people to adopt it as a sunna.

Hadith No. 1130

حَدثَنا عَبْدُ اللهِ بْنُ يَزِيدَ قَالَ حَدثَنا سَعِيدُ بْنُ أَبِى أَيوبَ قَالَ حَدثَنِى يَزِيدُ بْنُ أَبِى حَبِيبٍ قَالَ سَمِعْتُ مَرْثَدَ بْنَ عَبْدِ اللهِ الْيَزَنِى قَالَ أَتَيْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِى فَقُلْتُ أَلاَ أُعْجِبُكَ مِنْ أَبِى تَمِيمٍ يَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْمَغْرِبِ . فَقَالَ عُقْبَةُ إِنا كُنا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللهِ صلى ا عليه وسلم . قُلْتُ فَمَا يَمْنَعُكَ الآنَ قَالَ الشغْلُ

Narragted Marthad ibn Abdullah al-Yazani

"I came to 'Uqba ibn 'Amir al-Juhani and said, 'Does it not surprise you that Abu Tamim prays two rak'ats before

the Maghrib prayer?' 'Uqba said, 'We used to do that in the time of the Messenger of Allah.' I asked, 'What prevents you from doing it now?' 'Business,' he replied

Comments

Imam Bukhari has not mentioned anything about the optional prayer before Asr. Abu Dawood, Tirmidhi and Ahmad have reported from Abu Hurairah the following hadith;

رحم ا   أمرا صلي قبل العصر أربعا

"May Allah bestow mercy upon one who offers four rak'ats (optional) before Asr".

There is disagreement amongst the learned scholars about the optional prayers before maghrib. A good number of scholars from among the Sahaaba, Taaba'een and jurists favour two raka'ts before maghrib; they argue with the same hadith. According to Allaama Ayni, Ibn Arabi is quoted to have said:

اختلف الصحابة فيهما و   يفعلهما أحد بعدهم (عمدة)

"The Sahaaba were in disagreement regarding these two rak'ats nobody continued with them afterwards".

He further quotes Sa'eed ibn al-Musaib saying:

ما رأيت فقيها يصلهما إلا سعيد بن أ   وقاص

" I did not see any jurist offering them except Sa'd bin Abi Waqqas".

Ibn Bataal quotes Nakha'ee:

قال النخعي   يصليهما أبو بكر ولا عمرو ولا عثمان رضي ا   تعا   عنهم

"Neither Abu Bakr , nor Umar nor Uthman offered these"

Ibn Hajr Writes:

و موع الأدلة يرشد إلا استجاب   فيفهما كما ركعي الفجر

"The sum total of the proofs indicates that offering these two rak'ats quickly like the sunnah of Fajr, is preferable or

mustahab".

Ibn Bataal quotes from Anas:

وقال يد عن انس إذا أذن ا ؤذن يبتدرون السواري فيصلون

"When muadhdhin called adhaan (the companions) used to rush towards the pillars of the mosque and offer salaah"

In short, the learned scholars consider the hadith itself self evident wherein Rasulullah (Sallallahu Alaihi Wasallam) has said, "Offer them whosoever likes".

باب صَلاةِ النوَافِلِ جَمَاعَةً .

ذَكَرَهُ أَنسٌ وَعَائِشَةُ رضى ا عنهما عَنِ النبِى صلى ا عليه وسلم

Chapter 36 : Performing supererogatory prayers in a group

Anas and Aisha mentioned this from the Prophet, may Allah bless him and grant him peace.

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari is discussing another controversial issue i.e., whether an optional prayer should be offered in congregation or not? He has attributed it to Sayyiduna Anas and Sayyida Aisha.

Hadith No. 1131

حَدثَنِى إِسْحَاقُ حَدثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدثَنَا أَبِى عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِى مَحْمُودُ بْنُ الربِيعِ الأَنصَارِى أَنهُ عَقَلَ رَسُولَ اللهِ صلى ا عليه وسلم ، وَعَقَلَ مَجةً مَجهَا فِى وَجْهِهِ مِنْ بِئْرٍ كَانَتْ فِى دَارِهِمْ

Narrated Ibn Shahaab

Mahmud ibn ar-Rabi' related that he remembered the Messenger of Allah(Sallallahu Alaihi Wasallam) and remembered him spitting a mouthful of water from a well in their

house into his face.

Hadith No. 1132

فَزَعَمَ مَحْمُودٌ أَنهُ سَمِعَ عِتْبَانَ بْنَ مَالِكٍ الأَنصَارِى رضى ا عنه وَكَانَ مِمنْ شَهِدَ
بَدْرًا مَعَ رَسُولِ اللهِ صلى ا عليه وسلم يَقُولُ كُنتُ أُصَلى لِقَوْمِى بِبَنِى سَالِمٍ ،
وَكَانَ يَحُولُ بَيْنِى وَبَيْنَهُمْ وَادٍ إِذَا جَاءَتِ الأَمطَارُ فَيَشُق عَلَى اجْتِيَازُهُ قِبَلَ مَسْجِدِهِمْ
، فَجِئْتُ رَسُولَ اللهِ صلى ا عليه وسلم فَقُلْتُ لَهُ إِنى أَنكَرْتُ بَصَرِى ، وَإِن
الْوَادِىَ الذِى بَيْنِى وَبَيْنَ قَوْمِى يَسِيلُ إِذَا جَاءَتِ الأَمطَارُ فَيَشُق عَلَى اجْتِيَازُهُ ،
فَوَدِدْتُ أَنكَ تَأْتِى فَتُصَلى مِنْ بَيْتِى مَكَانًا أَتخِذُهُ مُصَلًّى . فَقَالَ رَسُولُ اللهِ صلى ا
عليه وسلم سَأَفْعَلُ . فَغَدَا عَلَى رَسُولُ اللهِ صلى ا عليه وسلم وَأَبُو بَكْرٍ رضى ا
عنه بَعْدَ مَا اشْتَد النهَارُ فَاسْتَأْذَنَ رَسُولُ اللهِ صلى ا عليه وسلم فَأَذِنْتُ لَهُ فَلَمْ
يَجْلِسْ حَتى قَالَ أَيْنَ تُحِب أَنْ أُصَلىَ مِنْ بَيْتِكَ . فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الذِى
أُحِب أَنْ أُصَلىَ فِيهِ ، فَقَامَ رَسُولُ اللهِ صلى ا عليه وسلم فَكَبرَ وَصَفَفْنَا وَرَاءَهُ ،
فَصَلى رَكْعَتَيْنِ ، ثُم سَلمَ وَسَلمْنَا حِـ ـَ سَلمَ ، فَحَبَسْتُهُ عَلَى خَزِيرٍ يُصْنَعُ لَهُ فَسَمِعَ
أَهْلُ الدارِ رَسُولَ اللهِ صلى ا عليه وسلم فِى بَيْتِى فَثَابَ رِجَالٌ مِنْهُمْ حَتى كَثُرَ
الرجَالُ فِى الْبَيْتِ . فَقَالَ رَجُلٌ مِنهُمْ مَا فَعَلَ مَالِكٌ لاَ أَرَاهُ . فَقَالَ رَجُلٌ مِنْهُمْ ذَاكَ
مُنَافِقٌ لاَ يُحِب اللهَ وَرَسُولَهُ . فَقَالَ رَسُولُ اللهِ صلى ا عليه وسلم لاَ تَقُلْ ذَاكَ أَلاَ
تَرَاهُ قَالَ لاَ إِلَهَ إِلا اللهُ . يَبْتَغِى بِذَلِكَ وَجْهَ اللهِ . فَقَالَ اللهُ وَرَسُولُهُ أَعْلَمُ . أَما نَحْنُ
فَوَاللهِ لاَ نَرَى وُدهُ وَلاَ حَدِيثَهُ إِلا إِلَى الْمُنَافِقِـ ـَ . قَالَ رَسُولُ اللهِ صلى ا عليه
وسلم فَإِن اللهَ قَدْ حَرمَ عَلَى النارِ مَنْ قَالَ لاَ إِلَهَ إِلا اللهُ . يَبْتَغِى بِذَلِكَ وَجْهَ اللهِ .
قَالَ مَحْمُودٌ فَحَدثْتُهَا قَوْمًا فِيهِمْ أَبُو أَيوبَ صَاحِبُ رَسُولِ اللهِ صلى ا عليه وسلم
فِى غَزْوَتِهِ التِى تُوُفىَ فِيهَا وَيَزِيدُ بْنُ مُعَاوِيَةَ عَلَيْهِمْ بِأَرْضِ الرومِ ، فَأَنكَرَهَا عَلَى أَبُو
أَيوبَ قَالَ وَاللهِ مَا أَظُن رَسُولَ اللهِ صلى ا عليه وسلم قَالَ مَا قُلْتَ قَط . فَكَبُرَ
ذَلِكَ عَلَى فَجَعَلْتُ لِلهِ عَلَى إِنْ سَلمَنِى حَتى أَقْفُلَ مِنْ غَزْوَتِى أَنْ أَسْأَلَ عَنْهَا عِتْبَانَ

بْنَ مَالِكٍ رضى ا عنه إِنْ وَجَدْتُهُ حَيا فِى مَسْجِدِ قَوْمِهِ ، فَقَفَلْتُ فَأَهْلَلْتُ بِحَجةٍ أَوْ بِعُمْرَةٍ ، ثُم سِرْتُ حَتى قَدِمْتُ الْمَدِينَةَ فَأَتَيْتُ بَنِى سَالِمٍ ، فَإِذَا عِتْبَانُ شَيْخٌ أَعْمَى يُصَلى لِقَوْمِهِ فَلَما سَلمَ مِنَ الصلاَةِ سَلمْتُ عَلَيْهِ وَأَخْبَرْتُهُ مَنْ أَنا ، ثُم سَأَلْتُهُ عَنْ ذَلِكَ الْحَدِيثِ فَحَدثَنِيهِ كَمَا حَدثَنِيهِ أَولَ مَرةٍ

Narrated Mahmud

Itban ibn Malik al-Ansari, one of those who was present at Badr, said, 'I used to lead my people in prayer among the Banu Salim and there was a river-bed between me and them. When the rains came, it was difficult for me to cross it to get to their mosque. So I went to the Messenger of Allah (Sallallahu Alaihi Wasallam) and said to him, "Messenger of Allah, my eyesight is weak and when it rains, the water floods the river-bed between me and them so that I am unable to get to their mosque and lead them in the prayer. Messenger of Allah, I would very much like you to come and pray in my house so that I could take it as a prayer-place." The Messenger of Allah(Sallallahu Alaihi Wasallam) said, "I will do that." The following day when the sun was well up, the Messenger of Allah(Sallallahu Alaihi Wasallam) and Abu Bakr came and the Messenger of Allah(Sallallahu Alaihi Wasallam) asked for permission to enter and I gave him permission. He did not sit down when he entered the house but asked, "Where in your house would you like me to pray." I pointed out to him the place where I wanted to pray. The Messenger of Allah(Sallallahu Alaihi Wasallam) stood and said the takbir, and we lined up behind him. He prayed two rak'ats and then said the taslim and we said the taslim when he did. I persuaded him stay with us to eat a dish of khazira [meat soup] which had been prepared for him. The people of the area heard that the Messenger of Allah (Sallallahu Alaihi Wasallam) was in our house and quite a

number of their men gathered in the house and one of them said, "What has happened to Malik? I do not see him." Another of them said, "That man is a hypocrite who does not love Allah and His Messenger." The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Do not say that. Do you not see that he has said, 'There is no god but Allah,' desiring by that nothing but the face of Allah?" The man said, "Allah and His Messenger know best, but, by Allah, we have only seen him loving and advising the hypocrites." The Messenger of Allah(Sallallahu Alaihi Wasallam)said, "Allah has forbidden the Fire for anyone who says 'There is no god but Allah' desiring by that the face of Allah." ' "

Mahmud said, "I related this to some people, one of whom was Abu Ayyub, the Companion of the Messenger of Allah (Sallallahu Alaihi Wasallam) in the expedition in which he died, and over which Yazid ibn Mu'awiya had command, in Byzantine territory. Abu Ayyub objected to me saying it and said, 'By Allah, I do not think that the Messenger of Allah (Sallallahu Alaihi Wasallam) ever said what you said.' That was hard for me to endure and I vowed to Allah that if I survived, I would return from that expedition to ask 'Itban ibn Malik about it if I found him still alive in the mosque of his people. So I returned and put on ihramfor hajj or 'umra and then travelled until I reached Madina. I went to the Banu Salim and 'Itban was an old blind man who still led his people in the prayer. When he said the taslim for the prayer, I greeted him and told him who I was and then asked him about that hadith. He related it to me as he had related it the first time."

Comments

This hadith has primarily been discussed in parts at various places. The learned scholars have derived many lessons from this hadith, viz.,

1. Optional prayers were offered in congregation.

2. Old age, sickness or insecure way can serve a valid reason for offering compulsory (fardh) and optional prayers.
3. It is permissible to specify a place at home for salaah.
4. It is permissible to invite a pious person to home and ask him to offer salaah at a particular place.
5. House owner has the right to select a place at home for salaah.
6. It is permissible to offer optional prayer, during the day, in units of twos.
7. Elders should direct the young not to indulge in backbiting.
8. It is permitted to undertake journey to pursuit knowledge.
9. Serving the food to the guests without any formality.

بابُ التطوعِ فِى الْبيتِ

Chapter 37 : Supererogatory prayers at home.

Purpose of Tarjamatul Baab

The issue of offering supererogatory (nafl) prayer at home is being discussed by Imam Bukhari in this chapter.

Hadith No. 1133

حَدثَنا عَبْدُ الاَعْلَى بْنُ حَمادٍ حَدثَنا وُهَيْبٌ عَنْ أيوبَ وَعُبَيْدِ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رضى ا عنهما قَالَ قَالَ رَسُولُ اللهِ صلى ا عليه وسلم اجْعَلُوا بُيوتكُمْ مِنْ صَلاَتِكُمْ وَلاَ تتخِذُوهَا قُبورًا . تَابَعَهُ عَبْدُ الْوَهابِ عَنْ أيوبَ

Narrated Ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Do some of your prayers in your houses and do not turn them into graves."
Abdul-Wahhab corroborated it from Ayyub.

Comments

It is preferable practice to offer optional and/or additional prayers at home. Below are few of the reasons form that:

- It saves one from hypocrisy.
- It begets blessings to the house where prayers are being offered.
- It gives one chance to concentrate nicely which may not be possible at a public place.

Alhamdu Lillah—By the Grace of Allah Subhaanahu Wa Ta'ala, the fifth volume of Ra'fatul Baari got completed today the 23 Safar 1433 Hijra, 18th January 2012.

May Allah Ta'ala accept it with His great mercy and benevolence and forgive my mistakes and shortcomings and also grant me Tawfeeq to complete the commentary of entire Bukhari Shareef.

418.

About the author

Born on 13th of Feb. 1956 in Srinagar, Kashmir, Dr. Rafiq Ahmad, completed his MBBS degree from Govt. Medical College, Srinagar, Kashmir in1979 and then got the Master of Surgery degree in the field of E.N.T. from the same institution in 1983 and is presently working as professor of E.N.T. Deptt. in the same institution. He is a leading E.N.T. & Head & Neck Surgeon and has presented his research work at many national and international conferences. He got his religious and spiritual training from Mawlana Maseeh-Ullah Khan Sahib Jalalaabaadi the famous Khalifa of Mawlana Ashraf Ali Thanvi Under the great influence and guidance of Maseeh-Ullah Khan Sahib he founded an Islamic Institution in his home place, Soura, Srinagar by the name of "Darul Uloom Ilaahiyah—An Institute of Islamic Research and Education", and started learning and then teaching Islamic subjects there. He has authored many books viz.,

1. Introduction to al-Hadith.
2. Introduction to al-Qur'an.
3. The Instrument for Understanding Qur'an.
4. Aijazul Qur'an.
5. Tafseer Sura Fatihah.
6. Furu-ul-Iman (translation only).
7. The Need for Divine Guidance.

These books are available at major book centers across the globe including USA, UK, S.Africa, India etc., and also on the website of Darul Uloom Ilaahiyah viz., **www.islaminkashmir.org.**

About the book

Ra'fatul Baari is the Sharah of Sahih al-Bukhari in English. It is first of its kind in English language and has been widely appreciated around the world. So far, only the translations with brief footnotes of Sahah al-Bukhari were available.

In this book, the author has described the relevant details about hadiths in a comprehensive but concise manner without going into lengthy discussions. The author has taken the references from the authentic sources like Fathul Baari, Umdatul Qaari etc. The juristic views are also mentioned briefly. So far, two volumes of the book have been published comprising—Introduction of al-Hadith, The Books of Revelation, Faith, Knowledge, Ablution, Obligatory Ablution, Menstruation and Tayammum. The work on other volumes is on and will follow soon Insha-Allah.